ARABIC MANUSCRIPTS

MISCELLANIES

No. 2788

foll. 156 ; lines 22 ; size 10 × 7 ; 8⅛ × 5

AL-MAJMÛ'AḤ

A very correct, old and valuable Manuscript containing seven treatises on different grammatical topics.

foll. 1ᵇ—33ᵃ. I

الامالى على آيات من القران العزيز

AL-AMÂLÎ 'ALÂ ÂYÂT MIN AL-QUR'ÂN AL-'AZÎZ

A complete copy of a treatise containing lectures on grammatical explanations of some verses of the Qur'ân, beginning with sûraṭ al-Baqraḥ (البقرة) and ending in sûraṭ al-Qâri'aḥ (Chapter CI). It appears from a copy of the work noticed in Paris No. 4394/3, that the lectures were delivered at Damascus and Cairo in different periods ranging from **609 A. H. to 621 A. H.**

Author : Jamâladdîn Abû 'Amr 'Uṣmân bin 'Umar bin Yûnus al-Kurdî better known as Ibn al-Ḥâjib جمال الدين ابو عمرو عثمان بن عمر بن يونس الكردى المعروف بابن الحاجب (d. 646/1249 ; For further particulars see Lib. Cat., xix, 1541.)

Beginning :—

الحمد لله رب العالمين .... وبعد فهذا ما املاه الشيخ الامام .... جمال الدين ابو عمرو بن الحاجب المالكى على آيات من القران العزيز فى سورة البقرة قوله تعالى وتركهم فى ظلمات لا يبصرون الخ ـ

Two incomplete copies of the work, beginning from sûraṭ Al-Fatḥ (الفتح) have been noticed in Cairo, iv, 24 and Berlin, 6613. See also Wien, 386 ; and Paris, 4392/3.

foll. 34ᵃ—71ᵃ. II

الامالى على كتاب المفصل فى صنعة الاعراب

AL-AMÂLÎ 'ALÂ KITÂB AL-MUFAṢṢAL FÎ ṢAN'AT AL-I'RÂB

It is a commentary on Al-Mufaṣṣal, a well-known grammatical work by Az-Zamakhshari, (d. 538/1143) for which see Lib. Cat., xx, 2023—2029.

By the same author.

It appears from the dates of dictation given in the text, that they were dictated at Damascus at different times ranging from 617 A.H. to 634 A.H. It may be noted here that the present work must not be confounded with Al-Îḍâḥ, a bigger commentary on the same *Al-Mufaṣṣal* by the same Ibn al-Ḥâjib.

Beginning :—

قال فى القسم الاول من الاسماء قال الزمخشرى الكلمة هى اللفظة الدالة على معنى مفرد بالوضع الاولى ان يقال - الخ -

For other copies of the work see Cairo, loc. cit. ; Berlin, 6613 ; Paris, 4392/3.

foll. 72ᵃ—74ᵇ III

الامالى على مسائل مفرقة فى النحو

AL-AMÂLÎ 'ALÂ MASÂ'IL MUFARRAQAḤ FÎ AN-NAḤW

A treatise dealing with those points of grammar on which the grammarians of the different schools differ from one another.

By the same author.

Beginning :—

وقال رضى الله عنه مليا على عدة مسائل من مسائل الخلاف فى النحو مسئلة قال سيبويه رحمه الله لايجوز دخول الفاء فى خبران الخ -

The work is divided into six Mas'alaḥ (مسئلة)

No other copy of the work is known.

foll. 75ᵃ—99ᵇ. IV

الامالى المفرقة على المقدمة الحاجبية

AL-AMÂLÎ AL-MUFARRAQAḪ ‘ALÂ AL-MUQADDIMAT AL-ḤÂJIBÎYAḪ.

A valuable commentary by Ibn al-Ḥâjib on his own grammatical work entitled Al-Muqaddimaḫ fî an-Naḥw (المقدمة فى النحو), better known as *Al-kâfiyaḫ*, for which see Lib. Cat., xx, 2041—2077.

Beginning :—

وقال رضى الله عنه المفرد يطلق باعتبارات ثلثة فى قولنا الكلمة وضع لمعنى مفرد المفرد ضد المركب والمفرد ضد المضاف والمفرد ضد المثنى والمجموع الخ ·

It appears from the dates given on foll. 80ᵃ and 80ᵇ that the work was dictated between 618 and 619 A. H.

For other copies of the work see Cairo, loc. cit ; Berlin, loc. cit ; Paris, 4392/6.

foll. 100ᵃ—113ᵇ V

الا مالى على شعر المتنبى و بعض العرب و بعض الشعراء و غيرهم

AL-AMÂLÎ ‘ALÂ SHI‘R AL-MUTANABBÎ WA BA‘Ḍ AL-‘ARAB WA BA‘Ḍ ASH-SHU‘ARÂ’ WA ĠAIRIHIM

A valuable treatise by the same author, containing grammatical and philological notes on some verses of Al-Mutanabbî and other poets.

Beginning :—

نذكر فى هذه الاوراق ابيات [Sic.] اجرت [Sic.] بحضرة الشيخ ابن الحاجب فتكلم على معانيها و اعرابها........فمن ذلك [ما] املاه على قول المتنبي بدمشق

ولو قلما القيت فى شق راسه من السقم ما غيرت من خط كاتب الخ

We learn from the dates frequently given in the beginning of the notes that they were dictated at Damascus and Cairo in different periods ranging from 612 A. H. to 626 A. H. It is also stated in the text (fol. 116ᵃ) that Al-Malik al-Kâmil of Egypt (615—635/1218—1238) attended his lectures at Cairo A. H. 612.

foll. 114ᵇ—156ᵃ.

VI

الامالى على مسائل مطلقة فى النحو

AL-AMÂLI 'ALÂ MASÂ'IL MUṬLAQAḤ FÎ AN-NAḤW

Another valuable treatise, by the same author, containing lectures and notes on miscellaneous points of Grammar, Philology and other allied subjects.

Beginning :—

قال الشيخ رضى الله عنه مليا بالقاهرة سنة ٦١٣ الضماير الواقعة للربط وهو ان تربط الثانى بالاول على ثلاثة اضرب فى باب الصلة والصفة والمبتدا الخ ـ

The lectures were dictated at Cairo, Damascus and Jerusalem in different periods ranging from 609 to 625 A. H. as recorded in the text.

The various points discussed are separated generally by the words وقال مليا وقال رضى الله عنه مليا معترضا على عبدالقاهر and similar expressions. A few discussions begin with the word مسئلة also.

According to the author of Tadkirat an-Nawâdir, P. 138, several copies of the above works are found in Shaikh al-Islâm Library, Madînaḥ and library of 'Ashir Effendi and Sultân Aḥmad's Mosque, Constantinople. See also Brock., Suppl., 1, 357.

All the six treatises are in one hand. Written on thick creamy paper in scholarly good Naskh with a sprinkling of vowel points and occasional marginal notes. The headings are generally in red. Slightly wormeaten and waterstained. Transcribed in different periods ranging from Ṣafar 788 to Rabî' 1 789 A. H.

The scribe in the following colophon states that he transcribed all these treatises in Cairo in his book-shop (fol. 156ᵃ) :—

فرغ من تعليقه العبدالفقير الى رحمة ربه المتكسر خاطره من قلة العمل احمد بن محمد بن على المالكى الشماع الشهير بابن النطويسى بحانوته بالوراقين بالقاهرة المحروسة وذلك فى ايام متطاولة آخرها سلخ ربيع الاولى [Sic.] عام تسع وثمانين وسبعمائة الخ

Scribe : احمد بن محمد المالكى الشماع الشهير بابن النطويسى

Each treatise is followed by separate colophons. In some of them, the scribe says that he transcribed it for his own use (علقه لنفسه).

foll. 156ᵇ—157ᵇ.

VII

مسئلة فيها من العربية مائتا الف وجه واثنان و سبعون الف وجه و ثمانية و ستون وجها

MAS'ALAT FÎHÂ MIN AL'ARABÎYAT MI'ATA ALF WAJH WA IṢNÂN WA SAB'ÛN ALF WAJH WA ṢAMÂNIYAT WA SITTÛN WAJH.

A short tract dealing with the grammatical analysis of a sentence in all possible ways numbering two hundred seventy two thousand and sixty eight.

Author: Al-Ḥasan bin Al-Walîd bin Naṣr Abû Bakr Al-Qurṭubî commonly called Ibn al-'Arîf an-Naḥwî الحسن بن الوليد بن نصر ابوبكر القرطبى المعروف با بن العريف النحوى, a grammarian of considerable repute. He was born at Qurṭubaḥ (Cordova) in 276/889. He was well versed in grammar and other branches of learning. In A. H. 362, he left his native place for Egypt where he permanently settled. He passed his days during the short period of his stay there in giving instructions to the students. His death occurred in Egypt on the 19th of Ramaḍân 365/976, as recorded by the author of Tâj aṭ-Ṭabaqât iv, ii, foll. 919-20, but according to other authorities quoted below, he died in 367/977. For further particulars of his life see Dastûr al-I'lâm fol. 96ᵇ; Bugyat al-Wu'ât fol. 182ᵃ; Tâj aṭ-Ṭabaqât loc, cit; and Mu'jam al-Buldân, iv, 60.

Beginning :—

مسئلة فيها من العربية مائتا الف وجه و اثنان و سبعون الف وجه وثمانية وستون وجها.......وهى ضرب الضارب الشاتم القاتل محبك وادك قاصدك معجبا خالدا يجوز ان ترفع الخ -

It is stated in the beginning that the present analytical problem was designed for the sons of the famous Vazîr Al-Manṣûr bin Abî 'Âmir (d. 392/1001-2)

The following quotation from the text will give an idea of the nature of the work and the various aspects of the analysis :

ضرب الضارب الشاتم القاتل محبك وادك قاصدك معجبا خالدا، يجوز ان ترفع الضارب بضرب والشاتم نعت له والقاتل نعت بعد نعت ومحبك نصب بالقاتل

وواذك نعت له وقاصدك نعت بعد نعت وتنصب معجبا بضرب وخالدا بمعجب
ويجوزان ترفع قاصدك بانه ابتداء وخبره محذوف كانك قلت قاصدك هو
ويجوزان ترفعه بانه خبر ابتداء محذوف والابتداء هو ويجوزان تنصبه باضمار
اعنى ويجوزان تنصبه على الحال من القاتل ويجوزان تنصبه على الحال للضارب
ويجوزان يكون حالا لواذك فهذه سبعة اوجه ويجوز مع كل وجه منها ان
تنصب واذك باضمار اعنى ويجوزان تنصبه على الحال للقاتل الخ

No other copy seems to have been recorded.

Written by Aḥmad bin Muḥammad al-Mâlikî ash-Shammâ', the scribe of the preceding mss. Not dated. Apparently towards the end of the 8th century A. H.

No. 2789

fol. 552; lines 27; size 10×6; 7¼×4.

AL-MAJMÛ'AH

The present Majmû'ah contains twenty-six works on Ṣûfism and other subjects, by different authors.

foll. 1ᵇ—5ᵃ. **1**

كتاب الخلوة

KITÂB AL-KHALWAH

A treatise on *Khalwat* (خلوة i.e. retirement from worldly affairs for the purpose of worship and pious meditation), one of the practices most strictly observed by Ṣufis.

Author: Muḥyiaddîn Muḥammad bin 'Alî محى الدين محمد بن على Commonly called Ibn al 'Arabî ابن العربى (d. 638/1240). For other particulars of his life and works see Lib. Cat., V, ii, 293. See also Brock., Suppl., (i 791), where a comprehensive bibliography has been given.

Beginning:—

الحمد لله الذى الهم الصفوة من عباده لاتخاذ الخلوات ونزه اسرارهم و
خواطرهم فيها عن الجولان فى ملكوت الارض والسموات الخ.

The work should not be confounded with another work of the author, entitled الانوار فيما يفتح لصاحب الخلوة من الاسرار noticed in Lib. Cat., xiii, 884, under the title اسرار الخلوة See Berlin, 2913—4; cf. also India Office, 1266.

For other copies of the work see Berlin, 2916—7; Br. Mus., 386, 26; India Office, 67512, 1266 ; Râmpûr, P. 341 ; and Cairo, ii, 84, vii, 383. See also Brock., i, 443 and Suppl.

foll. 6ᵇ—28ᵇ.

II

اصطلاحات الصوفية

IṢṬILAḤÂT AṢ-ṢÛFÎYAḤ

A valuable copy of 'Abdarrazzâq al-Kâshânî's *Iṣṭilâḥât Aṣ-Ṣûfîyaḥ*. see Lib. Cat., xiii, 904. See also Brock., ii, 204 and Suppl.

foll. 29ᵇ—82ᵇ.

III

التعريفات

AT-TA'RÎFÂT

A copy of As-Saiyid ash-Sharîf al-Jurjânî's dictionary of philosophical terms, entitled At-Ta'rîfât (التعريفات) see Lib. Cat., xx, 1992.

The above is the title under which the work is noticed in Lib. Cat., loc. cit. and other catalogues; but on the cover of the present copy, the title is given as *Risâlat al-Iṣṭilâḥât*.

foll. 83ᵇ—89ᵃ.

IV

محاسن المجالس

MAḤÂSIN AL-MAJÂLIS

A very useful and rare treatise dealing chiefly with desire (الارادة), abstinence (الزهد), reliance (التوكل), patience (الصبر), thankfulness (الشكر), sadness (الحزن), fear (الخوف), hope (الرجاء), love (الحب) and eagerness (الشوق), according to the mystic point of view.

Author: Abu'l 'Abbâs Aḥmad bin Muḥammad bin Mûsâ aṣ-Ṣinhâjî (cf. As-Sam'ânî fol. 356ᵃ; but Brock., i, 434, mentions aṣ-Ṣanhâjî (بالفتح al-mari al-Andalusî ابو العباس احمد بن محمد بن موسى الصنهاجي المرى الاندلسى الشهير بابن العريف commonly called Ibn al-'Arîf.

Beginning :—

قال الشيخ ابو العباس.......قد استخرت الله تعالى فى جمع فصول من محاسن الكلام والمجالس الصادرة عن اهل الالهام تسهل على المريد صعوبة طريقه........ وسمتها بمحاسن المجالس يتحلى بها من وسم الخ ـ

The author, a man of great piety and vast learning, who belonged to Andalusia, was born in 481/1088. He studied the various branches of Islamic learning and made himself known as a great Qârî, well versed in the different modes of reading the Qur'ân. He made also a particular study of the traditions. His society was much liked by pious men and persons who had renounced the world. People flocked to him from far and near to take instructions from him. He wrote, according to Ibn Khallikân. i 150, several treatises on Ṣûfism; but none of them, except the present work, seems to be extant. He died on the 22nd Ṣafar, 536/1141. The Corresponding date, 1143, given in Brock., (i, 434 and Suppl.) is not correct; because the year 536 A. H. commences on 6. 8. 1141.

For further particulars of his life see Ibn Khallikân (De Slane's translation), loc. cit.; Mir'ât al-Janân, fol. 311ᵇ; Nafaḥât al-Uns, fol. 240; Dastûr al-I'lâm, fol. 96; Mir'ât al-Asrâr, fol. 248; and Brock., loc. cit.

For other copies see Berlin, 2834-5 (where its contents are fully described) and Brock., Suppl. loc. cit.

foll. 90ᵇ—99ᵇ.

V

تفسير محاسن المجالس

TAFSÎR MAḤÂSIN AL-MAJÂLIS

A Copy of a rare Commentary upon the preceding work.

By Abû Isḥâq Ibrâhîm bin Yûsuf bin Muḥammad bin Dahhâq al-Ausî Commonly called Ibn al-Mar'aḥ ابو اسحاق ابراهيم بن يوسف بن محمد بن دهاق المعروف با بن المرأة a prominent ṣûfi scholar of Andalusia. He spent most part of his life in Mâlaqaḥ (cf. Yâqût iv 397) and Mursiyaḥ (cf. Yâqût iv 497). He died at Mursiyaḥ in 611/1214 according to

Al-Iḥâṭaḥ, i 180.; while Brock. (Suppl. i 776) puts his death in 610/1214. He composed many works, for which and other particulars of his life see Al-Iḥâṭaḥ fî Akhbâr Ġarnâṭaḥ loc. cit; see also Brock. loc. cit.

Beginning :—

قال الشيخ الفقيه العالم العارف......ابو اسحاق بن دهاق......الحمدلله رب العالمين وبه استعين وحسبى و نعم الوكيل......تفسير قول الامام......احمد بن العريف......قوله المعرفة محبتى قال اهل الاشارة رضى الله عنهم العارف يستدل فى استدلاله من المعقول الخ ـ

For other copies see Brock., Suppl. loc. cit., where the Commentary is called *Al-Qawânîn*.

Not in Ḥâj.kh.

foll. 100ᵇ—102ᵃ.

VI

رسالة الغوثية

RISÂLAT AL-ĠAUṢÎYAḤ

A short treatise presenting an exposition of some mystical ideas in a very curious and interesting manner, generally ascribed to Shaikh Muḥyîaddîn 'Abdalqâdir bin Abî Ṣâliḥ al-jîlî al-Ḥanbalî (d. 561/1165. see Lib. Cat., xiii, 851). For a comprehensive bibiliography see Brock., Suppl. ii, 777-8. Two other Persian works on his life may be mentioned viz. نسائم غوثيه and نسائم القادريه (cf. India Office, Pers. Nos. 1801-2).

Beginning :—

الحمدلله كاشف الغمة والصلواة والسلام على نبيه خير البرية......قال الغوث الاعظم المستانس بالله المستوحش عن غير الله قال الله تعالى يا غوث الاعظم كل طريق بين الناسوت الخ ـ

The work is arranged in the form of questions and answers. It will be noted in this connection that all the answers contained in the work have been attributed to God, who has addressed the author in the beginning of each answer with the words يا غوث الاعظم

The present work is generally ascribed to Shaikh 'Abdalqâdir al-Jîlî. see India Office, 1302; India Office, Pers. 1797; Lib. Cat., xvii, 1580; Aṣafîyaḥ, pp. 368, 448. There is another work bearing the same title by

Muḥyîaddîn Ibn al-'Arabî (d. 638/1240). see Ḥaj.kh., iii, 403. But some authorities including Brockelmann (i 446 and Suppl.) ascribe the present work to Ibn al-'Arabî (India Office, 655; Wien, 1993;33).

For other copies of the work see India Office, 655, 1302, 1303; Berlin 3902-3. For copies with a Persian translation see Lib. Cat., loc. cit; Aṣafîyaḥ 368. For commentaries see India Office, 653/2, 1304.

foll. 103ᵇ—114ᵃ.

VII

الكهف والرقيم فى شرح بسم الله الرحمن الرحيم

AL-KAHF WA AR-RAQÎM FÎ SHARḤ BISMILLÂH AR-RAḤMÂN AR-RAḤÎM.

A copy of a valuable work expounding the meaning and secrets of *Bismillâh*, according to the mystic point of view.

Author: 'Abdalkarîm bin Ibrâhîm Sibṭ 'Abdalqâdir al-Jîlî عبدالكريم بن ابراهيم سبط عبدالقادر الجيلى, a famous ṣûfî scholar of the 9th century A. H. Some account of his life and works is given in Lib. Cat., xiii, 885; but the date of his birth, e. g. A. H. 787, as given therein, is not correct. The correct date of his birth, as recorded by the author himself in the following lines, is A. H. 767:

فى اول الشهر المحرم حرمة ظهورى بالسعد العطارد طالع
لستين مع سبع الى سبعمائة من الهجرة الغراء سقتنى المراضع

cf. Br. Mus. Suppl., No. 245/4.

The date of his death does not appear therein. Brock. records his death in 832/1428. cf. Suppl., ii, 283.

Beginning :—

الحمدلله الكامن فى كنه ذاته الكاين فى عما (ء) غيباته......اما بعد فانى استخرت الله تعالى فى املاء هذا الكتاب المسمى با لكهف والرقيم فى شرح بسم الله الرحمن الرحيم الخ

For other copies see Berlin, 3445; India Office, 666; Cairo, ii, 107, 116, 119; Râmpûr 362.

The work was printed repeatedly at Hydarabad and Cairo, in A. H. 1312, 1331, 1336, 1340. see Brock., Suppl., loc. cit.

foll. 113b—129b.

VIII

نسيم السحر

NASÎM AS-SAḤAR

A very rare and useful work, treating of the Prophet's life and teachings from a mystical point of view with special reference to his commendable deeds, manners and characters.

By the same 'Abdalkarîm al-Jîlî.

Beginning :

الحمد لله مبدع المعانى والصور ومبين آثار كماله الكامل الاثر......اما بعد فهذه رسالة سماها لسان القدر بكتاب السحر عرج بالروض ثم عبر فهب عليه من المسك اثر الخ -

We learn from the author's prefatory note (fol. 114b) that the present treatise is really the 12th part of his voluminous work on the Prophet's life entitled كتاب الناموس الاعظم والقاموس الاقدم فى معرفة قدر النبى صلى الله عليه وسلم See also India Office, 664.

The work has been mentioned in Brock., ii, 206 and Cairo, ii, 119, vii, 273, under the title لسان القدر بكتاب نسيم السحر which is obviously incorrect.

The work is divided into twelve *Faṣl*, each beginning with a separate preface and dealing with one particular aspect of the Prophet's life or teachings :—

I. Fol. 115a. الفصل الاول فى سر تخليه صلى الله عليه وسلم واعتزاله عن الناس لانفراده برايه -

II. Fol. 116a. الفصل الثانى فى سر رعيه الاغنام والشاة زمن الصبا و درك الاحلام -

III. Fol. 117b. (الفصل الثالث) فى سر سفره الى ارض الشام -

IV. Fol. 120a.. الفصل الرابع (فى سر قوله صلى الله عليه وسلم جعل رزق تحت رمحى) -

V. Fol. 121b. الفصل الخامس فى سر قوله صلى الله عليه وسلم المرء حيث يضع نفسه .

VI. Fol. 122b. الفصل السادس فى منزله صلى الله عليه وسلم فى تحبيب النساء و تكثره من الزوجات وكون من احب منهن حل له نكاحها فى محكم الآيات الخ .

VII. Fol. 124a. الفصل السابع فى سر تحبيب الطيب اليه صلى الله عليه وسلم

VIII. Fol. 125a. الفصل الثامن فى سر جعله قرة عينه فى الصلوة عليه اكمل السلام والصلوة .

IX. Fol. 126a. الفصل التاسع فى سر شوقه صلى الله عليه وسلم الى اخوانه الذين من بعده .

X. Fol. 127b. الفصل العاشر فى سر قوله صلى الله عليه وسلم لى وقت لا يسعنى فيه ملك مقرب ولا نبى مرسل .

XI. Fol. 127b. الفصل الحادى عشر فى سر قوله صلى الله عليه وسلم لا احصى ثناء عليك انت كما اثنيت على نفسك .

XII. Fol. 128b. الفصل الثانى عشر فى سر قوله صلى الله عليه وسلم عند انتقاله من دار الدنيا الى دار الآخرة فى الرفيق الاعلى من الجنة وكون ذلك آخره .

Other copies of the work have been noticed in Cairo, loc. cit. See also Brock., Suppl., ii, 284.

Not in Ḥâj. Kh.

foll. 130b – 134a. IX

حقيقة اليقين و زلفة التمكين

ḤAQÎQAT AL-YAQÎN WA ZULFAT AT-TAMKÎN

This short treatise deals chiefly with the oneness of God, with reference to the theory of وحدة الوجود (Unity of being).

By the same ʿAbdalkarîm al-Jîlî.

Beginning :—

حمداﷲ لصفاته توحيده لذاته فهو الواحد لاعن توحيد والمحمود قبل الحمد والتحميد......اما بعد فان التوحيد عظيم شانه عال مكانه لا يحظى بحقيقته الا اهل الكمال ولاتبلغ الى شاوه الا افراد الرجال الخ ـ

The above title is given in the present copy as well as in that noticed in Cairo, ii, 118. See also Berlin, 3221, where the words حقيقةاليقين are omitted from the title of the work. See also Brock., Suppl., ii, 284.

Not in Ḥâj. Kh.

foll. 134ᵇ – 155ᵇ. X

شرح مشكلات الفتوحات المكية وفتح المغلقات من العلوم اللدنية

SHARḤ MUSHKILÂT AL-FUTÛḤÂT AL-MAKKÎYAH WA FATḤ AL-MUĠLAQÂT MIN AL-'ULÛM AL-LADUNNÎYAH

A commentary on the difficult passages of Ibn al-'Arabî's well-known work *Al-Futûḥât Al-Makkîyah*, for which see Lib. Cat., xiii, 865.

By the same al-Jîlî.

Beginning :—

الحمدﷲ فاتح مغلقات الابواب وموضح ما ابهم من مخبيات الغيوب على لسان من اجتباه من عباده الانجاب......اما بعد فانه لما كان العلم باﷲ اعظم العلوم قدرا وارفعها فخرا وادقها معنى واجلها سرا اذ هو الغرض اللازم الخ ـ

The commentary deals specially, as stated in the preface, with the 559*th bab* of *Al-Futûḥât*, in which the author has summed up his teachings in a condensed form.

fol. 140ᵇ and half portion of fol. 141ᵃ are blank. A note on the margin of fol. 140ᵇ indicates that these spaces were left blank in imitation of the original ms. from which the present one was transcribed.

For other copies of the work see Berlin, 2874 ; Cairo, ii, 91 ; Br. Mus., Suppl., 245/6 ; India Office, 693/1, 1288 ; See also Brok., i, 442 and Suppl.

Not in Ḥâj. Kh.

Foll. 156ᵃ – 212ᵃ.

XI

الكمالات الالهية فى الصفات المحمدية

AL-KAMÂLÂT AL-ILÂHÎYAH FÎ AŞ-ŞIFÂT AL-MUHAMMADÎYAH

A mystical treatise dealing with the distinctive attributes, the special qualities and the perfect manners of the Prophet which made him fitted to shoulder the responsibility of the prophetic mission and to link the mankind with his Creator.

By the same author.

Beginning :—

الحمد لله الذى جعل محمدا صلى الله عليه وسلم مظهر الكمال.......اما بعد فان لسان الكمال لم يزل متاديا فى الاكوان بافصح مقال هلموا الى حقائقكم الالهية من طريق الجلال والجمال الخ ـ

The work is divided into the following four *bâb* :—

I. Fol. 157ᵇ. الباب الاول فى معرفة ان محمدا صلى الله عليه وسلم هو النسبة بين الله و عبده ـ

II. Fol. 159ᵃ. الباب الثانى فى معرفة ما لله من الاسماء والصفات وما ينبغى ان ينسب اليه وما ينبغى ان ننزهه عنه ـ

III. Fol. 187ᵃ. الباب الثالث فى اتصاف محمد صلى الله عليه وسلم بالاسماء والصفات

IV. Fol. 204ᵇ. الباب الرابع فى معرفة ما فى الانسان من الامور الكمالية والصفات الالهية وبيان كيفية الاتصال الى ذلك ـ

The author states in the preface (fol. 157ᵇ) that he had been desiring to compose the present work since long ; but he could not execute his long cherished desire until the 1st Rabîʿ I. 803 A. H., when he got some inspiration at Ġazzah. He frequently mentions his inspirations, which he got in the course of writing the present work. In one of them he claims that the arguments contained in the work were dictated to him by the Prophet himself, who also authorised him to record the fact and to attribute the arguments to him. In this connection the following passage from the text may be quoted here (fol. 193ᵃ.)

هذه المسألة تلقيناها من رسول الله صلى الله عليه وسلم بحججها التى ذكرتها فى

هذا المكان، وبعد ان امليتها فى الكتاب اشارا لى ان اذكر تلقينه لى فى هذا الموضع واسند ذلك اليه كما وضعته فمن شاء فليومن و من شاء فليكفر -

An autograph copy of the work is noticed in Cairo, ii, 127.
For other copies see Paris, 1338 ; and Brock., Suppl., ii, 284.
Not. in Ḥâj Kh.

foll. 213ᵇ – 235ᵃ

XII

المناظر الالهية

AL-MANÂẒIR AL-ILÂHÎYAH

A work treating of the manifestation of divine powers unto man, divided into 93 *Manẓar* (scene), each of them followed by a section termed افة (misfortune).

By the same author.

Beginning :—

الحمدلله ذى المناظر العلية و المحاضر السنية والمشاهد القيومية.......اما بعد فان المناظر الالهية محاضر جمال العلوم اللدنية و ان تفصيلها لايكون الا عن موهبة ثابتة الهية الخ -

For other copies of the work see Berlin, 3306 ; India Office, 603/3 ; Cairo, vii, 386 ; see also Brock., Suppl., ii, 284.

foll. 235ᵇ – 249ᵇ.

XIII

الامر المحكم المربوط فيما يلزم اهل طريق الله من الشروط

AL-AMR AL-MUḤKAM AL-MARBÛṬ FÎMÂ YALZAM AHL ṬARÎQ AL-LÂH MIN ASH-SHURÛṬ

A mystical treatise treating of the conditions to be fulfilled and the observances to be followed by a Shaikh and his *murîd*.

By Muḥyîaddîn Ibn al-'Arabî (d. 638/1240). See No. 2789/1.

Beginning :—

قال الشيخ الامام........الحمدلله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله لما قال تعالى لنبيه صلى الله عليه وسلم وانذر عشيرتك الاقربين الخ

The work was commented upon by Aḥmad bin 'Abdalqâdir ad-Dau'anî (d. 1052/1642). cf. Brock., i, 444; and India Office, 698/2, 1263.

For other copies see Goth., 914/3; Wien, 1909; Paris, 1337/11; Âṣafîyaḥ, 573; Cairo, ii, 131; Râmpûr, 329; India Office, 1263; See also Brock., Suppl., i, 796. For editions see Sarkîs, 177-8, 1966; and Brock., Suppl., loc. cit.

foll. 250ᵃ – 257ᵇ.

XIV

الجواب المستقيم عما سأل عنه الترمذى الحكيم

AL-JAWÂB AL-MUSTAQÎM 'AMMÂ SA'ALA 'ANHU AT-TIRMIḎÎ AL-ḤAKÎM

A mystical treatise written in the form of questions and answers by the author of the preceding work.

We learn from the preface that Muḥammad bin 'Alî (commonly called, At-Tirmiḏî al-Ḥakîm (الترمذى الحكيم) wrote a mystical work entitled Khatm al-Auliyâ' ختم الاولياء (Ḥaj. Kh. iii, 131, calls it Khatm al-Anbiyâ' (ختم الانبياء), which contained some mystical questions. Being requested by some of his friends, our author wrote the present work answering those questions.

This At-Tirmiḏî al-Ḥakîm, a great mystic and theologian of the Shâfi'î School of jurisprudence, was a native of Khurâsân. He died in 320/932. Ḥaj. Kh., loc. cit., mentions his death in A. H. 255; but it is incorrect, because he was certainly alive up to 285/898, when he delivered his lectures at Nîsapûr. see As-Subkî's Ṭabaqât Ash-Shâfi'iyaḥ, ii, 20. See also Dastûr al-I'lâm fol. 26ᵇ; Sarkîs 633. For further bibliography see Brock. Suppl. i, 356.

Beginning :—

الحمد لله رب العالمين و صلى الله على سيد نا محمد و على آله ......سالت ايها الاخ الولى الحميم ان اشرح لك المسائل الروحانية التى اودعها الامام ابو عبدالله محمد بن على الترمذى ......فى كتاب ختم الاولياء له فا جبتك الى ذلك جواب من شاهد وحقق الخ -

There seems to be a clerical mistake in the present ms. in entitling the

work as الجواد المستقيم. The correct title of the work as found in that noticed in Berlin, No. 2998 is الجواب المستقيم عما سأل عنه الترمذى الحكيم.

After introduction, the work proper begins thus :—

السوال الاول قال الحكيم الترمذى قدس الله سره كم عدد منازل الاولياء. الجواب هي مايتا الف وثمانية واربعون الفا الخ ـ

The work contains altogether 155 questions and answers, most of them being very short.

For other copies see Berlin., loc. cit. and Brock., Suppl. i. 800.

foll. 258ᵇ—263ᵃ.

XV

كتاب الكنه مما لا بد للمريد منه

KITÂB AL-KUNH MIMMÂ LÂ BUDD LIL MURÎD MINHU.

A copy of Ibn al-'Arabî's treatise on the duties of novices. see Lib., Cat., xiii, 955/1. At the end of the present ms. (fol. 263ᵃ) Khawâṣṣ (peculiarities) of sûrat al-Kahf سورة الكهف, (chapter xviii) have been quoted from Ibn Kaṣîr's (d. 774/1373) commentary on the Qur'ân, for which see Sarkîs, 226.

The work was printed with Al-Ġazzâlî's *Ar-Risâlat Al-Ladunnîyah* in Egypt A. H. 1328 (Sarkîs, 179).

foll. 263ᵇ—268ᵇ.

XVI

مرآة العارفين فيما يتميز بين العابدين

MIR'ÂT AL-'ÂRIFÎN FÎMÂ YATAMAYYAZ BAIN AL-'ÂBIDÎN.

A short and very rare treatise treating of the beauties and secrets of *Sûrat al-Fâtiḥah*, as understood and discovered by Ṣûfîs. An attempt has been made to explain the various aspects of *Al-Fâtiḥah* by drawing circles and dividing them into different parts as practised in Geometry.

Beginning :—

الحمد لله الذى اخرج من النون ما ادرج فى القلم وابرز الى الوجود ما كتب فى العدم.......اما بعد فانى اجبت سوالك ايها الولد الصالح لما سالتنى ان اثبت وارقم لك فى المختصر شيأ مما قدر الله لى فى تحقيق فاتحة الكتاب الخ ـ

The work has not been mentioned in any catalogue. Our ms. is also silent as to its authorship. Ḥâj. Kh. v, 483, however, refers to a work مرآة العارفين by Ibn al-'Arabî. In the absence of any evidence to the contrary, there is no difficulty in accepting Ibn al-'Arabî as the author of the present work. But the following passage in the text (fol. 265[b]) :

كما قال الشيخ الكامل المكمل الفرد الجامع ابن عربي نفعنا الله به آمين

انا القران والسبع المثانى وروح الله لا روح الاوانى

in which Ibn al-'Arabî is referred to by the author as an authority, does not support Ḥâj. Kh's statement. Another work with the title كتاب مرآة العارفين فى ملتمس زين العابدين is noticed in Âṣafiyah 723 and Râmpûr 364, but without establishing its authorship. It seems to be another work.

No other copy of the work is known. According to Brock., Suppl. i. 801, a work entitled *Mir't al-'Ârifîn* (مرآة العارفين) ascribed to Ṣadraddîn is noticed in Paris 6640.

foll. 168[b]—340[a].

XVII

شرح الاسماء الحسنى

SHARḤ AL-ASMÂ' AL-ḤUSNÂ

The above title is borrowed from Ḥaj. Kh., iv, 26, where the work is fully described. The present ms. bears the title *Risâlat fî Tafsîr Asmâ'allâh Al-Ḥusnâ* رسالة فى تفسير اسماء الله الحسنى. The work deals with hundred and one names of God, contained in the Holy Qur'ân and tries to explain their virtues according to the Ṣûfi doctrine. It appears from a perusal of the text that the author has made an exhaustive study of the Qur'ân for the purpose and in each case has referred to a particular verse (آية) and chapter (سورة).

In most cases, the author has based his version on the following authoritative works on the subject :

(i) *Al-Asmâ' wa Aṣ-Ṣifât* الاسماء والصفات (noticed in Ḥaj. Kh., iv, 23, under title Sharḥ Asmâ' [Allâh] Al-Ḥusnâ) by Abû Bakr Aḥmad bin Ḥusain bin 'Alî al-Baihaqî ابو بكر احمد بن حسين بن على البيهقى (d. 458/1066 ; see Lib., Cat. x, 492), mentioned in the text as ابو بكر محمد البيهقى (fol. 269[a]) see also Ḥâj. Kh., iv, 26.

(ii) *Al-Maqṣad Al-Asnâ fî Sharḥ Asmā' Allâh Al-Ḥusnâ* المقصد الاسنى فى شرح اسماء الله الحسنى by Abû Ḥâmid Muḥammad bin Muḥammad al-Gazzâlî (d. 505/1111) see Sarkis, 1415.

(iii) *Sharḥ Maâ'nî Asmâ' Allâh Al-Ḥusnâ* شرح معانى اسماء الله الحسنى by Abu'lḥukm 'Abdassalâm bin 'Abdarraḥmân commonly called Ibn Barrajân al-Ishbîlî (d. 536/1141), for a copy of which see Br. Mus., 1612 (erroneously mentioned in the text as ابن مرجان (fol. 269ᵃ)

The procedure adopted by the author is that he first mentions a name of God with reference to a particular verse (آية) and chapter (سورة), and then narrates in each case what has been said by the three abovementioned authorities. It is also mentioned in each case whether the aforesaid authorities agree with each other or not (cf. Ḥâj. Kh. loc. cit.)

The names or attributes, thus arranged in this work, number in all 146 (see *Sharḥ Fuṣûṣ al-Ḥikam* by the same author, No. 2789/22 below fol. 422ᵃ).

Beginning :—

الحمد لله الاحد ذاتا و صفاتا و افعالا المنفرد وحده بالديمومية كمالا.......وبعد فقد استخرت الله تعالى فى ذكر شئ من معانى الاسماء الالهية الواردة فى الكتاب العزيز مرتبا لها على حكم ما وردت فيه من اول الفاتحة الى سورة الناس الخ .

Author: 'Afîfaddîn Sulaimân bin 'Alî bin 'Abdallâh at-Tilimsânî عفيف الدين سليمان بن على بن عبدالله التلمسانى, a great ṣûfî and a man of piety and learning. He has been spoken of in high terms by eminent ṣûfîs. He was one of the great ṣûfî poets, known for their mystical poems. His son, Muḥammad bin Sulaimân was also a great poet. (see No. 2795/ii, below). He composed several works on different branches of learning. Besides the present work and those mentioned in Brock. (i, 200, 258, 433, 455,) we have been able to find out the following works of him :—

(i) A commentary upon *Al-Qaṣîdat At-Tâ'îyah* (Dastûr al-I'lâm fol. 26ᵇ).

(ii) Sharḥ Al-Fâtiḥah (cf. present ms. foll. 301ᵃ, 319ᵃ).

On account of his mystical views, he was called heretic by no less a

personage than *Ad-Dahabî* (d. 748/1348). The author of *Mir'ât al-Janân* (fol. 434[b]), while defending the author, has tried his level best to accuse ad-Dahabî of bigotry and prejudice against ṣûfîs. He was a pupil of Ash-Shaikh al-Akbar Ibn al-'Arabî. Born in 613/1216 and died in 690/1291. For further particulars of his life see Dastûr al-I'lâm fol. 26[b]; Mir'ât al-Janân fol. 434[b]; Nafaḥât al-Uns, fol. 262; Safînat al-Auliyâ' p. 312; See also Ḥ. Kh. loc. cit.; and Brock., i, 285 and Suppl.

No other copy is known.

Not in Brock.

foll. 340[b]—342[a]

XVIII

الافادة لمن اراد الاستفادة

AL-IFÂDAH LI MAN ARÂD AL-ISTIFÂDAH

The present ms. does not bear the title or the author's name. However, we have succeeded in finding out a work of Ibn 'Arabî (d. 638/1240), entitled الافادة لمن اراد الاستفادة and noticed in Berlin 2937, the beginning and the end of which tally exactly with those of the present ms. Hence, we may safely conclude that the present ms. is الافادة لمن الخ of Ibn 'Arabî.

Beginning :—

حضرت (Sic حصر) امهات المعارف و عدم حصر ما تنهى اليه المولدات

من العوارف امر الله تعالى نبيه الخ -

The work deals with various kinds of knowledge. It says that the principal heads of knowledge are limited e. g. 49995 in number and the off-shoots branching from these have no limit.

The only other copy has been noticed in Berlin loc. cit. A work entitled الافادة has been mentioned in Râmpûr, p. 339. See also Brock., Suppl., i, 801.

foll. 342[b]—347[b].

XIX

هياكل النور

HAYÂKIL AN-NÛR.

A short treatise on Metaphysics.

By Shihâbaddîn Abu al-Futûḥ Yaḥyâ bin Ḥabash bin Amîrak as-Suhrawardî al-Maqtûl شهاب الدين ابوالفتوح يحيي بن حبش بن اميرك

السهروردی المقتول, a famous ṣûfî philosopher of the 6th century A. H. He studied philosophy and the elements of jurisprudence under Shaikh Majdaddîn al-Jîlî at Marâgaḥ and continued his studies with him till he attained pre-eminence in these two branches of learning. He is highly spoken of by the author of Ṭabaqât al-Aṭibbâ'. He belonged to the Shâfi'î school of jurisprudence but was suspected of holding heretical views, disbelieving in God and following the creed of ancient philosophers. These suspicions gained so much ground that when he reached Ḥalab (579/1183), the 'Ulamâ' of the place issued a *fatwâ*, declaring him a heretic and liable to be put to death. He was imprisoned by the order of Sulṭân Al-Malik aẓ-Ẓâhir (582-613/1186-1216), son of Sulṭân Ṣalâḥaddin and soveriegn of Ḥalab and then strangled in pursuance to Ṣulṭân Ṣalâḥaddîn's own advice. It was in the castle of Ḥalab, on the 5th Rajab 587/29-7-1191 that the execution took place. He composed many works of which 34 are enumerated in Brock., Suppl., i, 781-3. For further particulars of his life and academical attainments see Ibn Khallikân (De Slane's translation) pp. 153-8; Irshâd al-Arîb, vii, pp. 26-972 ; Nafaḥât al-Uns pp. 384-5 : and Brock., Suppl., loc. cit.

Beginning :—

يا قيوم ايدنا بالنور و ثبتنا على النور ......هذه هيا كل النور قدس الله النفوس القابلات للهدى.......الهيكل الاول كل ما يقصد اليه بالاشارة الحسية فهو جسم الخ -

Due to its importance the work has been commented upon by good many scholars. See Lib. Cat., xxi, 2352-5 and Brock. loc. cit.

For other copies see Âṣafiyaḥ. 1216, 1720 ; Camber. Suppl., 1375 ; see also Brock. loc. cit.

Printed at Cairo A. H. 1335 with another work عجائب النصوص فى تهذيب الفصوص (Sarkîs, 1061).

foll. 348ᵇ—396ᵇ

XX

شرح فصوص المعلم الثانى

SHARḤ FUṢÛṢ AL-MU'ALLIM AṢ-ṢÂNÎ

A copy of a useful commentary upon Al-Fârâbî's *Fuṣûṣ* (for a copy of which see No. 2789/21 below), dealing specially with its difficult passages and exposing their meanings.

Beginning :—

الحمد لله الذی انشأ هو یات الماهیات بالقضاء السابق علی القدر......و بعد فلا شاهدت العقول السلیمة و الطباع المستقیمة بان للعلوم شرفا وجلالا و ابهة و جمالا خصوصا للعلم المسمی بالحکمة النظریة الخ ـ

Commentator : The present ms. does not bear the commentator's name. It appears, however, from a copy of the present commentary noticed in Wien No. 1518/2, the beginning of which agrees fully with that of ours, that the full name of the commentator is Al-Amîr Ismâ'îl al-Ḥusaînî al-Ġâzânî الامیر اسمعیل الحسینی الغازانی (Brock., Suppl., i p. 377, erroneously calls him al-Fârânî. He was a distinguished scholar and a pupil of Jalâladdîn ad-Dawwânî (d. 907/1502). He completed this work on Friday 15th, Rabî' II, 896/25-2-1491 and dedicated it to Ġiyâṣaddîn al-Wâṣiq Billâh Abu al-Muẓaffar Ya'qûb Bahâdur Khan غیاث الدین الواثق بالله ابو المظفر یعقوب بهادر خان ـ (884-896/1479-1491), the most prominent of the Aqqunlî rulers of Âḏarbîjân (cf. fol. 349ᵃ and Wien loc. cit.) The exact dates about his life are not known and the books of reference fail to provide us with full accounts of his life and works. However, the author of Ḥabîb as-Siyar, vol. ii, part iv, p. 15, mentions him among those who flourished in the reign of Aqqunlî Turkamân rulers of Âḏarbîjân (871-907/1466-1502) and died in the early days of Ismâ'îl (907-930/1502 1524), the founder of the *Ṣafavide* dynasty. Thus we can safely conclude that our author passed most of his life in the latter part of the 9th century and that his death took place in the first decade of the 10th century, A. H. sometime after 907/1502.

For other copies see Wien loc. cit. ; and Brock., Suppl., loc. cit.

An abridgement of the present commentary with the text was published by M. Horton in 1904 (cf. Brock. loc. cit.)

foll. 396ᵇ—403ᵃ.

XXI

فصوص فی الحکمة

FUṢÛṢ FÎ AL-ḤIKMAḤ

A copy of Al-Fârâbî's well-known treatise *Fuṣûṣ* consisting of miscellaneous discussion on logic, metaphysics and philosophy.

Author :—Abû Naṣr Muḥammad bin Muḥammad bin Ṭarkhân al-Fârâbî ابو نصر محمد بن محمد طرخان الفارابی, the most distinguished of the Muslim philosophers (d. 339/950 ; see Lib., Cat., xxi, 2336).

Beginning :—

الامور التی قبلنا لکل منها مهیة وهویة ولیست مهیة هویة ولاداخلة فی هویته الخ ۔

The work is divided into seventy فص, most of them being very short.

The work has been printed repeatedly at Cairo, Hyderabad and Stambul. cf. Brock., i, 219 and Suppl. See also Iktifâ' al-Qunû' p. 185 ; and Sarkîs, 1426.

For commentaries upon it see No. 2789/20 above and Brock. Suppl., loc. cit.

For other copies see Berlin, 2294, 10313 ; Br. Mus., 425/4 ; Wien, 1518/1 See also Brock. loc. cit.

foll. 403ᵇ—443ᵇ.

XXII

شرح فصوص الحکم

SHARḤ FUṢÛṢ AL-ḤIKAM

A Commentary on Ibn 'Arabî's celebrated work *Fuṣûṣ al-Ḥikam* (for a copy of which and commentaries thereupon see Lib., Cat. xiii, 870-881). The commentator confines himself to an explanation of difficult mystical theories and phrases contained in the text.

By 'Afîfaddin Sulaimân bin 'Alî bin 'Abdallâh at-Tilimsâni, a pupil of the author, Ibn 'Arabî (d. 638/1240) and a great mystic scholar (d. 690/1291 ; see No. 2789/17 above).

Beginning :—

الحمدلله وسلام علی عباده الذین اصطفی وخص من بینهم محمد [1] المصطفی ......

یقول العبد الفقیر الی الله ......انی لما رأیت اخی وولی قلبی السید الاجل ابا القاسم عبدالکریم ابن الحسین ابی بکر الطبری الخ ۔

The commentary was composed at the request of one Abu'l Qâsim 'Abdalkarîm bin Al-Ḥusain Abî Bakr aṭ-Ṭabarî as stated in the text (see the begining quoted above).

For other copies see Cairo, ii, 123 ; Walîaddîn, 1714-5.

foll. 444ᵃ—490ᵇ.

XXIII

كتاب العبادلة

KITÂB AL-A'BÂDILAḤ

A very important mystical work, treating of "truths," discovered by various eminent ṣûfîs, named 'Abdallâh' through their insight and penetration into the secrets of the Universe.

By Muḥyîaddîn Ibn 'Arabî (d. 638/1240 ; see No. 2789/1 above).

Beginning :—

الحمد لله بحمد الحمد فانه اوفى و له المقام الاخلص الاصفى.......فانى ذاكر فى هذا الكتاب ما نطقت به السنة العبادلة عند تحققهم بما حققهم به الحق فى سرايرهم وما ترجمته لقلوب العارفين الخ ـ

The 'Abâdilaḥ (Ṣûfîs named 'Abdallâh ; عبادلة being plural of عبدالله) whose revealed truths or mystical explanations have been recorded in the present ms., are hundred in number. cf. Cairo, ii, 105 Each name is followed by his views introduced by the word قال. For a complete list and critical analysis of the contents see India Office, No. 1261.

For other copies of the work see Berlin, 2979 ; Cairo, loc. cit. ; India Office, loc. cit. ; Brock., Suppl., i, 799.

foll. 491ᵃ—516ᵃ.

XXIV

كشف الاسرار عما خفى من الافكار

KASHF AL-ASRÂR 'AMMÂ KHAFIYA MIN AL-AFKÂR

An incomplete copy of Ibn al-'Imâd al-Aqfahsî's (d. 708/1405) *Kashf al-Asrâr*. One folio in the end seems to have been omitted. For a complete and correct copy of the work and the author's life see Lib. Cat., xiii, 914.

It may be added here that the work was printed in Egypt A. H. 1315 (Sarkis 463)

foll. 516ᵇ—542ᵇ.

XXV

امحاض النصيحة الصحيحة عن امراض باطل النصيحة النطيحة

IMḤÂḌ AN-NAṢÎḤAT AṢ-ṢAḤÎḤAḤ 'AN AMRÂḌ BÂṬIL AN-NAṢÎḤAT AN-NAṬÎḤAḤ

An incomplete copy of a work refuting the charges levelled against ṣûfîs in general and Ibn 'Arabî (d. 638/1240) in particular.

Author: Zainaddîn 'Alî bin Aḥmad bin 'Alî bin Aḥmad al-Makhdûmî al-Mahâ'imî al-Hindi زين الدين على بن احمد بن على بن احمد المخدومى المهائمى الهندى, an Indian scholar of considerable repute (d. Jumâdâ I' 835/Jan 1432; see Lib. Cat., xiii, 863; xviii, 1416).

Beginning:—

الحمد لله الذى انزل كتابه الذى جعله للهدى و البيان.......و بعد فقد طلع علينا من اليمن الايمن من البقعة المباركة زبيد الخ ۔

The work was composed, as stated by the author (fol. 518ᵇ), in reply to another work entitled *An-Naṣîḥaḥ* in which ṣûfîs and specially Ibn 'Arabî were criticised and called heretics. A special feature of the work is that the author of *An-Naṣîḥaḥ* is frequently called احمق (fol. 535ᵇ), الحمار (fol. 535ᵇ, 534ᵇ), الثور (fol. 534ᵃ) and by other similar distasteful names.

The work has not been mentioned in books of reference. The present, perhaps, unique copy, is incomplete. It ends abruptly thus:

ومن توهم هذا التيس المتنكس ۔

No other copy is known.

foll. 543ᵃ—552ᵇ.

XVI

(قطعة من كتاب فى العقائد)

QIṬ'AT MIN KITÂB FÎ AL-'AQÂ'ID

A fragment of a treatise on theology. Some folios are wanting in the beginning as well as in the end.

The present ms. opens abruptly thus (foll. 543ᵃ):

ابو بكر والامام الغزالى والكيا الهراسى و حكاه الفخر [Sic] الدين عن جمهور المحققين قال و كلام الصوفية يشعر به و لهذا قال الجنيد والله ما عرف الله الا الله........وعن الشافعى رحمه الله من انتهض لطلب مدبره فانتهى الى الخ -

The work ends as follows (foll. 552ᵇ):

هذا مذهب اهل السنة و جميع المحدثين من الفقهاء والنظار خلافا لمن انكره وابطل امره من الخوارج -

The latest authority quoted is As-Suyûṭî (d. 911/1505). Therefore we can say that probably the author of the present ms. flourished not earlier than the tenth century A. H.

All the works of this Majmû'aḥ are in one hand. Written in clear Naskh. Slightly worm-eaten. Last few folios are badly damaged.

Not dated. Probably 11th century A. H.

An anonymous note by some previous owner, on the cover indicates that the ms. was purchased by him in 1145 A. H.

No. 2790

foll. 57 ; Lines 31 ; Size 16 × 6 ; 8 × 6.

AL-MAJMÛ'AḤ

The present Majmû'aḥ contains three works on different subjects by the same author.

foll. 1ᵇ - 5ᵇ.

I

(الحاشية على تفسير الفاتحة)

AL-ḤÂSHIYAḤ 'ALÂ TAFSÎR AL-FÂTIḤAḤ

A very rare and valuable copy of an authoritative gloss by Al-Qûnawî on some difficult passages of his own well-known commentary upon sûraṭ al-Fâtiḥaḥ (سورة الفاتحة), entitled *I'jâz al-Bayân fî Kashf Ba'ḍ Asrâr Umm al-Qur'ân* اعجاز البيان فى كشف بعض اسرار ام القرآن. For a copy of which see Lib. Cat. xviii, 1456-7, where it has been noticed under the title *I'jâz al-Bayân fî Tafsîr Umm al-Qur'ân* اعجاز البيان فى تفسير ام القرآن

The author, whose full name is Ṣadraddîn Abu'l Ma'âlî Muḥammad bin Isḥâq bin Muḥammad al-Qûnawî صدر الدين ابو المعالى محمد بن اسحاق بن محمد القونوى, was one of the greatest ṣûfî scholars (d. 672/1273 ; see Lib. Cat. xiii, 873).

Beginning :—

الحمدلله رب العالمين وبعد فهذه كلمات على حل بعض الفاظ تفسير الفاتحة للامام صدر الدين القونوى وهى له ايضا رحمه الله......قال...... فى حل قوله فى شرح الفاتحة المرتبة الجامعة بين الغيب...... اعلم ان غرضى من هذا التعليل فى الارادة الخ -

The gloss has not been referred to in the books of reference or mentioned in any catalogue. The present copy bears neither the author's name nor the title. A misleading statement (e.g. حاشيه فنارى بر شرح فاتحة الكتاب) on the cover would suggest that the present gloss is by Shamsaddîn al-Fanârî (d. 834/1431). But the following passage in the beginning of the text (fol. 1[b]) ;

فهذه كلمات على حل بعض الفاظ الخ -

indicates beyond any doubt that the gloss also is by al-Qûnawî, the author of the commentary itself.

No other copy of the work is known.

Neither in Ḥ. Kh. nor in Brock.

foll. 6[a] – 36[b].

II

مفتاح الغيب

MIFTÂḤ AL-ĠAIB

A valuable work discussing metaphysical and mystical problems.

By the same Ṣadraddîn al-Qûnawî صدر الدين القونوى

Beginning :—

الحمدلله رب العالمين اللهم احمد نفسك عمن امرته ان يتخذك وكيلا حمدا عائدا منك اليك متحدا بك لا منقسما ولا مفصولا......وبعد فان العلوم منها امهات اصلية و فروع تفصيلية و تشترك فى ان لكل واحد منها موضوعات الخ -

The ms. bears neither the title nor the author's name. The above title is borrowed from Berlin 3212 and Wien 1914, where the contents are fully described, and the beginnings of which agree with those of our copy. In our handlist No. 2581/2, the work has been erroneously ascribed to Ibn 'Arabî, the teacher of al-Qûnawî.

The work has been commented upon extensively. For a copy of a commentary by Shamsaddîn al-Fanârî entitled *Miṣbâḥ al-Uns* (مصباح الانس), see Lib. Cat. xiii, 916. See also Ḥ. Kh., vi, 26, and Brock., Suppl., i, 807-8.

For other copies of the work see Berlin, 3212-3; Wien, 1914; Cairo, vii, 382, 518; Âṣafîyah, 57/3; Cambridge, 1074; Cam. Supp., 1225; and Brock., loc. cit.

foll. 37ᵇ – 62ᵇ.

III

شرح الاحاديث الاربعينية

SHARḤ AL-AḤÂDÎṢ AL-ARBA'ÎNÎYAḤ

A useful work containing a collection of forty *Aḥâdîṣ* with a commentary upon the same.

By the same al-Qûnawî.

Beginning :—

الحمدلله الذى زين سماء الملة الحنيفية بنجوم الاحكام الشرعية....... وبعد فان جماعة من اهل الفضل والدين لما ثبت عندهم الخ ـ

The main work, after the introduction begins thus :—

الحديث الاول ثبت باسناد متصل.......ان بعض اصحابه شكى اليه الفقر والعيلة الخ ـ

Each *Ḥadîṣ* is followed by a detailed commentary which opens with the words كشف سره و ايضاح معناه.

The work was composed according to the practice among the traditionists of compiling collections of any forty *Ḥadîṣ*, called اربعين. For full significance of this practice and various other collections see, Lib. Cat., V, 274-291. Unfortunately, it was left incomplete by the author, cf. Miftâḥ as-Sa'âdah, ii. 452; and Sarkîs, 1532. The present copy ends

with the twenty-seventh *Ḥadîṣ*. A copy of the work noticed in Berlin, 1471, however, ends with the 29th *Ḥadîṣ*.

For other copies see Berlin, loc. cit.; Leid., 1743; See also Ḥ. Kh. iv, 32, where the full title runs thus: كشف استار جواهر الحكم المستخرجة الموروثة من جوامع الكلم.

All are in one hand. Written in Arabian Naskh. Not dated. Apparently 11th century A. H.

The hand-writing of the present ms. is identical with that of Mss. Nos. 833, 871, 873 (Vol. xiii), 1457 (xviii), all dated 1045/1636. The scribe's full name is ابو الود نور الدين بن احمد الوفائي الازهري الشافعي

No. 2791

foll. 139; Lines 14 to 20; Size 8 × 5; 4 × 4.

AL-MAJMÛ'AH

A Majmû'aḥ containing six treatises on different subjects by different authors.

foll. 1ᵇ.

(دعاء)

DU'Â'

An anonymous prayer beginning with:

اللهم انى اسألك من النعمة تمامها و من العصمة دوامها و من الرحمة شمولها الخ -

Foll. 2ᵃ.

II

(دعاء عظيم)

DU'Â' 'AẒÎM

An anonymous prayer (دعاء) to be recited after the morning prayer (صلوة الفجر).

Beginning:—

هذا دعاء عظيم يقرأ بعد صلاة الصبح اللهم بنور بهاء عرشك من دعانى احتجبت الخ -

foll. 2ᵇ—5ᵃ.

III

استغفار عظيم

ISTIĠFÂR 'AẒÎM

An anonymous versified استغفار (a sort of دعاء, seeking forgiveness of God), beginning with :

روحی حیاتی دعا(ئی) طلبتی قسمی سمعی و نطقی وفکری یقظتی حلمی
ذکری انیسی افتتاحی مبتدی کلم استغفر الله مجری الفلك فی الظلم
علی عباب من التیار ملتطم

The whole استغفار is composed of 35 couplets, each couplet consisting of five hemistichs (مصراع)

On foll. 5ᵃ—6ᵇ are extracts from different poets.

foll. 6ᵇ – 7ᵇ.

IV

فی فضائل القهوة و منافعها

FÎ FAḌÂ'IL AL-QAHWAT WA MANÂFI'IHÂ

A rare copy of short treatise on the excellences of coffee and its beneficial effects on the body and soul.

By Nûraddîn Abu'l Irs̲h̲âd 'Alî bin Muḥammad Zain al-'Abidîn al-Ujhûrî al-Mâlikî نور الدین ابوالارشاد علی بن محمد زین العابدین الاجهوری المالکی, an eminent doctor of the Mâlikî school of Law (d. 1, Jûmâdâ I, 1066/26. 2. 1656 ; cf. Brock. Suppl., ii, 437 ; and Lib. Cat., xv, 1030).

Beginning :—

الحمدلله رب العالمین و به نستعین ...... وبعد فیقول ......علی بن محمد الدعو زین بن عبدالرحمن الاجهوری المالکی...... هذه اوراق لطیفة فی فضایل القهوة البن والقشر ایضا الخ ـ

The work, as stated by the author in the preface, is based on a similar work of Ibn 'Alwân (d. 665/1266 ; see No. 2791/6, below). Other prominent ṣûfîs are also quoted.

The above title is borrowed from Brock., ii, 317/₉. A copy of the work is noticed in Cairo, vii, 107, under the title of مقدمة فى فضل البن, but the beginning does not agree with that of the present copy. A misleading note in another hand at the top of folio 6ᵇ, is apt to suggest that the ms. is the work entitled الطب الصوفى by Ibn 'Alwân.

For another copy of the work see Gotha, 2101/2.

foll. 8ᵃ—9ᵇ.

V

دعاء ابى حنيفه

DU'Â' ABÎ ḤANÎFAḤ

A prayer, ascribed to Al-Imâm Abû Ḥanîfaḥ (d. 150/767), beginning with :

قال حفص بن غياث.......صلى الامام ابو حنيفة.......قال انى دعوت الله باسمائه على حروف ابتث وهى آية واحدة من قوله تعالى محمد رسول الله الى آخر السورة اولها ميم وآخرها صاد فمن دعا الله الخ ـ

It is narrated by Ḥafṣ bin Ĝiyâṣ (d. 196/811), one of the Imam's favourite pupils and eminent doctors of the Ḥanafî school of Law (fol. 8ᵃ).

The prayer begins thus :

اللهم انت منان مجيب مؤمن مهيمن ملك الخ ـ

اللهم انت حى حنان حليم حميد الخ ـ

اللهم انت ديان دائم الخ ـ

The whole prayer (دعاء) is arranged in this form, each piece beginning with one of the letters of the alphabet contained in the Qur'ânic verse محمد رسول الله والذين معه الخ (chapter, xl, 29)

The last piece begins with the letter (ص) as follows :

اللهم انت صمد صادق تصدق على بالجنة الخ

Fol. 10ᵃ contains a commentary on the Qur'ânic verse (آية) وماجعل عليكم فى الدين من حرج (xxii, 77). Similarly fol. 11ᵃ contains two verses with a criticism thereon.

The above treatises are in one hand. Written in clear Naskh. Not dated. Probably beginning of the 12th century A. H.

foll. 12ᵃ—126ᵃ.

VI

كتاب التوحيد الاعظم المبلغ من لايعلم الى رتب من يعلم

KITÂB AT-TAUḤÎD AL-A'ẒAM AL-MUBLIĠ MAN LÂ YA'LAM ILÂ RUTAB MAN YA'LAM

A very rare copy of a mystical work treating of the attributes of God, prayers, their significance, piety, sermon and various other important points connected with ṣûfism. The work is composed of numberless separate *faṣl*.

Beginning :—

الحق على الحقيقة وا وضح الطريقة من لم يجد العقول الصافية والاسرار الموجبة النافية سبيلا الى نفيه ولاطريقا الى جحوده الخ ـ

Author :—Abu'l Ḥasan Ṣafîaddîn Aḥmad bin 'Aṭṭâf bin 'Alwân al-Yamanî ابو الحسن صفى الدين احمد بن عطاف بن علوان اليمنى surnamed Ibn 'Alwân ابن علوان, a great ṣûfî of Yemen. He was born at 'Uqâqaḥ—a village in the neighbourhood of *Jobal-i-Ṣabr* and brought up at Du'ljanân under the guidance of his father, who was *Kâtib al-Inshâ'* to Al-Malik Al-Mas'ûd (612-625/1215-1228), the last of the Ayyûbî's in Yemen. Due to his father's high position, he succeeded in receiving the best education possible and became well-versed in grammar, caligraphy and poetry. Afterwards he took to ṣûfism and made his mark as the greatest ṣûfî of Yemen. Many instances of *Karâmât* (thaumaturgy) are attributed to him. In the latter part of his life, he married and settled at Yafrus (يفرس ; vide Al-'Uqûd Al-Lu'lu'îyaḥ p. 163 ; Tuḥfat az-Zaman fol. 112ᵃ ; Brock., Suppl., i, 806, calls it Tafrush تفرش). He died there on the 20th Rajab 665/16. 4. 1267 (the corresponding date e. g. 1266, as given in Brock., loc. cit., is not correct).

For further particulars of his life see Tuḥfat az-Zaman fî Târîkh Sâdât al-Yaman, foll., 110ᵇ—112ᵃ ; Al-Khazrajî's Al-'Uqûd Al-Lu'lu'îyaḥ pp. 160-2 ; Al-Munâwî's Al-Kawâkib Ad-Durrîyaḥ (Râmpûr ms.) vol., ii, fol., 137 ; Brit., Mus., Supp., 232 ; and Brock. Suppl., loc. cit., Ḥ. Kh., fails to mention any work of him.

The only other copy of the work is mentioned in Brock., Suppl., ii, 990, in the category of the works of authors whose precise dates are not known; although in vol. i, of the same work (p. 806), the author's life and works have been noticed with the exact date of his death and other definite details.

Written on thick paper in clear scholarly Naskh.

The colophon of the scribe, which reads as follows (fol. 126ᵃ):

تم كتاب التوحيد بعون الله العزيز الحميد فى شهر شعبان سنة ست و ثمانين و الف.......بعناية سيدى السيد الفاضل الورع ....عزالدين محمد بن على الخالد تجاوزالله عنا و عنه......وكتب الفقير الى الملك القدير راشد بن محمد الطورى عفى الله عنه .

goes to indicate that he transcribed the ms. under the patronage of one 'Izzaddîn Muḥammad bin 'Alî al-Khâlid.

Dated : Sha'bân 1086/October, 1675.

Scribe : راشد بن محمد الطورى

Foll. 126ᵃ—128ᵇ, bear extracts from different works in prose and poetry.

Fol. 12ᵃ also bears miscellaneous quotations.

No. 2792.

foll. 290 ; lines 17 ; size 8½ × 5 ; 6 × 3.

AL-MAJMÛ'AH

A majmû'aḥ consisting of thirteen works on different subjects by different authors.

fol. 2ᵇ

I

التحفة المرسلة الى النبى

AT-TUḤFAT AL-MURSALAT ILÂ AN-NABÎ

The first page of a useful treatise on mysticism.

By Muḥammad bin Faḍlallâh al-Hindî al-Burhânpûri محمد بن فضل الله الهندى البرهانپورى (d. 1029/1620).

Beginning :—

الحمد لله رب العالمين والعاقبة للمتخلى عن الكونين والصلوة والسلام على المظهر الاتم - الخ -

The title is not given in the present fragment of the work. The beginning, however, agrees with a copy of التحفة المرسلة الى النبى, noticed in Berlin, 2040.

For a complete copy of the work and commentaries upon it see Berlin, Nos. 2040-3. See also Brock., ii, 418 and Suppl.

foll. 3ᵃ—48ᵃ.

II

بداية الهداية

BIDAYAT AL-HIDÂYAH

An incomplete copy of a very useful treatise, dealing with prayers, usages and rules of etiquette necessary for every person. It looks as if it presents a model of devout life.

The first folio is wanting. The ms. opens abruptly thus :

........تبسط لك اجنحتها اذا مشيت وحيتان البحر تستغفرك [Sic] لك اذا سعيت و لكن ينبغى لك ان تعلم قبل كل شئ ان الهداية التى هى ثمرة العلم لها بداية ونهاية - الخ

Author : Abû Ḥâmid Muḥammad bin Muḥammad al-Ġazzâlî ابو حامد محمد بن محمد الغزالى (d. 505/1111 ; see Lib., Cat., xiii, 833).

For other copies of the work see Berlin, 3263 ; Munich, 614 ; Paris, 1293 ; Ind. Off., 1225 ; Br. Mus., 739, 126/2 ; Algeria, 876/7 ; Cairo, ii, 69-70; Brock., Suppl. i, 749. The work has been commented upon extensively. For a copy of a commentary by 'Abdalqâdir al-Fâkihî (d. 982/1574), see Lib., Cat., xiii, 850. For other commentaries see Brock., loc. cit. The work was translated into German by J. Hell (cf. Ind. Off., loc. cit.) For editions see Sarkîs, 1411, and Brock., loc. cit. See also Ind. Off., loc. cit.

Foll. 48ᵇ—49ᵇ bear extracts from چهل مجلس and ترغيب الصلواة

foll. 50ᵃ—53ᵃ.

III

الرسالة فى الطرق

AR-RISÂLAT FÎ AṬ-ṬURUQ

A copy of Shaikh Najmaddîn al-Kubrâ's (d. 618/1221) treatise on mysticism. see Lib. Cat., xiii, 959/3.

The present copy slightly differs from that noticed in Lib. Cat., loc. cit. One sentence, which apparently has no connection with the whole, is added in the very beginning. It opens thus, without the usual praise of God and the formula of blessings on the prophet (حمد وصلوة):

قال صاحب منازل السائرين ان هذه الوصية محتوية على سر الكتب الاربعة التوراة والانجيل والزبور والفرقان قال الشيخ نجم الدين الكبرى الطريق الى الله تعالى بعدد انفاس الخلق و طريقنا الذى نشرع فى شرحه - الخ

The copy of the work, referred to above and that noticed in Berlin, 3272, begin thus:

الحمد لله اولا و آخرا....... قال الشيخ...... نجم الدين الكبرى الطرق الى الله تعالى بعدد انفاس الخلائق فطريقنا الذى نشرع فى شرحه - الخ

For other copies and a comprehensive bibliography see Brock., Suppl., i, 786-7.

There are also quotations from چهل مجلس on foll. 53ᵃ—55ᵃ.

foll. 55ᵇ – 76ᵃ.

IV

المضنون به على غير اهله

AL-MAḌNÛN BIHÎ 'ALÂ ĠAIR AHLIHÎ

A copy of a well-known work, consisting of mystical and philosophical discussions on the 'knowledge of the Divinity' (معرفة الربوبية), the knowledge of the angels (معرفة الملائكة), the realities of miracles (حقائق المعجزات), and the knowledge of happenings after death (احوال مابعد الموت). The work is divided into numberless chapters (فصل)

Beginning :—

الحمد لله على موجب ما هدانا الى حمده و وفقنا للقيام بشكره والصلوة على محمد .... اعلم ان لكل صناعة اهلا يعرف قدرها ـ الخ

Author : Abû Ḥâmid Muḥammad bin Muḥammad al-Ġazzâlî ابو حامد محمد بن محمد الغزالى, see No. 2792/2 above.

The work is generally ascribed to Al-Ġazzâlî : but his authorship has been emphatically denied by authorities like Ibn as-Subkî, Ṭabaqât ash-Shâfi'îyah, iv, 131, and Jamâladdîn al-Isnavî, Ṭabaqât Fuqahâ' ash-Shâfi'îyah, fol. 343ᵇ. Ḥâj. kh., v, 590, has quoted Ibn as-Subkî's remarks verbatim. The main argument of Ibn as-Subkî is that the work contains, according to him, some heretical ideas which cannot be ascribed to al-Ġazzâlî. Ḥâj. kh., loc. cit., mentions a refutation of the present work by Abû Bakr Muḥammad bin 'Abdallâh al-Mâliqî (d. 750/1349).

For other copies of the work see Berlin, 1721 ; Paris, 1331/3 ; Lied, 1894-5 ; Cairo, ii, 135, vii, 115 ; Âṣafîyah, 14/3 ; see also Brock., i, 425 and suppl.

The work was printed in Egypt in A. H. 1303 and 1309 and at Bombay in A. D. 1891 (Sarkîs 1414).

On the margins of foll. 55ᵇ—57ᵃ, some quotations have been given from چهل مجلس. Similarly on foll. 75ᵇ—76ᵇ, there are marginal notes on miscellaneous points, connected with the text. On foll. 77ᵃ, 78ᵇ and 79ᵃ also there are miscellaneous quotations.

foll. 79ᵇ—110ᵇ.

V

الدر الثمين فى مناقب الشيخ محى الدين

AD-DURR AṢ-ṢAMÎN FÎ MANÂQIB ASH-SHAIKH MUḤYÎADDÎN

A life of Shaikh Muḥyîaddin Ibn 'Arabî by 'Alî bin Ibrâhîm bin 'Abdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî, see Lib. Cat., xii, 750.

Beginning :—

الحمد لله العلى العليم ـ الخ

Not in Ḥâj. Kh.

There are occasional marginal notes in persian not connected with the text. Similarly there are on foll. 110ᵇ—112ᵃ miscellaneous quotations from some persian works.

foll. 112ᵇ—158ᵇ

VI

الاسفار عن رسالة الانوار فيما يتجلى لاهل الذكر من الاسرار

AL-ISFÂR 'AN RISÂLAT AL-ANWÂR FÎMÂ YATAJALLA LI AHL AD-DIKR MIN AL-ASRÂR

A copy of a useful commentary upon Ibn 'Arabî's work *Al-Anwâr fîmâ Yuftaḥ 'ala Ṣâḥib Al-Khalwat min Al-Asrâr* الانوار فيما يفتح على صاحب الخلوة من الاسرار

By 'Abdalkarîm al-Jîlî, one of the eminent ṣûfî scholars (See Lib. Cat., xii, 855 and No. 2789/7 above).

Beginning :—

الحمد الذى هو اظهار الكمال...... واهب العقل من حيث ذاته ان (كان) عبارة عن قائم بنفسه........ومبدعه مخترعه لا على مثال - الخ

Both the original text of Ibn 'Arabî and its commentary by al-Jîlî have been noticed in Lib. Cat., xiii, 884-5, under the erroneous titles اسرار الخلوة (No. 884) and شرح اسرار الخلوة (No. 885). see Ind. Off., 1266.

Neither the title nor the commentator's name have been mentioned anywhere in the ms. The title is borrowed from a copy noticed in Berlin, No. 2915, the beginning and the end of which agree fully with those of our copy. The copy noticed under the title اسرار الخلوة in Lib. Cat., loc. cit., is fine and correct.

For other copies see Lib. Cat., loc. cit., and Berlin, loc. cit.

On foll. 159ᵇ—161ᵃ there are stray notes and extracts from mystical works.

Not in Ḥâj. Kh.

foll. 161ᵇ—179ᵃ.

VII

كتاب الكشف و التبيين عن غرور الخلق اجمعين

KITÂB AL-KASHF WA AT-TABYÎN FÎ ĠURÛR AL-KHALQ AJMA'ÎN

A short treatise on ṣûfism, expounding the meaning of غرور (conceit) and analysing the four kinds of مغرورين (conceited persons) e. g., (1) العلماء (Learned men), (2) العباد (Pious men), (3) ارباب الاموال (wealthy persons), (4) المتصوفة (mystics).

Beginning :—

الحمدلله وحده والصلوة والسلام على خير خلقه......اعلم ان الخلق قسمان حيوان وغير حيوان - الخ

Author : Abû Ḥâmid al-Ġazzâlî (d. 505/1111 ; see No. 2792/2 above).

The theme of the present treatise has been fully discussed by the author in كتاب الغرور of his comprehensive and celebrated work احياء علوم الدين (see vol. iii, pp. 384—424) and the present treatise seems to be an abridgement of the same, as appears from a careful examination of both.

For other copies of the work see Berlin, 8744 ; Cairo, ii, 106, 122 ; vii, 79, 376, 418 ; Râmpûr, 362 ; and Brock., Suppl., i, 752.

For editions see Sarkîs, 1130.

Not in Ḥâj. Kh.

foll. 179ᵇ—209ᵇ.

VIII

مشكوة الانوار و مصفاة الاسرار

MISHKÂT AL-ANWÂR WA MIṢFÂT AL-ASRÂR

A mystical work, expounding the divine secrets (الاسرار الالهية), about the Qur'ânic verse الله نور السموات والارض الآية (xxiv, 35) and elucidating the meaning of the words مشكوة، زجاجة، مصباح، زيت and شجرة occuring therein. The meaning of some of the Prophet's sayings is also

explained in mystical terms. The whole work is thus divided into three chapters.

By Abû Ḥâmid Muḥammad al-Ġazzâli ابو حامد محمد الغزالی, the author of the preceding work.

Beginning :—

الحمدلله فائض الانوار وفاتح الابصار و کاشف الاسرار و رافع الاستار - الخ

There are two other works of the author bearing similar titles. The three should not be confounded with one another (See Ḥâj. Kh., v, 557, 558 ; See also Brock., Suppl., i, 751.

For other copies see Berlin, 3207 ; Gotha, 1166 ; Lied, 1988 ; Ind. Off., 613-4 ; Paris, 1331/4 ; and Brock., Suppl., loc. cit.

On foll. 210ᵃ—211ᵃ there are miscellaneous notes on some mystical points.

foll. 211ᵇ—226ᵇ.

IX

رسالة ایها الولد

RISÂLAT AYYUHÂ AL-WALAD

A short treatise, containing religious instructions, moral precepts and valuable advices on different matters which concern a devout life. These instructions were addressed to one of the most beloved pupils of the author, each beginning with the words ایها الولد

By the same Abû Hâmid al-Ġazzâli.

Beginning :—

الحمدلله رب العالمین...... اعلم ان واحدا من طلبة العلم الشریف - الخ

The above title is borrowed from Berlin, Nos. 3975-6, the present copy bearing no title.

For other copies of the work see Berlin, loc. cit. ; Cairo, ii, 109, 121 ; Qûlaḥ, iv, 171 ; Râmpûr, pp. 229-30 ; and Gothâ, 1165.

The work was printed in Wien, 1838 A.D. with a German translation by Hammer-Purgastall. It has also been printed in Egypt and Constantinople, A. H. 1329. cf. Sarkîs, 1412. A Turkish translation of it has been mentioned in Ḥâj. Kh. i, 519. For other copies, commentaries, translations and other particulars see Brock., i, 423 & Supplement.

On foll. 226ᵇ—227ᵃ some miscellaneous quotations appear.

foll. 227ᵇ—234ᵇ.

اصطلاحات الصوفية

IṢṬILÂḤÂT AṢ-ṢÛFÎYAḤ

A copy of Ibn 'Arabî's (d. 638/1241) Iṣṭilâḥât aṣ-Ṣûfîyaḥ. see Lib. Cat., xiii, 886. It may be added here that the work was printed at Cairo in A. H. 1287 and at Istambul in A. H. 1307. see Brock., Suppl., i, 797.

foll. 235ᵇ—245ᵃ.

XI

كتاب الكنه مما لابد للمريد منه

KITÂB AL-KUNH MIMMÂ LÂ BUDD LIL MURÎD MINHU

A copy of Ibn 'Arabî's *Kitâb al-Kunh* etc. see Lib. Cat., xiii, 955/1, and No. 2789/15 above.

foll. 246ᵇ—279ᵇ

XII

الامر المحكم المربوط فيما يلزم اهل طريق الله من الشروط

AL-AMR AL-MUḤKAM AL-MARBÛṬ FÎMÂ YALZAM AHL ṬARÎQ ALLÂH MIN ASH-SHURÛṬ

A copy of Ibn 'Arabî's well-known work *Al-Amr Al-Muḥkam Al-Marbûṭ* see No. 2789/13 above.

Foll. 280ᵃ—283ᵃ bear some quotations on some mystical points.

foll. 283ᵇ—290ᵃ.

XIII

حلية الابدال

ḤILYAT AL-ABDÂL

A short treatise on asceticism, treating of the four pillars (عماد) of the ascetic life : reticence (الصمت)، العزلة (retirement), الجوع (starvation) and wakefulness (السهر).

By the same Ibn 'Arabı.

Beginning :—

الحمد لله على ما الهم وعلمنا مالم نكن نعلم...... اما بعد فانى استخرت الله تعالى ليلة الاثنين الثانى عشر من جمادى الاول (Sic الاولى) سنة تسع و تسعين و خمسمائة بمنزل آل مية بالطائف ـ الخ

The work was composed by the author at Tâ'if in the year 599/1203 at the request of his two pupils, namely Abû Muḥammad Badr bin 'Abdallâh al-Ḥabashî and Abû 'Abdallâh Muḥammad bin Khâlid aṣ-Ṣafadî at-Tilimsânî (see fol. 283ᵇ).

For other copies of the work see Berlin, 2931-2 ; Paris, 1338 ; Ind. Off., 964/2, 1289 ; Cairo, vii, pp. 16, 47, 57, 371, 374, 556 ; Âṣafîyaḥ, 56. See also Brock., Suppl., i, 796.

The contents of the work have been described fully in Berlin, loc. cit.

On fol. 290, are found miscellaneous extracts from some Persian works.

All the treatises are in one hand. Written in ordinary Indian Naskh. There are notes like the following :—

نقل عن المقول عنه الصحيح، قوبل عن الاصل، قوبل من المقول عنه

etc. at the end of some treatises (5th, 8th, 9th, 10th, 11th, 12th), indicating that these copies were collated with the original ones. Scribe's name occurs only in one place (fol. 179ᵃ) :

من يد اضعف العباد محمد شاكر قادرى۔

Not dated. Probably Twelfth century A. H.

No. 2793

foll. 169 ; lines 15 ; size 8 × 6 ; 8 × 4.

AL-MAJMÛ'AḤ

The present majmû'aḥ contains twelve treatises on Ṣûfism and other allied subjects, all by one author.

foll. 3ᵃ—39ᵃ.

I

شرح بعض ابيات تائية ابن الفارض

SHARḤ BA'Ḍ ABYÂT TÂ'ÎYAT IBN AL-FÂRIḌ

A commentary on some verses of *Al-Qaṣîdat At-Ta'îyat Al-Kubra* (for a copy of which see Wien, 472) of the great ṣûfi poet, Ibn al-Fâriḍ (d. 632/1235 ; see Lib. Cat., xxiii, 2527).

Commentator: Aḥmad al-Ḥamawî al-'Alwânî, a prominent ṣûfî scholar of the 10th century A. H.

Beginning:—

الحمدلله رب العالمين....... قال امام اهل الحب و قدوة العارفين....... سقتنى اى
اعطتنى، حميا الحميا اسم للخمر باعتبار ما فيها من الحرارة والغلبة على العقل - الخ

The commentator's name does not occur in the main body of the ms.; but it is stated in the preface (foll. 1b—2b) by the compiler, who must have been some pupil of the commentator, in the following words:

" وبعد فهذا كتاب بجمع فيه رسايل من الخير من كلام سيدى العالم العامل
الفاضل الشيخ احمد الحموى....... اوله شرح بعض ابيات - الخ

that this book contains some treatises of Shaikh Aḥmad al-Ḥamawî This is strengthened by the fact that in another treatise of the present majmû'aḥ (see No. 2793/7 below), the author refers to himself in the following terms (fol. 129a):—

العبد الفقير الى الله تعالى احمد الحموى الشافعى العلوانى -

We may thus conclude that the treatises contained in this majmû'aḥ are by one and the same author as stated in the preface.

The full name of the author of these treatises was Aḥmad bin Muḥammad bin Raḍî al-Ḥamawî al-'Alwânî ash-Shâfi'î احمد بن محمد بن رضى الحموى العلوانى الشافعى. He was a prominent ṣûfî scholar of his age. He first studied the various reading of the Qur'ân under his father, whose mastery of the subject was well-known in his time. He also studied for a long time at the feet of Shaikh 'Umar al-'Urḍî (d. 1024/1615; see Khulâṣat al-Aṣar, iii, 215-218). Afterwards, he became a follower of Shaikh 'Alî al-Kîzwânî (d. 955/1548) in the 'Alwâniyaḥ order of saints, named after Shaikh 'Alwân al-Ḥamawî, a great saint of his time (d. jumâdâ I, 936/Jan. 1530; see Lib. Cat., xiii, 923). He died in 1018/1609. The exact date of his birth is not known; but the fact that he died when he was above sixty years of age (cf. Khulâṣaḥ, i, 282) suggests that he must have been born sometime before 958/1551). The author has escaped the notices of both Ḥâj. Kh. and Brock. Some details of his life are given in Khulâṣat al-Aṣar, loc. cit.

No other copy of the work is known.

foll. 39ᵇ—68ᵃ.

II

رسالة فى النصائح

RISÂLAT FÎ AN-NAṢÂ'IḤ

A work containing religious instructions, moral precepts and useful directions for those eager to pursue a devout and pious life. The work also contains prayer for the different parts of the day and the night.

By the same Aḥmad al-Ḥamawî احمد الحموى.

Beginning :—

الحمد لله رب العالمين وبعد فاعلم يا اخى......ان قراءة الدرس ترفع الاحتشام بين الشيخ والمريد . الخ

No other copy of the work is known.

foll. 69ᵃ—79ᵃ.

III

اشارات الى عبارات من فتاوى ابن حجر

IS̲HÂRÂT ILÂ 'IBÂRÂT MIN FATÂWÂ IBN ḤAJAR

A short treatise containing references to, and quotations from, *Fatâwâ* of Ibn Ḥajar (al-Ḥaiṣamî ; d. 974/1667 ; see No. 2801/12 below) with frequent explanatory notes.

by the same احمد الحموى.

Beginning :—

الحمد لله رب العالمين وبعد ففى فتاوى ابن حجر حديث مرفوع من قرأ . الخ

The above title is not given in the main body of the ms. It has been taken from the following note appearing on the title page :

و هذا اشارات الى عبارات جليلة من فتاوى الشيخ ابن حجر رحمه الله .

As regards Ibn Ḥajar, the ms. does not determine his personality ; but an exhaustive survey of the treatise and a comparison of its contents with Ibn Ḥajar al-Haiṣamî's well-known work *Al-Fatâwâ Al-Ḥadîṣiyah* (for which see Lib. Cat., xviii, ii, 1874) leave no doubt that it is the الفتاوى الحديثية of al-Haiṣamî, which is meant by the author and all the references are to the quotations from it.

On foll. 75ᵇ—79ᵃ, there are some discussions on various points, each beginning with the word فصل. These *Faṣl*, however, do not appear to have been extracted from Al-Haiṣamî's work.

No other copy of the work is known. There is a note on the cover by one Rajab bin 'Abdarraḥmân indicating his ownership.

foll. 79ᵇ—59ᵃ.

IV

منظومة مع شرحها

MANẒÛMAT MA' SHARḤIHÂ

A versified treatise with its commentary, containing moral precepts and instructions meant to serve as a guide for a devout life.

By the same احمد الحموى العلوانى.

Beginning :—

الحمد كله لله لانه مالك الملك فلا نعمة الا منه ـ الخ

No other copy of the work is known.

foll. 96ᵃ—98ᵇ.

V

القصيدة الميمية

AL-QAṢÎDAT AL-MÎMÎYAḤ

A *qaṣîdaḥ* on moral virtues, beginning with

احذر صديقك فى بدء و مختتم واحفظ مرينك لا تؤذى ولو يلم الخ

The above title is derived from the opening note, which runs thus :

وقال رضى الله عنه وارضاه ميمية ـ

No other copy of the *qaṣîdaḥ* is known.

foll. 99ᵃ—117ᵃ.

VI

هداية التوفيق لسلك الطريق

HIDÂYAT AT-TAUFÎQ LI SILK AṬ-ṬARÎQ

A useful work on Ṣûfism, expounding moral virtues, religious instructions and directions for every day life necessary for the travellers (سالكين) in the path of reality (حقيقة).

By the same author.

Beginning :—

الحمدلله ذى الجلال والجمال والبها والكمال.......وبعد فاعلم يا من اسعده الله انه لابد لك من ان تفتح ابواب الحق و تغلق ابواب الخلق - الخ

Shaikh 'Alwân (d. 936/1530 ; see No. 2793/1 above), to whose order the author belongs, is frequently quoted and his sayings explained (see foll. 96[b], 103[b], 113[b], 114[b] etc.)

No other copy of the work is known.

foll. 117[b]—129[b].

VII

(اجازة)

IJÂZAH

An *Ijâzah* (اجازة) granted by Shaikh Aḥmad al-Ḥamawî, the author, to one of his disciples.

Beginning :—

الحمدلله الذى اتخذ ابراهيم خليلا فدلله فى مقامات المحبة و طبقات القربة تدليلا......وبعد فان طريق الله وه على السالكين و سهل على العارفين - الخ

General religious duties have been discussed in the *Ijâzah*, with special reference to the doctrines and the practices. The Qur'ân and the Ḥadîṣ are frequently quoted and commented upon. The author emphasises that the ṣûfistic practices are based on the Traditions and quotes the authority of Junâid al-Baġdâdî (d. 298/911) to that effect, which runs as follows (fol 129[a]) :

ولهذا قال الجنيد طريقنا هذا مبنى على السنة و السنة قد بينت ما فى الكتاب -

The colophon of the author runs thus :

واقول اجاز العبد الفقير الى الله احمد الحموى الشافعى العلوانى الشيخ ابراهيم فى انه يقرا الاوراد العلوانية و يذكر الله تعالى - الخ

It appears from the above-mentioned colophon that this *Ijâzah* was granted to one Shaikh Ibrâhîm.

foll. 130ª—137ᵇ.

VIII

(منظومات)

MANẒÛMÂT

A collection of short poetical pieces, each preceded by the word وقال

By the same author.

The first piece reads thus :

و ما المرء الا ذو احتياج لخالق   و لو بلغ العليا (ء) من كل خارق

هب المرء قد نال المعارف كلها   و ملك سليمان و كل الخلائق

أليس بان القبر يحويه و الثرا   له مضجع من بعد فرش رقايق

على نفسه فليبك من مات بالهوى   و ميت الهوى محروم من كل شارق

All the pieces appear to be in a mystical vein.

Foll. 138ª—143ª.

IX

عقيدة

'AQÎDAH

A versified treatise on theology, expounding the Islâmic beliefs and doctrines according to the Ash'arite school, in a simple manner without entering into details and dogmatic discussion.

By the same Aḥmad al-Ḥamawî.

Beginning :—

بسم الاله ربنا الموجود   من فى علاه واجب الوجود   الخ

No other copy of the work is known.

In a colophon at the end, the author mentions his name thus (fol. 143ª) :—

و انا الفقير احمد العلوانى   اعوذ بالله من الافتان

foll. 143ᵇ—147ᵇ.

X

(ورد مبارك)

WIRD MUBÂRAK

A *wird* for pious men to be recited after the five daily prayers and at other times.

By the same author.

Beginning :—

الحمدلله رب العالمين......اللهم يا صادق الوعد ويا مجيب الدعوات و يا مقيل العثرات - الخ

On fol. 148ᵃ, a *Darûd* is inserted, which has no connection with the present *wird* (ورد).

foll. 148ᵇ—161ᵃ.

XI
(اجازة)
IJÂZÂḤ

A copy of another *Ijâzâḥ*, granted by the same Aḥmad al-'Alwânî to one Shaikh Yâsîn, probably a favourite disciple of his.

Beginning :—

الحمدلله الذى اقام اعلام توحيده باولى المحبة والغرام وحملهم على سفن المحبة فى نفوس الانام.......و بعد فان كل شئ بقضاء و قدر و ان المومن مبتلى - الخ

This *Ijâzâḥ* should not be confounded with that noticed above (see No. 2793/7 above). The former is very short. The present one deals in same detail with the question of *Kiswaḥ* (كسوة ; the robe bestowed upon disciple by his Shaikh) and the principles underlying the practice (foll. 150ᵃ—152ᵃ). Similarly other connected points are also discussed. It contains numerous quotations of verses.

The colophon of the author, in which he invites the attention of those who come across this Ijâzah and enjoins on them to behave gently and respectfully towards his disciple, Shaikh Yâsîn, runs as follows :—

قال ذلك باقه العبد المفتقر الى الله احمد العلوانى الحموى الشافعى نزيل الشيخ شمعون المحب فى الله والقايم بالله والناصح لله...... والوصية ثم الوصية لمن وقف على هذه الاجازة ممن وفقه الله من قاض و عالم و صوفى بالشيخ يس لوجه الله ونصرة لاظهار ذكره - الخ

foll. 161ᵇ—171ᵇ.

XII

(رسالة فى الزيارة)

RISÂLAT FÎ AZ-ZIYÂRAḤ

A short treatise treating of the rules of etiquette to be observed by the ṣûfîs in visiting each other.

By the same author.

Beginning :—

الحمدلله وحده وبعد فانى قد زرتكم مرتين و ليس مرادى بزيارتى لكم الا وجه الله تعالى . الخ

The author explains his impressions of a visit by him to a contemporary ṣûfî. The name of the Shaikh visited by the author does not occur in the text.

All the treatises are in one hand. Worm-eaten, repaired recently. Written in ordinary clear Naskh. Not dated. But there are initials by some owners of the ms. dated 1088/1677 and 1090/1679. The dates and the fact that the author died in 1018/1609, suggest beyond any doubt that the ms. must have been transcribed sometimes between 1018 and 1088 A. H.

A list of some of the treatises contained in this collection is also given on the title page.

No. 2794

foll. 173 ; lines 19 ; size 8 × 5 ; 6 × 3.

AL-MAJMÛ'AḤ

The present majmû'aḥ contains seven independent works and treatises on different subjects by different authors. Written also in different hands.

foll. 1—77ᵃ.

I

بلوغ الارآب فى لطائف العتاب

BULÛĠ AL-ÂRÂB FÎ LAṬÂ'IF AL-'ITÂB

A valuable and considerably old copy of a work on ethics, consisting of moral precepts and instructions, concerning different aspects of life

A brief sketch of the life of the Prophet is also given in the beginning. Most part of the work is composed in the form of anecdotes.

By Muḥammad bin Aḥmad al-Muqri' محمد بن احمد المقرى. No account of him is found in the books of reference available here. The work is ascribed to him in Ḥ. Kh., ii, 66, and Berlin, 8884, but no date is given. In Br. Mus., Suppl., No. 501/1, a work entitled قصة يوسف is ascribed to one Muḥammad bin Abî'l 'Abbâs al-Muqri' محمد بن ابى العباس المقرى, but no date is recorded. Brock., Suppl., ii, 901, places him among those, whose dates and places are not known. In Dastûr al-I'lâm, fol. 103ᵇ, one Muḥammad bin Aḥmad al-Maqqarî (d. 758/1357), the great grandfather of the famous al-Maqqarî (d. 1041/1631), is mentioned. But there is no evidence to show that he is the author of the present work. Therefore we cannot say precisely, whether our author was the above mentioned al-Maqqarî or any al-Muqri', as we have presumed. Moreover we have come to know from the following statement in the text (foll. 66ᵃ⁻ᵇ) :

الفصل العاشر (؟ الحادى عشر) فى اخبار الصالحين و ذكر المتقين رضى الله تعالى عنهم اجمعين قال العبد الفقير الى عفو ربه محمد بن احمد المقرى لما نسخت هذا الكتاب لم احد فيه اسم مؤلفه و كان عشرة فصول فاحببت ان يكون احد عشر فصلا فختمته بهذا الفصل فيه اخبار الصالحين - الخ

that the work was originally composed by some unknown person and that the present author was only a compiler of the work. In contrast to the above, the following statement in the preface :

قال العبد الفقير الى عفو ربه محمد بن احمد المقرى رحمه الله هذا كتاب جمعته من جواهر كل كتاب وسميته بلوغ الاراب فى لطائف العتاب - الخ

does not indicate that he was only the compiler of the work. Similarly in the following passage (fol. 6ᵇ) :

قال احمد بن محمد (؟ محمد بن احمد) المقرى المؤلف رحمه الله تعالى لما اختصرت هنا شيأ من مناقبه فى حال صغره صلى الله عليه وسلم احببت ان اذكر - الخ

he calls himself the author of the work. However, in the absence of any exact information about the original author, we have no alternative but to ascribe the work to the above mentioned محمد بن احمد المقرى.

Beginning :—

الحمدلله الذى ليس له اول يبديه ولا آخر يفنيه......احمده على مايوليه واشكره على ما يصونه و يقيه......قال العبد الفقير الى عفو ربه محمد بن احمد المقرى رحمه الله - الخ

The work is divided into the following 11 *Faṣl* :—

I. Fol. 2ᵃ. الفصل الاول فى نجبا الاباء (نجاة الا نبياء Berlin 8884) -

II. Fol. 9ᵇ. الفصل الثانى فى اصطناع المعروف واغاثة الملهوف -

III. Fol. 18ᵇ. الفصل الثالث فى الحلم و ثمرته والعفو وحسن عاقبته -

IV. Fol. 21ᵇ. الفصل الرابع فى التخلص من يد الملوك و ذوى الا قدار بالبلاغة وحسن الاعتذار -

V. Fol. 25ᵃ. الفصل الخامس فى الوفود على الخلفاء و اهل الكرم والوفا -

VI. Fol. 35ᵇ. الفصل السادس فى الحب واسبابه و ما فعل باهله ومن عنا به -

VII. Fol. 43ᵇ. الفصل السابع فى سرعة اجوبة الاذكيا وعبارات الفضلا -

VIII. Fol. 46ᵃ. الفصل الثامن فى العجايب والظرف والهدايا والتحف -

IX. Fol. 53ᵃ. الفصل التاسع -

X. Fol. 61ᵃ. (الفصل العاشر) فى اخبار ساقها التصنيف ونوادر جرها التاليف-

XI. Fol. 66ᵃ. الفصل العاشر (؟ الحادى عشر) فى اخبار الصالحين وذكر المتقين - رضى الله تعالى عنهم اجمعين -

For other copies see Berlin, loc. cit.; and Brock., Supp., ii, 901. Not dated. Apparently a little before or after 1020 A. H., the handwriting being quite identical with that of ms. No. 2794/2, below.

foll. 78ᵃ—88ᵇ.

II

تحذير الاخوان مما يورث الفقر و النسيان

TAḤḎÎR AL-IKHWÂN MIMMÂ YÛRIṢ AL-FAQR WA AN-NISYÂN

A valuable short treatise dealing with the practices and the habits, which generally lead to poverty (فقر) and forgetfulness (نسيان). The

assertions are generally based on experience. Some of them are supported by Ḥadîṣ, sayings of saints and learned men.

By Burhânaddîn Abû Isḥâq Ibrâhîm bin Muḥammad bin Maḥmûd an-Nâjî ad-Dimashqî ash-Shâfi'î برهان الدين ابو اسحاق ابراهيم بن محمد بن محمود الناجي الدمشقي الشافعي, a shâfi'î scholar of some repute. Born in 810/1407, died in Ramaḍân 900/1495, when he was full of years and glories of life. As-Sakhâwî, Aḍ-Ḍau' al-Lâmi', i, 166, speaks of him in high terms and mentions a work composed by him. Some account of his life is given in Lib. Cat., xxv, 2774/10.

For further particulars of his life see Aḍ-Ḍau' al-Lâmi', loc. cit. ; see also Brock. Supp., ii, 116-7.

Beginning :—

بسم الله الرحمن الرحيم......قال الشيخ......برهان الدين ابو اسحاق ابراهيم بن محمد بن محمود الناجي الشافعي رحمه الله تعالى الحمد لله الذى علمنا مالم نكن نعلم و صلى الله على اعلم خلقه......اما بعد فقد تكرر سوال جماعة من الاخوان افادة ما ورد او قيل فيما يورث الفقر و النسيان فاجبت الى طلبهم......وسميته تحذير الاخوان مما يورث الفقر و النسيان الخ ـ

The above title is given in the text of the present ms. (fol. 78b ; See also Cairo, ii, 173). In Cairo, vii, 9, the work is mentioned under the title قلادة العقيان فى ما يورث الفقر والنسيان. See also Brock., ii, 98, and suppl. The work was versified by one Abû 'Abdallâh Muḥammad bin al-Ġazzî, for a copy of which see Cairo, loc. cit.

For other copies see Cairo, loc. cit. ; Gotha, 80 ; See also Brock., loc. cit.

Written in clear Arabian Naskh, with diacritical marks and frequent red dots resembling commas. The headings and the first words of paragraphs are also in red. worm-eaten and slightly water-stained. Repaired very recently.

Dated, Saturday, the 10th Ḏulqa'dah 1020/4-1-1612.

The colophon of the scribe reads as follows :

تم هذا المجموع اللطيف الظريف المبارك......على يد العبد الفقير......محمد بن عبد الفتاح الواعظ من غ الفرالمنزلى......وكان ا نسخه يوم السبت المبارك عاشر شهر ذى القعدة الحرام من شهور سنة عشرين بعد الف و حسبنا الله و نعم الوكيل......الخ ـ

Scribe : عبدالفتاح الواعظ المنزلی ۔

foll. 90ᵃ—95ᵇ.

III

فضائل بسم الله الرحمن الرحيم

FAḌÂ'IL BISMILLÂH AR-RAḤMÂN AR-RAḤÎM

A complete and correct copy of a valuable treatise on the merits of *Bismilâh Ar-Raḥmân Ar-Raḥîm*, expounding the various aspects of its charms, effects and benefits. The properties of *Bismillâh* narrated in the work are not only theoritical. Some of them, in fact, were tried by the author himself, as would appear from the following observation (fol. 93ᵃ) :—

وقد جربنا ذلك مرارا وصح معی فی صدق النية ۔

Author : Muḥyîaddîn Abu'l 'Abbâs Aḥmad bin 'Alî bin Yusuf al-Bûni محی الدين ابو العباس احمد بن علی بن يوسف البونی, a well-known writer on spiritual sciences (d. 622/1225). Some account of his life is given in Lib. Cat., xiii, 859. In all 33 works of him are enumerated in Brock., i, 497-8 and Suppl.

Beginning :—

الحمدلله الذی اودع سره المصون لعباده المخلصين...... وبعد فقد سالنی بعض اهل الرغبة........عن السر الكريم الخفی عن التعليم المودع فی بسم الله الرحمن الرحيم الخ ۔

The work is divided into following *bab* :—

Fol. 91ᵇ. I. الباب الاول وهو فی خواصها و فوائد تلاوتها ۔

Fol. 92ᵇ. II. الباب الثانی فی بيان تكسيرها وما يتعلق بها من المنافع ۔

Fol. 93ᵇ. III. الباب الثالث و هو فی كتبها وحملها مقطعة علی هذه الصفة ب س م ا ل الخ ۔

The title does not occur in the main body of the ms. It has been taken from the following note on the cover :—

هذه فضائل بسم الله الرحمن الرحيم للشيخ الامام الخ. In Berlin, No. 4156, the title is given as فوائد البسملة. For other copies see, Gotha, 55/3 ; Berlin, loc. cit. (incomplete) ; Br. ms., 886/6.

Written in the Eleventh century, A. H., the hand-writing being identical with that of No. 2794/2 above,

Some notes of the previous owners of the ms. appear on the title-page indicating their ownership.

Not in Ḥ. Kh.

foll. 96ᵃ—156ᵇ

VI

حل الرموز و مفاتيح الكنوز

ḤALL AR-RUMÛZ WA MAFÂTÎḤ AL-KUNÛZ

A copy of 'Izzaddîn 'Abdassalâm Aḥmad bin Ġânim al-Maqdisî's (d. 678/1279) well-known work on ṣûfism حل الرموز و مفاتيح الكنوز See Lib. Cat., xiii, 895.

Beginning :—

قال العبد الفقير........عبدالسلام........الحمدلله الذى فتح بمفاتيح الغيوب .

Written in clear Naskh. Dated 14 Ṣafar 973/9-7-1565.

The colophon of the scribe reads thus :—

بتاريخ نهار الاثنين رابع* عشرين (Sic رابع عشر من) شهر صفر الخير سنة ٩٧٣ من الهجرة النبوية........على يد اضعف العباد الفقير عز الدين الحلبي........ وذلك بمصر المحروسة .

Scribe : عز الدين الحلبي

Some eighteen verses have been added at the end of this copy.

foll. 157ᵃ—169ᵃ.

V

سلك التوفيق لسواء الطريق

SILK AT-TAUFÎQ LI SAWÂ' AṬ-ṬARÎQ

The above title is given in the following passage in the text of the present copy (fol. 157ᵃ) :

وسميته سلك التوفيق لسواء الطريق .

*The 24th of Ṣafar, 973 A. H. falls on thursday 19th July 1565 ; while the 14th Ṣafar falls on monday (as in the ms.) 9-7-1565.

while it has been noticed in H. Kh., as two separate works with separate titles. In (ii, 90) it has been given the name of تائية فى التاريخ and in (iii, 609) it has been noticed under the title سلك العين لاذهاب الغين See also Berlin, No. 3414, where the work is noticed under the same title, but a reference has been made to the title given in our copy also.

A compendious and valuable *Qaṣîdah Tâî'yaḥ*, treating of religious duties, moral precepts and instructions, narrating the historical background of his age and showing the neglect of Muslims and their deviation from the path of the *Sharî'aḥ*.

Beginning :—

قال الفقير عبدالقادر المحمدى ابن عمر بن حبيب القادرى الصفدى بينا انا مفتح العينان يقظان الجنان......الخ .

The *Qaṣîdaḥ* proper begins thus :—

بالحمد من بعد بسم الله بدى كذا   على التهامى صلاتى مع تحياتى   الخ

The poem begins with an introduction in which the author says that he composed it under an inspiration from the holy Prophet. The poem opens with the usual حمد and ثناء. Afterwards the poet pours out his heart and explains his simplicity (fol. 157ᵇ). Throughout the *Qaṣîdaḥ*, he lays great stress on one's being careful of one's نفس and the virtues of سكوت (calmness) (fol. 158). He describes fully the lamentable conditions of the peole in the Tenth century A. H. The poem is rich in moral precepts from beginning to end. In the end, the poet devotes some verses to the praise of the Prophet and Shaikh 'Abdalqâdir al-Jîlî (d. 561/1266). The concluding verses run as follows (169ᵃ) :—

يارب صلى (صل) وسلم ديدنا ابدا   كما تحب عليه والصحابات

و الآل مع تابع و اغفر لنا ظمه   والقارى مع سامع واهل الروايات

Author :—Abdalqâdir bin Muḥammad bin 'Umar bin Ḥabîb al-Qâdirî aṣ-Ṣafadî عبدالقادر بن محمد بن عمر بن حبيب القادرى الصفدى Books of reference do not throw sufficient light on the details of his life. All that we could derive from this work and some notices in Berlin (cf. Nos. 2851, 3414), that he was a native of Ṣafad (a town in the province of Damascus). It appears from Berlin, No. 2851, that he visited Damascus in 904 A. H. and was a contemporary of 'Alî bin Maimûn al-Maġribî (d. 917/1511). He belonged to the Qâdiriyaḥ order of Saints

as appears from word القادری affixed to his name and from the following verse in the concluding portion of the present work (fol. 169ª) :

على يد الشيخ محى الدين شيخى   هو الكيلانى عز القادری شيخ الوجودات

He died in 915/1509. See Brock. Suppl., ii, 153.

On account of the importance and historical significance of the Qaşîdaḥ, it has been commented upon by many scholars. See Ḥ. Kh., loc. cit., and Brock. Suppl., loc. cit. See also Lib. Cat., xiii, 923, where a commentary upon the same by 'Alî bin 'Aṭîyaḥ 'Alwân al-Ḥamawî (d. 936/1529) is noticed and aṣ-Ṣafadî's date of death, finally determined. Brock., Suppl., ii, 153, is definite as to 915/1509 being the date of his death ; but in the same, p. 897, he includes him in the category of those authors whose precise dates are not known.

Worm-eaten. Repaired very recently. Written in good clear Naskh. Not dated. Apparently 10th century A. H.

foll. 170ª—171ª.

VI

العقيدة المختصرة المفيدة

AL-'AQÎDAT AL-MUKHTAṢARAT AL-MUFÎDAḤ

A short treatise commenting upon the following verse of Ibn 'Arabî (d. 538/1240) and explaining its meaning in mystico-Philosophical terms :

كنا حروفا عاليات لم نقل   متعلقات فى ذرى اعلى القلل

The ms. seems to be defective from the beginning, as it opens abruptly thus :—

اسم ذات الوجود الذى هو الرحمة العامة اذا عرفت المقدمات سهل شرح
قوله رضى الله عنه كنا حروفا الخ .

The ms. bears neither the title nor the name of the author. The above title is given in a later hand at the top of fol. 170ª. But there is no clue as to the authorship of the work, nor the work seems to have been recorded in any catalogue. A commentary upon the above verses by ad-Dauwânî (d. 907/150 ; see Lib. Cat., x, 505) has been noticed in Berlin, 2987.

foll. 171ᵃ—173ᵇ.

VII

(رسالة فى الحروف و خواصها)

RISÂLAT FÎ AL-ḤURÛF WA KHAWÂṢṢIHÂ

A queer short treatise beginning with :

باب الالف الاتحاد الاتصال الاحد الاحدية الجمع احصآ الاسماء الالهية الاحوال الاحسان الخ ـ

It is quaint and incoherent collection of words and phrases arranged in alphabetical order according to the arrangement of Abjad.

Nothing is known about the author.

The last two treatises are in one hand. Written in clear Naskh, with the headings in red.

Not dated. Probably 12th century A. H.

No. 2795

foll. 107 ; lines 23 to 28 ; size 12 × 3 ; 14 × 3¼.

AL-MAJMÛ'AH

The present majmû'ah consists of five independent works on different subjects by different authors

foll. 1—28ᵇ.

I

لوعة الشاكى و دمعة الباكى

LAU'AT ASH-SHÂKÎ WA DAM'AT AL-BÂKÎ

A considerably old copy of *Lau'at Ash-Shâkî wa Dam'at Al-Bâkî*, a well-known work in 'Arabic Literature, consisting of a love story, composed in most elegant rhymed prose.

Beginning :—

ولابد من شكوى الى ذى مروءة　　يواسيك أويسليك أويتوجع

اما بعد حمد الله الذى قضى بالمحبة والولوع الخ ـ

The authorship of the work is in dispute. Ḥ. Kh., iv, 344, ascribes it to Zainaddîn Manṣûr bin 'Abdarraḥmân ash-Shâfi'î (d. 967/1559). Brock., ii, 32, 335 and suppl., refers to the above mentioned author and Ṣalâḥaddîn Khalîl bin Aibak aṣ Ṣafadî (d. 764/1363) both as its authors. In Berlin, Nos. 8552-3, Ṣafiaddîn al-Ḥillî (d. 750/1349) and 'Alâ'addîn bin Sharaf al-Mâridînî are also mentioned as its authors (See also Sarkîs, 1213). The cover of our copy ascribes its authorship to Abu'l Maḥâsin Jamâladdîn Yûsuf al-Khaṭîb (d. 874/1469). The oldest copy of the work written in the 8th century A. H. is silent about the identity of the author. (cf. Sarkîs, loc. cit.) In view of these conflicting statements it is difficult to determine its authorship definitely.

* For other copies see Br. Mus., 1442; Gotha, 2046-7; Paris, 3074, 3658/12, 4642; Cairo, iv, 231; Berlin, loc. cit.; and Scurial, 387, 431.

The work has been printed repeatedly. For editions see Sarkîs, loc. cit.

Foll. 28ᵇ—29ᵃ bear some extracts from *Ḥayât al-Ḥayawân al-Kubrâ* (for which see Sarkîs, 888) of ad-Damîrî (d. 808/1405), dealing with 'Ishq and connected points.

Written in clear Naskh, most folios having red-ruled borders; some pieces here and there being also in red.

Not dated. Apparently a little before or after 1074 A. H., the handwriting being identical with that of No. 2795/2 below.

Some folios in the beginning and the middle are in a later hand.

foll. 29ᵇ—70ᵃ.

II

ديوان الشاب الظريف

DÎWÂN ASH-SHÂBB AẒ-ẒARÎF

The Dîwân of Ash-Shâbb Aẓ-Ẓarîf Ibn al-'Afîf at-Tilimsânî, arranged alphabetically.

Beginning :—

الحمد لله حق حمده.........وبعد فيقول الشيخ الامام الاديب - الخ

The first piece begins thus :—

يا زاير الطيف مالطيف اغفاء حدث بذاك فما للحب اخفاء

The poet, whose full name is Shamsaddîn Muḥammad bin Sulaimân 'Afîfaddîn bin 'Alî at-Tilimsânî شمس الدين محمد بن سليمان عفيف الدين بن علي

التلمسانى, commonly called Ibn al-'Afîf ابن العفيف and surnamed Ash-Shabb az-Ẓarîf الشاب الظريف, was born in Cairo (661/1263). He was brought up under the guidance of his father ash-Shaikh 'Afîfaddîn at-Tilimsânî (d. 690/1291 ; see No. 2789/17, above), who was a prominent ṣûfî scholar and poet. He excelled in the art of composing verses and made his mark as a poet at a very tender age. He is highly spoken of by eminent biographers (see Sarkîs, 186). He died at Damascus in the very prime of his youth in 688/1289. He composed several works on different branches of literature. Six works of him including the present one, have been enumerated in Brock., i, 258 and suppl. For some account of his life see Dastûr al-I'lâm, fol. 26 ; Sarkîs, loc. cit. For further bibliography see Brock., Suppl., loc. cit.

For other copies of the work see Escurial 451 ; Berlin, 7783 ; Gotha, 2774 ; Paris, 3176 ; Br. Mus., 616/21 ; and Brock., loc. cit.

For editions see Sarkîs, loc. cit.

Written within red-ruled borders, the heading also being in red. Dated 9 Sha'bân 1074/26-2-1664. The colophon of the scribe runs as follows :

تم ديوان الشاب الظريف فى تاسع شهر شعبان المبارك الذى هو من شهور سنة اربع وسبعين و الف .

The scribe does not reveal his name.

foll. 70ᵇ—88ᵃ.

III

ديوان ابن الدراء

DÎWÂN IBN AD-DARRÂ'

A complete, rare and exceedingly valuable copy of the *Dîwân* of Ibn ad-Darrâ', containing lyrical poems, Qaṣîdah, versified letters, *Muwashshah* and other forms of verse composition. Some pieces are followed by short introductions, which throw much light on the life and the literary activities of the poet.

The opening *Qaṣîdah* begins thus :

ساق اغن و روضة غناء   و مدامة كرخية صهباء

The poet, whose full name is Muḥammad bin Nûraddîn bin Muḥammad ad-Dimashqî محمد بن نورالدين بن محمد الدمشقى, commonly called Ibn ad-Darrâ' (المعروف بابن الدراء), was born in 1028/1619 in Damascus. The date, 1025 A. H., as given by Brock., ii, 276, is apparently incorrect. (cf. Berlin, No. 7985 and Khulâṣat al-Aṣar, iv, pp., 249-257). He studied at his native place and attended the lectures of ash-Shaikh Najmaddîn al-Gazzî (d. 1061/1651; Khulâṣaḥ, iv, 189-200) and others. Then he travelled to Egypt and attended the lectures of eminent scholars there. During his sojourn in Cairo, he composed two *Qaṣîdahs* in praise of ash-Shaikh Muḥammad bin Zain al-'Âbidîn al-Bakrî (d. 1087/1677; Khulâṣaḥ, iii, 465-68). The opening lines (مطلع) of the aforesaid Qaṣîdahs read thus (fol. 74ᵇ):

خليلى حطا بالركايب فى مصر   سقاها وحياها المريع من المطر

and (fol. 75ᵃ):

من لقلب من الهوى لايفيق   و عيون انسانهن غريق

Thus the first *Maṭla'* (مطلع), recorded in Khulâṣaḥ, iv, 252, as follows:

خليلى حطا بالركايب فى مصر   وسقاها وحياها المزيع من المطر

is not correct. The word مريع, as in the present ms., should be substituted for هزيع. According to al-Muḥibbî, Khulâṣaḥ loc. cit., he twice offered pilgrimage to the holy land and visited Egypt more than once. His last pilgrimage to Mecca was in 1063/1653, as appears from an introductory note in the text (fol. 77ᵃ):

ولما كان بتاريخ شهر شوال سنة ثلاث وستين و الف توجه من مصر قاصدا الحج........الخ -

He stayed on at Mecca upto 1064/1654 and composed there a commentary on *Saqṭ az-Zand* (for which see Sarkîs, 328) of al-Ma'arrî (d. 449/1057) and dedicated it to zaid bin Muḥsin (1041-1077/1632-1666; Khulâṣaḥ, ii, 176-186), the then *Sharîf* of Mecca, beginning with a *Qaṣîdaḥ*, the *Maṭla'* (مطلع) of which runs thus:

خذ يمين ا-   ثم بدور   طلعت فى دجى الشعور تنير

But as his health deteriorated at Mecca and he died soon little after returning to his native place, Damascus, this commentary remained

incomplete. His death occurred on Saturday, 6th Ramaḍân 1065/30-6-1655. The introductory note on the above-mentioned Qaṣîdah runs thus (fol. 77):

وقال بمكة المشرفة يمدح الحضرة الشامخة فى الشرف......زيد بن محسن بن الحسن وكان رحمه الله تعالى ألف شرحا على سقط الزند لابى العلاء المعرى فى مجاورته سنة اربع وستين وجعله برسم حضرة الشريف و صدره بهذه القصيدة ثم ادركه الضعف بمكة المشرفة ولم يكمله واستمر الى ان قدم دمشق وتوفى يوم السبت وقت الزوال سادس شهر رمضان المعظم سنة ١٠٦٥ -

This is supported by Khulâṣaḥ loc. cit., wherein a similar introductory note occurs. For further particulars of his life see Khulâṣat al-Aṣar loc. cit.; 'Iqd al-Jawâhir fol. 177b; Tâj aṭ-Ṭabaqât. xi, 149. See also Brock., loc. cit.

Two incomplete copies of the work are noticed in Berlin, Nos. 7985-6.

The present ms. is very valuable. It was written in 1074/1664 or only nine years after the death of the author. The scribe, who does not reveal his name, seems to be an intelligent literary man of the time. He adds useful notes to some of the poems, regarding the circumstances in which they were composed. At least one of these useful notes has been transcribed from an autograph copy of the work, as appears from the words (ونقلت من خطه) in the following introduction (fol. 80):

ونقلت من خطه ما صورته الحمدلله صورة ما كتبته ونحن بطيبة الغراء على ساكنها افضل الصلوة والسلام للأخ المبجل......سيدى الشيخ ابراهيم بن......... مولانا الشيخ عبدالرحمن الخيارى قدس الله روحه.........وهو هذه الابيات......... وكان ذالك على اثر مجلس السلام عليه فى داره المعمورة به ان شاءالله فلما تفارقنا حملنى ما نازلت من لطف شمايله........فلم تتما لك الروح المطبوعة على النشاط عند معاينة مثل هذا المشهد ان ناغت بلبل السجية على الوسنان فتنبه من غفلته وغرد فقال - الخ

in which he says that on seeing ash-Shaikh Ibrâhîm al-Madanî (d. 1083/1672; Khulâṣḥ. i, 25-28) bin 'Abdarraḥmân al-Khiyârî (d. 1050/1646; Khulâṣaḥ, ii, 367-8) at Madînaḥ at his own place, he greeted him with

courtesy and affection. At this he could not check his poetic impulse. The result was the poem referred to above.

Dated Wednesday, 5, Ramaḍân, 1074/23-3-1664.

The colophon of the scribe, who does not reveal his name, runs thus :

تم ديوان الشيخ محمد الدرا فى نهار الاربعاء خامس شهر رمضان المبارك الذى هو من شهور سنة اربع وسبعين والف .

foll. 88ᵇ—103ᵃ.

IV

ترجمان الاشواق

TARJUMÂN AL-ASHWÂQ

The *Dwânî* of ash-Shaikh al-Akbar Muḥyîaddîn Ibn 'Arabi (d. 638/1241 ; see Lib. Cat., v, ii, 293).

Beginning :—

قال الشيخ الامام.........محى الدين ابو عبدالله.........بن العربى الطائى الحاتمى الاندلسى.........استخرت الله تعالى . الخ

The *dîwân* proper opens thus :

مارحلوا يوم بانوا البزل العيسا   الا وقد حملوا فيها الطواويسا

The work contains the lyrical poems, which were composed during the months of Rajab, Sha'bân and Ramaḍân, A. H. 611, when the poet was performing 'Umraḥ, as appears from the following statement in the introduction (fol. 88ᵇ) :

وقيدت فى هذه الاوراق ما نظمته من الابيات الغزلية بمكة المشرفة فى رجب وشعبان ورمضان من سنة احد عشر (Sic احدى عشرة) وستماية فى حال اعتمارى هذه الاشهر اشير الى معارف ربانية وانوار الهية .

See also Brock., i, 447 and suppl., where the date of composition differs from that given in our copy. The poet himself wrote a commentary upon the present dîwân, called Dakhâi'r al-A'lâq fî Tarjumân al-Ashwâq (ذخائر الاعلاق فى ترجمان الاشواق), which has been printed since long (cf. Sarkîs, 178).

For other copies of the work see Berlin, 7748; Gotha, 2268; and Brock., loc. cit.; See also Ḥ. Kh., ii, 276, where the authorised (written by the author himself) commentary is called فتح الاغلاق والاعلاق.

The handwriting is identical with that of the preceding work.

Not dated. Apparently 11th century A. H.

foll. 103ᵇ—104ᵃ.

V

حزب النووى

ḤIZB AN-NAWAWÎ

A copy of a prayer (حزب) ascribed to Muḥyîaddîn Abû Zakarîyâh Yaḥyâ bin Sharaf an-Nawawî, the celebrated traditionist and ṣûfî scholar (d. 676/1278; see Lib. Cat., v, i, 192).

Beginning:—

بسم الله الله اكبر الله اكبر الله اكبر اقول على نفسى وعلى اهلى وعلى اولادى - الخ

For other copies see Berlin, No. 3882; Gotha, Nos. 821, 864; and Leid, No. 2200/6.

The work has been commented upon by Muṣṭafâ bin Kamaladdîn aṣ-Ṣiddîqî al-Bakrî (d. 1162/1749) and Aḥmad as-Sijâ'î (d. 1190/1776). For copies of which see Berlin, Nos. 3883-4.

For another commentary by Muḥammad bin aṭ-Ṭaiyib al-Fâsî (d. 1170/1756) see No. 2803/2.

Written in clear and fully vocalised Naskh. Not dated. Probably Twelfth century A. H.

On foll. 104ᵇ—107ᵃ, are quoted various pieces of verse.

On a flyleaf, near the end, it is stated in the following note that the ms. was sometime in the possession of one Aḥmad bin 'Abdarraḥman:—

من كتب العبد الفقير السيد احمد ابن الشيخ عبدالرحمن ابن عبدالله ابن يحيى عبدالرحمن الحنبلى القادرى الموقت بحلب عفى عنه -

No. 2796.

foll. 125 ; lines 5 ; size 7 × 4 ; 5 × 3.

AL-MAJMÛ'AḪ

A beautiful and well-decorated copy of a Majmû'aḫ on prayer. It contains eleven short treatises on the subject. Some of the prayers seem to be the composition of S͟hi'aḫ authors.

All are in one hand. Not dated. Probably 12th century A. H.

foll. 1ᵇ—6ᵇ.

I

دعاء مستجاب

DU'Â' MUSTAJÂB

A prayer beginning with :

اللهم انى اسئلك باسمك العظيم الاعظم الاجل ـ الخ

The author is not known.

Written in elegant Nask͟h with full vowel-points in red, within gold-ruled borders. The first page is much illuminated. The interlinear spaces are filled with decorations in light red between gold ruled lines.

Fol. 1ᵃ, bears an illegible seal like that of Wâjid 'Alî S͟hâh (1263-1272/1847-1856), the last king of Oudh (India). There is also a note : به کتب‌خانه عام بانکی‌پور نذر کردم, by Saiyid Ṣafdar Nawwâb of Patna City, indicating the presentation of the ms. to the Library.

foll. 7ᵃ—26ᵇ.

II

دعاء مشلول

DU'Â' MS͟HALÛL

A work on prayer, beginning with :—

اللهم انى أسألك باسمك بسم الله الرحمن الرحيم يا ذا الجلال و الاكرام يا حى يا قيوم يا حى ـ الخ

The author is not known.

The handwriting and decorations being identical with those of No. 2796/1 above.

foll. 27ª—31ᵇ.

III

دعاء عافيت

DU'Â' 'ÂFIYAT

Another prayer, called *Du'â' 'Âfiyat*, beginning with :

اللهم صل على محمد و اله و البسنى عافيتك و جللنى عافيتك الخ .

The compiler is not known.

The handwriting is identical with that of the previous ms. The interlinear spaces are left blank within gold-ruled lines.

foll. 32ª—35ª.

IV

دعاء هلال

DU'Â' HILÂL

A prayer opening with :—

ايها الخلق المطيع الدائب السريع المتردد فى منازل التقدير المتصرف فى تلك (؟فلك) التدبير . الخ

The prayer relates to the new moon (هلال) of the month and its blessings for the believers.

The author is not known. The handwriting is identical with that of the preceding ms. ; but the vowel-points are not carefully set.

foll. 35ª—36ª.

V

دعاء نور

DU'Â' NÛR

A short prayer. It is named دعاء نور, probably on account of the word نور occurring frequently in it. It begins thus :—

بسم‌الله النور بسم‌الله نور على نور . الخ

The author is not known. The handwriting is identical with that of the previous works ; but the vowel-points are in black.

Foll. 36ᵇ—39ª, are blank.

Foll. 39ᵇ—86ᵇ.

VI

دعاء گنج العرش

DU'Â' GANJ AL-'ARSH

A well-known work on prayer, beginning with :—

لا اله الا الله الحكيم الكريم لا اله الا الله العلى العظيم الخ ۔

The author is not known.

Handwriting is similar to that of No. 2796/1 above. The frontispiece is richly and tastefully illuminated. Interlinear spaces are filled with light red decorations within gold-ruled lines.

On fol. 87ᵃ there is a seal of Amjad 'Alî Shâh, King of Oudh (1258-1263/1842-1847), bearing the inscription :—

١٢٦٠

ناسخ هر مہر شد چون شد مزین بر کتاب

خاتم امجد علی شاه زمان عالی جناب

The seal is dated A.H. 1260.

Foll. 87ᵇ—88ᵃ are blank.

foll. 88ᵇ—102ᵇ.

VII

دعاء عشرات

DU'Â' 'ASHARÂT

A prayer opening with :—

سبحان الله و الحمدلله و لا اله الا الله والله اكبر ولاحول ولا قوة........سبحان الله اناء الليل الخ ۔

The author is not known. Most probably it is the composition of some Shî'âh author, as the following piece in the text is apt to suggest (fol. 93ᵇ) :—

و اشهد ان على ابن ابى طالب امير المومنين حقا حقا و أن الا ئمة من ولده هم الائمة الهداة المهديون غير الضالين ولا المضلين ۔ الخ

Some pieces towards the end (foll. 100ᵃ—102ᵇ) are directed to be recited ten times.

Foll. 103 is blank.

foll. 104ᵃ—116ᵇ.

VIII

دعاء مكرم

DU'Â' MUKARRAM

A copy of a prayer, said to be extraordinary in its effect. A lengthy note in Persian fully expounding its beauties, advantages and good effects, is added in the beginning.

The introductory note opens thus :—

این دعائیست عظیم الشان و فضیلت او عظیم است منقول است از حضرت رسول الله صلی الله علیه و آله وسلم که فرمود تعلیم مکنید این دعا را بیدان و تعلیم کنند بخوبان ـ الخ

The prayer begins thus :—

اللهم انك حميد مجيد ودود شكور كريم وفى ملى اللهم انك تواب وهاب سريع الحساب ـ الخ

The following note in the introduction (fol. 106) :—

خواننده این دعا با حضرت رسول الله صلی الله علیه و آله وسلم در جوار آنحضرت بعد ازان حضرت رسول الله صلی الله علیه و آله وسلم فرمود ـ الخ

indicates that this prayer was recited before the holy Prophet and was blessed by him.

The title is taken from the following note at the end of the introduction (fol. 107ᵃ) :—

دعائے مکرم این است ـ

Foll. 117ᵃ—120ᵃ, are blank.

foll. 120ᵇ—122ᵃ.

IX

(دعاء چهل کاف)

(DU'Â' CHIHAL KÂF)

A short prayer, consisting of forty *Kâfs* (ك, one of the letters of the Arabic alphabet). It is followed by a note in Persian, indicating its virtues and good effects. It includes also some meaningless words.

The prayer runs thus :—

كفاك ربك كم يكفيك واكفة كفكانها يحكين كان من كلكا تكركرا ككر
الكر فى كبدى تحكى مشكشكة كلكلك لككا كفاك هاى كفك الكاف كربتها
يا كوكبا كان يحكى كوكب الفلكا ۔ (foll. 120^{b}—121^{a})

On foll. 121^{b}—122^{a}, there are narrated some effective ways of reciting قل هو الله. It is said in the note attached to it, that the recitation of قل هو الله in the various ways stated (see fol. 121^{b}), will insure success in the pursuit of any object.

The author is not known. It is stated in the beginning (fol. 120^{b}) that the prayer was blessed by 'Ali bin Abî Ṭâlib, the fourth Caliph (35—40/656—661). However, among the sunnî ṣûfîs of our place, it is generally ascribed to Shaikh 'Abdalqâdir al-Jîlî (d. 561/466).

foll. 122^{b}—106^{a}.

X

(دعاء هفت مبين)

(DU'Â' HAFT MUBÎN)

The present prayer deals with the ways of reciting *Sûrat Yâsîn* (سورة يس ; Chapter xxxvi of the Qur'ân). This *sûrah* contains seven mubîn (مبين) e.g. the word (مبين) occurs seventimes in the *sûrah*. All the forms of reciting explained in the ms. relate to these *mubîn*. Something is directed to be recited after every *mubîn*. The prayer is to be opened thus, as stated in the introductory note :—

اول دو ركعت نفل بخواند در هر ركعت سوره فاتحه يكبار و سوره
قل هو الله احد سه بار بعد ان اعوذ بالله من الشيطان الرجيم ده بار و صلى الله عليك
يا رسول الله صد بار و اللهم اغفرلى و تب على صد بار و بسم الله الرحمن الرحيم
صد بار و سوره را شروع كند اول ده بار لفظ يس را تكرار كند تا مبين
اول بخواند و مبين اول را ده بار تكرار كند و بخواند ۔

After this opening note, *sûrat Yâsîn* (يسن) proper begins thus :—

يس و القران الحكيم انك لمن المرسلين ۔ الخ

At the end of each *mûbîn*, there are directions for reciting something like that contained in the opening note. At the end of the *sûraḥ* there are other directions regarding the rules and the rituals to be observed during the recitation of the prayer.

The author is not known.

On fol. 136[b], there is a very short prayer, beginning with :—

اللهم انى اسئلك باسمك الاحد الصمد - الخ

foll. 137[b]—151[b]

XI

(ادعية متفرقه)

(AD'IYAT MUTAFARRIQAḤ)

A work on prayer, containing some useful *Ad'iyaḥs* (ادعيه). It begins thus :—

اللهم صل على محمد و ال محمد اللهم انى اسئلك يا من له لطف خفى - الخ

No. 2797

foll. 94 ; lines 8 ; size 5 × 3½ ; 4 × 2.

AL-MAJMÛ'AḤ

A copy of a Majmû'aḥ consisting of 10 works on prayer and other subjects, written in different hands.

foll. 1[b]—25[b].

I

(دعاء)

DU'Â'

An anonymous prayer composed of some *sûraḥ* (سورة) and miscellaneous verses (آية) of the Qur'ân. Not a single word is added by the compiler. The prayer opens with the first *âyat* (آية) of the Sûrat al-Mulk (سورة الملك ; chapter lxxxvi) thus :

تبارك الذى بيده الملك - الخ

The compiler is not known.

Written in fully vocalised Naskh, within red-ruled borders.

Not dated. Probably 12th century A. H.

foll. 26ᵃ—32.

II

دعاء سریانی

DU'Â' SURYÂNÎ

A copy of a versified prayer, entitled *Du'â' Suryânî*, with an interlinear Persian translation in verse.

Beginning :—

انا الموجود فاطلبنی تجدنی　　فان تطلب سوائی لم تجدنی

Each verse is preceded by a note in Persian indicating the purpose for which it is designed and the rule to be observed in its recital and is followed by a versified Persian translation. For example, the second verse of the prayer is preceded by the following note :

بطلب حاجت از بادشاهان هر روز بیست بار بخواند ․

The verse proper runs thus :

انا المقصود لا تقصد سوای　　کثیر الخلق فاطلبنی تجدنی

It is followed by the following Persian translation :

چون من مقصود باشم در دوعالم　　مجو غیر سے مرا اسے بنده هردم

خلایق را منم خلاق بیشك　　ز من موجود شد حوا و آدم

The original text is written in ordinary Naskh, the translation and the introductory note being in Nasta'lîq. The notes are in red. Dated Friday, the 1st Jumâdâ I, fifth year from the *Julûs* of Muhammad Shah the Emperor of Delhi (1131-1161/1719-1748), that is to say A.H. 1136 = A. D. 1724.

The colophon of the scribe runs thus :—

تمت تمام شد مالك الحق سید خیر الله ولد سید عبداللطیف ساکن شکوه آباد روز جمعه تاریخ غره جمادی الاول (؟ جمادی الاولی) سنه ٥ جلوس محمد شاه بادشاه الغازی۔ تمام شد از رقیمه لعل محمد ․

Scribe : لعل محمد

On foll. 32ᵇ—34ᵃ, there are miscellaneous short prayers.

foll. 35ᵃ—36ᵃ.

III

(صلوة)

ṢALÂH

An anonymous short prayer (صلوة) beginning with :—

اللهم صل على محمد عين العنائة (؟ ية) كنز الهدائة (؟ ية) ـ الخ

The author is not known.

Written in clear Naskh. Not dated. Probably Twelfth century A.H.

foll. 36ᵇ—51ᵇ.

IV

(دعاء مستغاث)

DU'Â' MUSTAĠÂṢ

A prayer addressed to the Holy Prophet, in which the word (مستغاث) occurs repeatedly after every piece. The prayer is composed mostly in the form of (صلوة).

Beginning :—

الحمدلله على ماضى و الحمدلله على ما بقى ـ الخ

The (صلوة) proper opens thus :—

صلى الله على النبي الامى انت خيار الله المستغاث الى حضرت الله تعالى، الصلوة والسلام عليك يا رسول الله سيد الكونين فتاح فاتح الله المستغاث الى حضرت الله تعالى، الصلوة والسلام ـ الخ

The author is not known.

Written in good clear Naskh, within gold and coloured ruled borders on gold-sprinkled ground.

Not dated. Probably 12th century A.H.

Fol. 52ᵃ bears a short prayer, beginning with :—

يا من بيدك مقاليد ـ الخ

foll. 52ᵇ—54ᵃ.

V

(دعاء)

DU'Â'

An anonymous prayer beginning with :

الهی سیدی و مولائی (؟ ي) ضاقت المذاهب إلا عليك ـ الخ

The author is not known.

Written in Naskh. The scribe seems to be an ignorant man, the ms. being full of clerical errors.

On foll. 54ᵇ—55ᵇ, are miscellaneous short prayers. Fol. 56ᵃ is blank.

foll. 56ᵇ—60ᵃ.

VI

القصيدة الغوثية

AL-QAṢÎDAT AL-ĜAUṢÎYAḤ

A copy of the well-known mystic poem *Al-Qaṣîdat Al-Ĝauṣîyaḥ*, generally ascribed to Shaikh Muḥyîaddîn 'Abdalqâdir al-jîlî (d. 561/1166). See Lib. Cat., vol. xxiii, No. 2525, where the work is noticed under the title *Al-Qaṣîdat Al-Khamrîyaḥ* (القصيدة الخمرية).

Beginning :—

سقانی الحب کاسات الوصال　　　فقلت لخمرتی نحوی تعال　الخ

Written in Naskh, within gold and coloured ruled borders. The interlinear spaces are filled with gold.

Not dated. Probably 12th century A. H.

Scribe :—محمد علی

On fol. 61, there is a note in Persian indicating the properties and efficacies of the present *Qaṣîdaḥ*.

Foll. 60ᵇ and 62ᵃ are blank.

foll. 62ᵇ—69ᵇ.

VII

دعاء سریانی

DU'Â' SURYÂNÎ

A copy of *Du'â' Suryânî*, with an interlinear versified Persian translation. See No. 2797/2, above.

The Persian translation in the present ms. seems to be by another author, since it differs from that of the above-mentioned copy.

Beginning :—

انا الموجود ـ الخ

Written in ordinary Naskh, the interlinear translation being in red.

On foll. 69ᵇ—71ᵃ, various ways of reciting the Divine name (يا باسط) are explained with *Nuqûsh* (نقوش), according to the usage prevalent among the Ṣûfîs.

foll. 71ᵇ—74ᵇ.

VIII

(قصيدة)

QAṢÎDAH

An anonymous *Qaṣîdah*, in praise of the Holy Prophet, in the rhyme of the celebrated *Qaṣîdat al-Burdah* (for which see Lib. Cat., xxiii, 2529-36), beginning with :

زاد اشتياق لجيران بذى سلم   و هام قلبى لذكر البان و العلم   الخ

The style and diction of the Qaṣîdah, bear an Indian stamp of an ordinary standard, devoid of any charm or eloquence.

Author : Shâh Rukn 'Âlam شاه ركن عالم. No account of him is found.

A short prayer beginning with :

اللهم ارزقنا بهذا النبى المحبوب ان ترزقنا حبه ـ الخ

is added in the end.

No other copy is known.

Written in ordinary Naskh, within gold and coloured rule borders.

Not dated. Probably 12th century A. H.

foll. 74ᵇ—80ᵇ.

IX

القصيدة الغوثية

AL-QAṢÎDAT AL-ĠAUṢÎYAH

Another copy of *Al-Qaṣîdat Al-Ġauṣîyah*, ascribed to Shaikh Muḥyîaddîn 'Abdaqâdir al-jîlî (d. 561/1166). see No. 2797/vi above.

The present copy opens with an introductory note in Persian expounding the beauties and properties of the *Qaṣîdah*.

The note is identical with that occuring at the end of the above-mentioned copy (fol. 61). Then follows a short prayer (foll. 76ᵇ—77ᵃ) beginning with :—

اللهم صل على سيدنا محمد صلوة تنجينا بها - الخ

The *Qaṣîdah* proper begins on fol. 77ᵃ, as usual with :—

سقانى الحب - الخ

The handwriting is identical with that of No. 2797/viii, above.

foll. 81ᵃ—92ᵃ.

X

(دعاء)

DU'Â'

Some forms of prayers consisting of the following :

Foll. 81ᵃ—81ᵇ I. اللهم انى اسئلك بصدق ابى بكر - الخ

Foll. 81ᵇ—83ᵇ II. الهى انت ربى و انا عبد الهى - الخ

The word الهى occurs repeatedly after every piece.

Foll. 83ᵇ—84ᵇ III. الصلوة عليك يا خير الورى - الخ

Most part of these prayers is in Persian.

Foll. 84ᵇ—86ᵇ IV. مناجات حضرت پیر دستگیر سر تاج پیران پیر من - الخ

Foll. 86ᵇ—87ᵇ V. مدح یا شیخ صمدانی - الخ

Foll. 88ᵃ—92ᵇ VI. اول فاتحه حضرت خواجه عبدالخالق غجدوانی و بارواح خواجه بایزید - الخ

The form of reciting *fâtiḥah* and praying for the fulfilment of desires are described in the prayer.

It ends with the following verse (آية) from the Qur'ân :

رب قد اتيتنى من الملك - الخ

On foll. 92ᵇ—94ᵃ, there are some *Nuqûsh*, according to the rules and practices prevalent among the ṣûfîs.

On fol. 95ᵃ, a *ṣalâḥ*, beginning with :

اللهم صل على نبينا و شفيعنا - الخ

is inserted.

The handwriting is quite identical with that of the ms. No. 2797/viii, above.

No. 2798

foll. 72 ; lines 9 ; size 6¾ × 5 ; 5 × 3.

AL-MAJMÛ'AḤ

A beautiful and well-decorated copy of a *majmû'aḥ*, containing eight works on prayer, mostly of *Shî'aḥ* origin.

foll. 1ᵇ—4ᵇ.

I

دعاء فتح نامه

DU'Â' FATḤ NÂMAḤ

A prayer called *Fatḥ Nâmaḥ*. For further details see Lib. Cat., xxiv, No. 2763. The present copy seems to be incomplete inasmuch as only the first part of the prayer noticed in No. 2763, is found here. It ends thus (fol. 4ᵇ) :—

و تفرج بها عنى كل هم و غم برحمتك يا ارحم الراحمين ـ

There is a slight difference in the beginning also.

While the ms. No. 2763 opens thus (fol. 1ᵇ) :—

هذا الدعاء فتح نامه اللهم افتح لنا ابواب خيرك ولطفك و رافتك و رزقك و رحمتك بفضلك و جودك و كرمك يا ارحم الراحمين و اذا لقوا الذين ـ الخ

the present ms. begins as follows :—

اللهم افتح لنا ابوابنا بفضلك و خيرك و رأفتك و رحمتك يا ارحم الراحمين و اذا لقوا الذين ـ الخ

The ms. bears no title. It has been taken from No. 2763, mentioned above.

foll. 5ᵃ—19ᵇ.

II

تسبيح صبح

TASBÎḤ ṢUBḤ

The present *Tasbîḥ* contains a set of prayers to be recited in the morning, with full directions. Introductory notes are in Persian.

The opening note runs thus :

تسبیح فی الصبح چون صبح صادق طلوع کند - الخ

The first lengthy portion in this set of morning prayers begins as follows :—

اللهم انی اسئلك رحمة من عندك تهدی بها قلبی - الخ

The compiler is not known. Some portions are said to have been handed down by narration from the holy Prophet.

The title is based upon the opening note.

foll. 19b—27b.

III

دعاء صباح

DU'Â' ṢABÂḤ

A valuable copy of *Du'â' Ṣabâḥ*, a prayer generally attributed to Amîr al-Mu'minîn 'Alî bin Abî Ṭâlib (d. 40/66), the fourth caliph. See Lib. Cat., xxiv, 2769/3, where a copy of the work has been noticed. The present copy, however, differs from the one just refered to in some respects.

The introductory note included in the present ms., which opens as follows :—

چنین منقول است که فرمود.........ألا ادلکم علی الذخیرة العظمی - الخ

is not found in ms. No. 2769/3. There is also slight difference towards the end of the text of the prayer.

The portion beginning with الله الله.........یا سیداه - الخ (fol. 26a) and ending with و مجیبی عند کل دعوة (fol. 27a) in the present ms. is not found in the copy referred to above.

foll. 27b—43a.

IV

زیارت نامه

ZIYÂRAT NÂMAḤ

A work containing prayers designed to be recited while visiting the tombs of Imâms, according to the Shî'aḥ tenets. It also prescribes the

rules for paying homage to the departed souls and for offering prayers for them.

Beginning :—

زيارت نامه حضرت امير المومنين......روى جابر الجعفى......مضى على بن الحسين الى مشهد امير المومنين......فوقف ثم بكى و قال السلم عليك يا امير المومنين ـ الخ

The ms. contains the following *Ziyârat Nâmahs* :

Fol. 27[b]	I.	زيارت نامه حضرت امير المومنين ـ
Fol. 30[a]	II.	زيارت مولانا و سيدنا ابى عبد الله الحسين بن على ـ
Fol. 32[b]	III.	(زيارة) على بن الحسين عليهما السلم ـ
Fol. 33[b]	IV.	(زيارة) الشهداء
Fol. 34[a]	V.	(زيارة) مشهد العباس ـ
Fol. 35[a]	VI.	زيارة جامعة......فى جميع مشاهد الانبياء والائمة عليهم السلم ـ
Fol. 36[b]	VII.	زيارة الامام ابى الحسن موسى بن جعفر الكاظم عليهم السلم ـ
Fol. 38[b]	VIII.	زيارة الامام ابى جعفر الثانى محمد بن على الجواد عليهما السلم ـ
Fol. 40[b]	IX.	زيارة العسكريين......عليهما السلم ـ

The author is not known. The title is based upon the opening note.

On fol. 43[b] an incomplete preface to some work in Persian is recorded It is also much water-stained.

foll. 44[a]—47[a].

V

(دعاء)

DU'Â'

An anonymous prayer beginning with :—

بسم الله الرحمن الرحيم ـ اعيذ نفسى و دينى اهلى ـ الخ

The author is not known.

foll. 47ᵃ—55ᵃ.

VI

(ادعية منقولة من مهج الدعوات)

AD'IYAT MANQÛLAT MIN MUHAJ AD-DA'WÂT

The present ms. contains selected prayers from *Muhaj ad-Da'wât*, the well-known work on prayer, held in great esteem by S͟hi'ahs. See, Lib. Cat., xxiv, No. 2716, where a copy of the work is noticed.

Beginning :—

دعاء منقول لمتن [Sic.] الكتاب مهج الدعوات رواه انس عن النبى صلى الله عليه وسلم انه قال من استعمله كل صباح - الخ

Other prayers open with the words ومن ذلك دعاء الخ.

foll. 55ᵇ—56ᵇ.

VII

دعاء فراش امير المومنين

DU'Â' FIRÂS͟H AMÎR AL-MU'MINÎN

A prayer entitled *Du'â' Firâs͟h*, designed to be recited day and night as stated in the opening note, which runs as follows (fol. 55ᵇ) :—

دعاء فراش امير المومنين........كه در شب و روز خوانند - الخ

The prayer proper begins thus :—

اصبحت اللهم معتصما بذمامك المنيع الذى لايطاول و لايحاول - الخ

The compiler is not known. On foll. 56ᵇ—59ᵃ, two prayers called دعاء خضر and دعاء قطب الاقطاب are mentioned with some other miscellaneous prayers.

foll. 58ᵃ—60ᵃ.

VIII

دعاء بازوبند امير المومنين

DU'Â' BÂZÛ BAND AMÎR AL-MU'MINÎN

A prayer said to be narrated from 'Ali bin Abî Ṭâlib (d. 40/661), the fourth Caliph and designed to be worn on arms, as appears from its title. There is no introductory note in the beginning.

it opens as follows :—

دعاء بازو بند امیر المومنین علیه السلام یا صانع کل مصنوع و جابر کل کسیر ـ الخ

On foll. 60ª—72ᵇ, are different anonymous prayers.

All are in one hand. Written in good beautiful Naskh, the headings being in Raiḥân and Ṣulṣ characters in gold and red. Has a frontispiece with gold and coloured ruled borders. The sentences are separated by dots in gold. The fly-leaf at the beginning and fol. 72ᵇ bear the signatures of some former owners of the ms., dating earlier parts of 12th century A.H.

Not dated. Probably 10th century A. H. The scribe does not reveal his name. But the following anonymous note on the fly-leaf (بخط ملا عبد الله طباخ.......) indicates that the ms. was transcribed by Mullâ 'Abdallâh Ṭabbâkh, which in the absence of any contradictory statement, may be accepted. This 'Abdallâh Ṭabbâkh was a great penman and an eminent calligrapher of his time. He has been mentioned in Tâḏkirah-i-Khushnawîsân, p. 125, but no date is given.

In Mir'at al-'Âlam (fol. 423ª), he has been mentioned among those who flourished in the reign of Sulṭân Ḥusain Mirzâ (873-911/1469-1506 ; see Beal's Biographical Dictionary, p. 391). He died in 885/1480. See Taḏkirah-i-Khushnawîsan by Mirzâ Sanglâkh, vol. 1, p. x.

No. 2799

foll. 50 ; lines 9 ; size 6½ × 3 ; 4½ × 2.

AL-MAJMÛ'AḤ

A Majmû'aḥ consisting of 22 different treatises on prayer. Most of them bear no title. All are in one hand. Written in good Naskh with diacritical marks though sometimes given carelessly. Golden and coloured lines round the pages.

Not dated. Probably 12th century A. H.

foll. 1ᵇ—2ᵗ.

I

(دعاء طلب رزق)

DU'Â' ṬALAB RIZQ

A form of prayer, asking God for the grant of sustenance, beginning with :

اللهم انه ليس لى علم بموضع رزق و انما نطلبه ـ الخ

The author is not known. The title is derived from the first sentence in the text.

foll. 3ᵃ—4ᵃ.

II

(دعاء)

DU'Â'

A very short prayer, to be recited for the safety of women, children and property. The prayer is said to have been derived from al-Imâm Ja'far aṣ-Ṣâdiq (d. 148/765) as appears from the following introductory note in the very beginning :—

در کتاب طبیه ائمه علیه السلام از حضرت صادق علیه السلام روایت کرده است که محافظت نمایند زنان و فرزندان و مالها خود را بخواندن این بعد نماز عشا (fol. 3ᵃ)

The prayer proper open thus :—

اعیذ نفسی و ذریتی و دینی ـ الخ

Another short دعاء, designed to be recited after each of the five daily prayers, is annexed to the above. It consists of the concluding verses (آیات) of Sûrat al-Baqarah (سورة البقرة ; chapter II, of the Qur'ân) opening with :—

آمن الرسول بما انزل ـ الخ

foll 4ᵃ–5ᵇ.

III

(دعاء قضاء دین)

DU'Â' QAḌÂ' DAIN

A prayer intended to be recited daily after every صلوة for the sake of obtaining freedom from debts, as stated in the following opening note:

ایضا بعد هر نماز بجهة اداء دین هر روز بخواند ـ (fol. 4ᵃ)

The prayer opens thus :—

اللهم صل علی محمد و اله و هب لی العافیة من دین تخلق به وجهی ـ الخ

The prayer is full of praise for poverty (فقر) and condemnation of extravagance (اسراف).

The author is not known. The title is based upon the opening note mentioned above.

foll. 5ᵇ—6ᵃ.

IV

(دعاء جبرئيل)

DU'Â' JIBRA'ÎL

A short prayer beginning with :

اللهم انی ادعوك باسمك الواحد الاعز ـ الخ

The prayet is preceded by the following note :

در حدیث دیگر از حضرت رسول الله صلی الله علیه و آله منقول است که چون یهودان جمع شدند که حضرت عیسی را بکشند جبرئیل آمد و آنحضرت را فرو گرفت چون حضرت عیسی نظر به بالا کرد دید که بر بال جبرئیل نوشته است ـ

in which it is stated that when the Jews assembled to execute Christ, Gabriel came down from heaven and grasped him. When Christ looked above, he observed that the following prayer was written on the wings of Gabriel.

The author is not known. The title is based upon the above-mentioned note.

fol. 6ᵇ.

V

(دعاء)

DU'Â'

A very short prayer for recital for the achievement of objects ot all kinds. It consists of *Ṣalâḥ* (hundred times) with *sûrat al-Fâtiḥah* (chapter i) and *sûrat al-Ikhlâṣ* (chapter cxii) (seven times each), to be recited after *Ṣalât al-'Ishâ'*. In the end, the following :

یا حجت ابن ابن حسن العسکری علیه السلام ادرکنی۔

is to be recited hundred times for the completion of the prayer.

The compiler is not known. But, however, the Shî'ah origin of its composition is evident from the abovementioned prayer, i. e., يا حجت ابن - الخ.

The note explaining the forms of prayer is in Persian.

fol. 7ᵃ.

VI

(دعاء)

DU'Â'

A prayer designed for the achievement of all objects. It consists in the recitation of the following Qur'ânic verse :

رب اشرح لی صدری و یسر لی امری و احلل عقدة من لسانی یفقهوا........

on the days of the week, as many times as prescribed for each day. The recitation begins on Thursday and comes to end on Sunday.

The compiler is not known. The note detailing the rules of recitation is in Persian.

foll. 7ᵇ—13ᵇ.

VII

دعاء صباح

DU'Â' ṢABÂḤ

A copy of *Du'â' Ṣabâḥ*, beginning with :—

اللهم يامن دلع لسان الصباح - الخ

For further details see Lib. Cat., xxiv, 2769/3 and No. 2798/3, above, where other copies of the work have been noticed.

The present ms., however, differs towards the end from those mentioned above. Whereas ms. Nó. 2769/3 runs thus towards the end :

........و ترزق من تشاء بغير حساب لا اله الا انت سبحانك اللهم بحمدك
من ذا يعلم قدرك ولايخافك - الخ (fol. 18ᵇ)

the present ms. runs as follows :—

....و ترزق من تشاء بغير حساب فالق الاصباح و فالق الحب و النوى
يسبح له ما فى السموات والارض و هو العزيز الحكيم اللهم ما قلت من قول او
حلفت من حلف - الخ (fol. 12ᵃ)

foll. 13ᵇ—15ᵃ.

VIII

(دعاء عاشوراء)

DU'Â' 'ÂSHÛRÂ'

A short prayer to be recited seven times on the day of 'Âshûrâ' (the 10th of Muḥarram) for the purpose of achieving long life.

Beginning :—

سبحان الله ملأ المیزان و منتهى العلم ومبلغ الرضا وزنة العرش - الخ

In the middle of the text (fol. 14ᵃ), there is a note in Persian indicating that Ṣalâḥ should be recited ten times, before beginning the prayer proper which opens as follows (fol. 14ᵃ) :—

يا فارج كرب ذى النون يوم عاشورا - الخ

The compiler is not known. The title is derived from the first sentence in the text.

On foll. 15ᵃ—19ᵇ, different verses from the different *sûrahs* of the Qur'ân have been arranged in the form of two prayers without any note regarding their forms and effects. The two are separated only by *Bismillâh* بسم الله الرحمن الرحيم. The first opens with the 4th verse (آية) of سورة المائدة (chapter v) as follows (fol. 15ᵃ) :—

حرمت عليكم الميتة - الخ

and the second opens with the following verse of the سورة البقرة (chapter ii) as follows (17ᵃ) :—

و اذ اخذنا ميثاقكم - الخ

fol. 20.

IX

(دعاء)

DU'Â'

A prayer beginning with :—

اللهم شتت شملهم - الخ

A note on the margin in a later hand indicates that the present prayer is designed to secure immunity from the onsloughts of enemies. This is

to be recited, according to the above-mentioned marginal note, seven times after ablution (وضوء).

The compiler is not known.

foll. 21ᵃ—22ᵃ.

X

(دعاء)

DU'Â'

A prayer said to have been handed down from the holy Prophet, beginning with:—

اعددت لكل هول لا اله الا الله ولكل هم - الخ

It is preceded by an introductory note in Persian indicating that whosoever recites it ten times a day, God forgives his four thousands sins and relieves him of the pangs of death (سكرات الموت), the punishment of the grave (عذاب القبر), and a 'hundred thousands dreads of the day of resurrection صد هزار هول قيامت. Some other properties of the prayer are also enumerated.

The compiler is not known.

foll. 22ᵃ.

XI

(دعاء)

DU'Â'

A very short prayer, preceded by a note in Persian indicating that it is designed for those beset with grief or involved in distress. It is to be recited seventy times.

Beginning :—

يا الله يا محمد يا على - الخ

The compiler is not known.

foll. 22ᵇ—24ᵃ.

XII

(دعاء صباح و مساء)

DU'Â' ṢABÂḤ WA MASÂ'

A prayer designed to be recited every morning and evening.

Beginning :—

بسم‌الله خیر الاسماء بسم‌الله رب‌الارض ـ الخ

The compiler is not known. The title is derived from a note in Persian in the beginning.

fol. 24.

XIII

(دعاء)

DU'Â'

A short prayer designed to be recited every morning.

Beginning :—

تحصنت بذی الملك و الملكوت و اعتصمت ـ الخ

The compiler is not known.

foll. 24ᵇ—25ᵇ.

XIV

دعاء نور

DU'Â' NÛR

A copy of *Du'â' Nûr*. For further details see No. 2796/v, above. In the present ms. the prayer is called مجرب للحفظ (of proved efficacy for the development of memory), which is not pointed out in the above-mentioned copy.

Beginning : As the next preceding one.

foll. 25ᵇ—26ᵃ.

XV

(حرز صباح و مساء)

ḤIRZ ṢABÂḤ WA MASÂ'

A *ḥirz* to be recited in the morning and the evening.

Beginning :—

بسم‌الله و بالله و من الله ـ الخ

The compiler is not known. The title is derived from a note in Persian in the beginning.

foll. 26b—28b.

XVI

(دعاء)

DU'Â'

A prayer of repentance for all sins and to be recited at the time of suffering from the pangs of death سكرات الموت. It is belived that the prayer has the desired effect and relieves the distressed from the pangs of death.

Preceded by an introductory note in Persian, the prayer proper begins thus :—

اللهم اغفرلی الکثیر من - الخ

The compiler is not known.

foll. 28b—34b.

XVII

(دعاء)

DU'Â'

A prayer said to have been blessed by the holy Prophet as efficacious for all purposes (foll. 28b).

Beginning :—

اللهم انت الله انت الرحمن - الخ

It is preceded by a lengthy note (foll. 28b—29a) in Persian expounding the rules for its recitation and describing the peculiar properties of the different forms and modes.

The compiler is not known.

foll. 34a—34b.

XVIII

(دعاء)

DU'Â'

A very short prayer to be recited every morning or at the time of seeing a new moon (هلال)

Beginning :—

اللهم صل على محمد و على فاطمة ـ الخ

It is preceded by a short note (34ᵃ) in Persian, explaining its utility.

The compiler is not known.

foll. 35ᵃ – 35ᵇ.

XIX

دعاء قبض روح

DU'Â' QABḌ RÛḤ

Another short prayer designed to be recited on the death-bed for being relieved of the pangs of death (قبض روح).

Beginning :—

اللهم يا ملك الموت طيبنى للموت ـ الخ

The title is derived from an introductory note in the beginning.

The compiler is not known.

foll. 35ᵇ—36ᵃ.

XX

دعاء رزق

DU'Â' RIZQ

A short prayer intended to be used for the purpose of supplicating for abundance of sustenance (سعة رزق).

Beginning :—

توكلت على الحى الذى لايموت ـ الخ

The compiler is not known. The title is derived from a note in the beginning.

foll. 36ᵃ—37ᵇ.

XXI

دعاء تعويذ

DU'Â' TA'WÎD

A copy of *Du'â' Ta'wîd* (دعاء تعويذ), a prayer designed to be used as an amulet.

Beginning :—

اللهم يا ذا العرش المجيد الكريم والملك القديم ـ الخ

The compiler is not known. The title is taken from a short opening note in Persian which runs as follows (foll. 36'):—

دعاء تعویذ این است ۔

On foll. 37ᵇ—39ᵇ, miscellaneous verses (آیات) from the different chapters (سور) of the Qur'ân have been quoted.

foll. 39ᵇ—41ᵃ

XXII

(دعاء)

DU'Â'

A prayer said to be effective for all purposes. It is to be recited once a day. It opens with a note in Persian expounding its peculiar effects and forms of reciting.

The prayer proper begins thus (fol. 40ᵃ):—

سلم قولا من رب رحیم - الخ

The prayer is composed wholly of Qur'ânic verses. The compiler is not known.

On foll. 41ᵃ—50ᵇ, miscellaneous verses (آیات) from the different chapters (سور) of the Qur'ân, are quoted.

No. 2800

foll. 384 ; linse 17 ; size 5 × 5½ ; 7½ × 4.

AL-MAJMÛ'AḤ

An exceedingly beautiful and tastefully illuminated copy of a majmû'aḥ consisting of eleven treatises on Ṣûfism, Ethics and Prayer.

By Muḥyîaddîn 'Abdalqâdir al-Jîlî (d. 561/1165) and other authors.

foll. 1ᵇ—6ᵇ.

I

الرسالة الغوثية

AR-RISALAT AL-ĠAUṢÎYAḤ

A copy of ash-Shaikh 'Abdalqâdir's *Ar-Risalat Al-Ġauṣîyaḥ.* See No. 2789/vi above, where a copy of the present work is noticed under the title رسالة الغوثية.

The present ms. differs slightly from the above-mentiond copy in the beginning. It opens as follows :—

هذه الرسالة الغوثية من كلام حضرت غوث (؟ الغوث) الصمدانی،.......
الحمدلله کاشف الغمة و جالی الظلمة و مرسل حبيبه صلی‌الله عليه وسلم بخير امته
فشرح لهم صلی‌الله عليه وسلم وعلی آله اوضح الخلق حجة امابعد قطب [Sic] الاقطاب
العالم الفرد العارف بالله الدال علی براهينه الداعی لخير منهج و مورد....... هو الشيخ
محی الدين سيد عبدالقادر الجيلانی قال الغوث الاعظم المتوحش عن غير الله هو
المستانس بالله - الخ

The abovementioned copy runs thus :—

الحمدلله کاشف الغمة و الصلوة و السلام علی نبيه خير البرية وشفيع الامة
اما بعد قال [Sic] الغوث الاعظم المستانس بالله المتوحش عن غير الله - الخ

There are also other slight differences in the course of the text, which do not affect materially the text and the meaning of the work. Fol. 7ᵃ is blank.

foll. 7ᵇ—16ᵃ

II

مکتوبات الغوث الصمدانی

MAKṬÛBÂT AL-ĠAUṢ AṢ-ṢAMDÂNÎ

A very rare work containing letters of ash-Shaikh ʻAbdalqâdir al-Jîlî d. 561/1165), treating of ṣûfic doctrines in a metaphorical form. Qur'ânic verses are extensively quoted. They number 275 verses as stated in the preface (fol. 7ᵇ).

Beginning :—

الحمدلله رب العالمين.......اما بعد فهذه خمسة عشر مكتوبا من القطب الربانی
مشتملة علی حکم - الخ

It appears from the preface (fol 7ᵇ) that the work originally contained fifteen letters. In the present ms. the fourteenth letter is wanting. The work is divided into the following 15 *Maktûb* :—

Fol. 7ᵇ.	I.	المکتوب الاول فی بداية جذبة الحق ونهايا تها -
Fol. 8ᵃ.	II.	المکتوب الثانی فی بيان المجاهدة والرياضة و ثمرتها -

Fol. 9ᵃ. III. المكتوب الثالث فى الخوف، والرجاء و ثمرتها ـ

Fol. 10ᵃ. IV. المكتوب الرابع فى التحريض على دفع الغفلة والتوبة عن المعاصى ـ

Fol. 10ᵇ. V. المكتوب الخامسة (Sic الخامس) فى بيان معية الله تعالى و احاطة علمه تعالى بالاشياء ـ

Fol. 11ᵃ. VI. المكتوب السادس فى بيان قهارية جذبة الحق تعالى و اطاعة عصاة النفسانية لها وظهور قيام السالك فى هذا العالم ـ

Fol. 12ᵃ. VII. المكتوب السابع فى الزهد وثمرته ـ

Fol. 12ᵇ. VIII. المكتوب السامن (Sic الثامن) فى الانس و ثمرته ـ

Fol. 12ᵇ. IX. المكتوب التاسع فى الترغيب فى صحبة الابرار و ثمرتها و الزهد فى الدنيا ـ

Fol. 13ᵇ. X. المكتوب العاشر فى البكاء والعجز والتضرع والالتجاء الى الله تعالى ـ

Fol. 14ᵃ. XI. المكتوب الحادى عشر فى التوحيد وثمرته ـ

Fol. 14ᵇ. XII. المكتوب الثانى عشر فى الزهد والتحريض على صحبة الابرار ـ

Fol. 15ᵃ. XIII. المكتوب الثالث عشر فى كمال المعرفة و كمال الدين و ثمرتها ـ

XIV.

Fol. 15ᵇ. XV. المكتوب الخامس عشر فى فوايد القلب السليم و العقل الكامل واليقين الصادق ـ

The work has neither been mentioned in Brock., nor in Ḥ. Kh. No other copy seems to have been recorded.

A Persian translation of the work with a commentary upon it by Shaikh ʻAlî al-Muttaqî (d. 975/1567) is noticed in Lib., Pers., Cat., No. 1385. The Persian version of the work, however, contains eighteen letters. Letters 14th, 16th, 17th, and 18th are wanting in the present ms. There is some slight difference in arrangement also. cf. Lib., Cat., loc. cit.

foll. 17ᵇ—18ᵇ.

III

شجرة

SHAJARAH

A *shajarah*, beginning with the holy Prophet and ending with one

Shâh Sharîf Muḥammad Sharaf al-Ḥaqq Maḥbûb Muṭlaq al-qâdirî al-Jîlânî. The heading runs as follows (fol. 17ᵇ) :—

شجرة حضرت شاه شريف محمد شرف الحق محبوب مطلق القادری۔

Beginning :—

الهی بحرمت سیدی و مولانی...... سلطان الانبیاء و خاتم النبیین اول محمد وآخر محمد ۔ الخ

The dates of the life of the above-mentioned Shâh Sharaf al-Ḥaqq and the place to which he belonged could not be traced.

foll. 19ᵇ—278.ᵇ

IV

ملفوظ الشيخ الربانى

MALFÛẒ ASH-SHAIKH AR-RABBÂNÎ

A very fine copy of the sermons of Shaikh 'Abdalqâdir al-Jîlî, which is known variously as *Malûfẓ Ash-Shaikh Ar-Rabbânî*, *Sittîn Majâlis* (India Office, No. 1246-7), *Al-Fatḥ Ar-Rabbânî wa al-Faiḍ As-Subḥânî* (Berlin, 3402) and *Al-Fatḥ Ar-Raḥmâni wa al-Faiḍ ar-Raḥmâni* (Sarkis, 728). Lib. Cat., xiii, 854, has noticed another copy under the incorrect title *Malfûẓ al-Qâderîyah* (ملفوظ القادريه) although the title given at the end of the mts. is the ملفوظ لحضرة محبوب السبحانى. India Office, No. 619, suggests that it seems to be identical with Jalâ' al-Khâṭir (جلاء الخاطر), noticed in H. Kh., ii, 605, although the dates of the delivery of the first and the last sermons noted in H. Kh., loc. cit., differ from those mentioned in the text itself. For a comprehensive critical note on the work see India Office, 1246, where the accuracy of the dates of the sermons and their chronological order have been questioned. No doubt, the arrangement of these is not in a strictly chronological order.

The first sermon is dated 3rd Shawwal, 545 A.H., the 27th is dated 7th Jumâda II, 545 A.H., the 44th is dated 1st Shawwal 1945, and the 56th is also dated 1st Shhawwal, 545. India Office, loc. cit., has, however, failed in its attempt at a reconstruction of the plan and accurately fixing the dates (e. g. 9th Rajab 545 was a wednesday and not a friday as suggested therein.) Its suggestion that there has been a mistake in assigning the years to the dates of some of the sermons is apparently feasible ; but the attempt to correct the dates and the chronological order of the sermons is neither practicable not profitable.

See also Brock. Supp., i, 778.

Beginning :—

نسب سيد اولياء الله عز وجل......قال الشيخ......بكرة يوم الاحد بالرباط ثالث شوال سنة خمس و اربعين و خمس مائة الاعتراض على الحق عز وجل ـ الخ

There are marginal notes in the present copy, mostly extracted from Bahjat al-Asrâr, (foll. 32, 33, 37, &c.), Mir'ât al-Jinân (fol. 237ᵃ &c.), Futûḥ al-Ġaib (fol. 243ᵇ etc.) and other works of Ṣûfism.

It was printed at Cairo in 1281 A.H., 1302 A.H. (See Sarkîs, 7208) and in 1318 A.H. under the title Al-Fatḥ ar-Rabbânî wa al-Faiḍ ar-Raḥmânî. Important contents are indicated on the margin in red beginning with the words ....في بيان. The heading of each sermon is written in white on a decorated golden ground. Floral designs on the margin indicate the beginnings of the sermons.

foll. 279ᵇ—282ᵃ.

V

(احاديث)

(AḤÂDIṢ)

An anonymous treatise containing a few *Aḥâdîṣ* and their annotations. Some explanations are in Persian also.

Beginning :—

بسم الله الرحمن الرحيم له الكمال و المنة........قال النبي صلى الله عليه وسلم انه سئل موسى ربه ـ الخ

The name of the compiler is not known.

foll. 283ᵇ—301ᵃ.

VI

لغات الملفوظ الشريف

LUĠÂT AL-MALFÛẒ ASH-SHARÎF

A short lexicon giving the meanings of the difficult words used in ملفوظ القادرية (No. 2800/iv, above). The meanings are explained mostly in Persian and sometimes in Arabic and Persian both.

Beginning :—

بسم الله الرحمن الرحيم حظ[Sic]انداخت یحشی پر کرده شود تواسی معالجه کنی. الخ

The author does not reveal his name.

foll. 301ᵇ—306ᵇ.

VII

(قصائد)

(QAṢÂ'ID)

A few *Qaṣâ'id* (قصائد), ascribed to 'Alî bin Abî Ṭâlib (d. 40/61) and Abdalqâdir al-Jîlî (d. 561/1165).

The first *Qaṣîdaḥ*, ascribed to the fourth Caliph, opens thus :—

لك الحمد يا ذا الجود والعلى   تباركت تعطى من تشاء وتمنع

foll. 307ᵇ—322ᵃ.

VIII

البادرات العينية فى النادرات الغيبية

AL-BÂDIRÂT AL-'AINÎYAḤ FÎ AN-NÂDIRÂT AL-ĜAIBÎYAḤ

The mystical Qaṣîdaḥ of 'Abdalkarîm bin Ibrâhîm Sibṭ 'Abdalqâdir al-jîlî (d. 832/1428 ; see No. 2789/7 above), beginning with :—

فؤاد به شمس المحبة ساطع   وليس للنجم العزل (؟ العذل) فيه مواقع

The present ms. opens with a misleading introduction (foll. 307ᵇ, 308ᵃ) erroneously ascribing the authorship of the work to 'Abdalqâdir al-jîlî.

Similarly there is another erroneous statement to the effect on the frontispiece which runs thus (fol. 308ᵇ) :—

هذه القصيدة العينية من كلام حضرت غوث الصمدانى .

The above title is given in the present ms. Different titles are given in other authorities. (cf. Brock. Supp., ii, 284). Ḥ. Kh., iii, 204, who calls the poem الدرة العينية فى الشواهد الغيبية, says that it contains 533 verses, but our copy consists only of 453 verses.

For other copies of the work see Berlin, No. 3411 ; Gotha, No. 2316-7 ; Paris, Nos. 3171/2, 3222 ; See also Brock., ii, 205, and Suppl. For a commentary upon it, entitled المعارف الغيبية, by 'Abdalĝanî an-Nâbulusî (d. 1143/1731) see Berlin, No. 3412-3 ; Paris, 3223 ; Br. Mus., Sup., 254/14 ; and Cairo., vii, 312.

foll. 322ᵃ—360ᵇ

IX

(قصائد)

(QAṢÂ'ID)

Miscellaneous Qaṣîdahs ascribed to Shaikh 'Abdalqâdir al-Jîli (d. 561/1165), each *Qaṣîdah* having its own heading.

Beginning :—

قصيدة (؟ القصيدة) التائية من كلام...... غوث (؟ الغوث) الصمدانى......

قال الشيخ (؟ شيخ) المحققين محى الدين.......عبدالقادر.......

The Qaṣîdah proper opens thus :—

وجودى سرى فى سر سر الحقيقة و مرتبتى فاقت على كل مرتبة الخ

foll. 361ᵇ—374ᵇ.

X

استخاره قادريه

ISTIKHÂRAH QÂDIRÎYAH

A work (in Persian) consisting of the rules of *Istikhârah* (a form of prayer for consulting God by divination).

Beginning :—

بدان اسعدك الله ....سند استخاره از خرقه قادريه رضوان الله تعالى عليهم اجمعين بر چند نوع است.......الخ

The compiler does not reveal his name. No other copy of the work is known to us.

foll. 375ᵇ—382ᵃ.

XI

صلوة التسبيح و غيرها

ṢALÂT AT-TASBÎH WA ĠAIRUHÂ

Some prayers and their forms, as observed in the Qâdirîyah order. They are said to have been copied from Shaikh 'Abdalqâdir's family papers (fol. 375ᵇ).

Beginning :—

اللهم صل على محمد.........صلوة التسبيح منقولست در بعضى نسخ از رسائل بيت سيدنا وسندنا ـ الخ

The following prayers, peculiar to the Qâdiriyahs, have been explained in the work :—

Fol. 375ᵇ I. صلوة التسبيح -

Fol. 376ᵇ II. صلوة الجهر -

Fol. 377ᵇ III. صلوة الفردية -

Fol. 378ᵃ IV. صلوة القربة -

Fol. 379ᵃ V. صلوة الاسرار -

Fol. 380ᵃ VI. صلوة العاشقين -

Fol. 380ᵃ VII. صلوة معرفة الروح -

On foll. 381ᵃ—382ᵃ, some prayers (ادعيه) and ninety-nine names of Shaikh ʻAbdalqâdir (d. 561/1165) are detailed.

Foll. 382ᵇ—384ᵃ VIII. صلوة التهجد -

The compiler is not known. No other copy of the work seems to be extant.

No. 2801

foll. 338 ; lines 15-27 ; size 6 × 4 ; 8½ × 6.

AL-MAJMÛʻAH

A valuable *Majmûʻah*, consisting of 19 independent works on different subjects by different authors, the handwriting also being different. The cover bears a misleading statement (viz. هذا مجموع غالبه فى النحو) to the effect that most of the treatises in this collection are on syntax.

foll. 1ᵇ—50ᵇ.

I

الصاق عوار الهوس بمن لم يفهم الاضطراب فى حديث البسملة عن انس

ILṢÂQ ʻAWÂR AL-HAWAS BI MAN LAM YAFHAM AL-IḌṬIRÂB FÎ ḤADÎṢ AL-BASMALAT ʻAN ANAS

A very rare work on tradition dealing with the ḥadîṣ صليت خلف النبي صلى الله عليه وسلم و ابي بكر وعمر و عثمان رضى الله عنهم فكانو يستفتحون با لحمدلله

ربالعالمين as narrated by Anas bin Mâlik (d. 91/709), one of the highly respected companions of the Prophet.

By Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al-Haiṣamî احمد بن محمد بن علی بن حجر الهیثمی (d. 23rd Rajab 974 A.H./3-2-1567). For full particulars of his life see Lib., Cat., v, ii, 382. See also No. 2801/12 below, where the exact dates of his life are established.

Beginning :—

رب یسر واعن واختم احمدك اللهم ان حفظت (Sic حفظة) هذه الشریعة الغراء .. ....اما بعد فهذه ضبابة [Sic] جمعت من فن علم الحدیث ومتعلقاته مالم تحط به کبار مصنفاته ـ الخ

The work was originally planned in refutation of some allegations made by certain irresponsible persons against the author to the effect that he had in the course of criticising the *Ḥadîṣ al-Basmalaḥ* of Anas bin Mâlik in his lectures made unpleasant remarks about the person of the esteemed companion of the Prophet (vide. foll. 1ᵇ—4ᵇ). Later on it developed into a learned thesis on some important points of *ḥadîṣ* and *Uṣûl al-Ḥadîṣ*.

Besides the preliminary remarks, it is divided into a *muqaddimaḥ*. 4 *maqṣad* and *Khâtimaḥ*, as follows :—

Foll. 4ᵇ.		مقدمة فی تعریف الحدیث الصحیح وتوابعه
Foll. 7ᵇ.	I.	المقصد الاول فی الشاذ ـ
Foll. 8ᵇ.	II.	المقصد الثانی فی المعلل بعلة حقیقیة ـ
Foll. 14ᵃ.	III.	المقصد الثالث فی بیان الاضطراب وما یناسبه ـ
Foll. 15ᵃ.	IV.	المقصد الرابع فی ذکر امور مهمة منها البدیع المستغرب ومنها.......الخ
Foll. 38ᵇ.		خاتمة فی بیان ما وقع فیه ذلك المعترض الذی علم مما مر فی الخطبة وما بعدها ـ الخ

No other copy is known.

Not in Ḥ. Kb.

The colophon of the scribe reads thus :—

كان الفراغ من تحریره نهار........اول یوم من شهر رمضان وقت الضحی نقله العبد الفانی عزالدین بن سلیمن القحطانی ......بتاریخ سنة ۱۲۱۹ من الهجرة النبویة.........

It was collated with the original, studied and corrected by a certain scholar, who does not reveal his name, as appears from the occasional marginal corrections and following colophon :—

بلغ مطالعة مع مراجعة ما اشكل فى الام وهولا يخلوعن سقم وقد طللنت [Sic] بما عساه يكون مصححافان قدر الله و ظفرنا بنسخة صحيحة سنقابل عليها وكان انتهى المطالعة من ؟ مقابلة الا فيما اشكل فى آخر يوم الاحد ليلة ١٢ شهر العقدة الحرام سنة ١٢٢٠ بمدينة زبيد ـ

Afterwards it was collated with another valuable copy owned by one 'Abdallâh bin 'Umar bin Yaḥyâ Bâ'alwî. The colophon runs thus :—

بلغ مقابلة على نسخة معتبرة لسيدنا الحبيب عبدالله بن عمر بن يحيي با علوى على (Sic اعلى) الله مقامه و عمر بشريف التقوى لياليه و ايامه و نفعنا به و باسلافه آمين........

Written in cursive Naskh.

Dated 1219/1804.

Scribe :—عز الدين بن سليمان القحطانى

foll. 51ᵇ—79ᵇ.

II

كتاب التعرف فى الاصلين و التصوف

KITÂB AT-TA'RRUF FÎ AL-AṢLAIN WA AT-TAṢAWWUF

A condensed and useful work, dealing with important points of Muslim law (الفقه), Theology (اصول الدين) and mysticism (التصوف).

By the same Ibn Ḥajar al-Haiṣami ابن حجر الهيثمى

Beginning :—

الحمدلله الذى هدانا للاعتقاد و العمل بالاصول وفروع دينه القويم........

وبعد فهذه نبذة فى الاصلين و التصوف ابدعها حسن الجمع والتصرف حملنى عليها ـ الخ

The work is divided into مقدمات (introductions), 6 *bab* (باب) and a Khâtimah (خاتمة) as follows :

Fol. 51ᵇ. مقدمات ـ

Fol. 54ᵃ. I. الباب الاول فى ادلة الفقه المتفقة عليها ـ

Fol. 65ᵇ.	II.	الباب الثانى فى ادلة أخرى اختلف فى أكثرها ـ
Fol. 65ᵇ.	III.	الباب الثالث فى التعلال و التراجيح ـ
Fol. 67ᵃ.	IV.	الباب الرابع فى الاجتهاد ـ
Fol. 67ᵇ.	V.	الباب الخامس فى التقليد ـ
Fol. 68ᵃ.	VI.	الباب السادس فى اصول الدين ـ
Fol. 76ᵇ.	VII.	خاتمة المقصود من التصوف ـ الخ

Portions of foll. 74ᵇ, 75ᵃ are blank.

The title and the name of the author are not mentioned in the main body of the ms. They have been taken, as recorded on the title-page and accepted in the absence of any evidence to the contrary. The work has not been mentioned in Ḥ. Kh. Brock., ii, 388, mentions a commentary upon it entitled التلطف فى الوصول الى التعرف by Muḥammad bin 'Alî bin Muḥammad bin 'Allân aṣ-Ṣiddîqî al-Makkî (d. 1057/1647; see for his life and other particulars, Lib., Cat., xiii, 932; also cf. Cairo, ii, 241. In Brock., Suppl., ii, 528, however, two copies of the work (e. g. Cairo, vi, 182 and Âṣafîyaḥ, i, 622, 130) are mentioned. But the work noticed under the above-mentioned referenee in Âṣafîyaḥ is *Al-Jawâḥir. al-Muntaẓam* الجواهر المنتظم, which is presumely mistaken for Al-Jauhar al-Munaẓẓam الجوهر المنظم (see Âṣafîyaḥ, vol. i, p. 622, No. 130).

Written in ordinary Naskh. No dated. Apparently 13th century A.H.

Fol. 80 contains some extracts on miscellaneous points of Muslim Law.

foll. 81ᵇ – 89ᵇ.

III

تطهير العيبة من دنس الغيبة

TAṬHÎR AL-'AIBAḤ MIN DANAS AL-ĠÎBAḤ

A valuable and correct copy of a rare work *Taṭhîr Al-'Aibaḥ min Danas al-Ġîbaḥ*, treating of غيبة (back-biting), its true meaning, its evil consequences, remedies against it and other points connected therewith. The whole work is based on Ḥadîṣ.

By the same Ibn Ḥajar al-Haisamî.

Beginning :—

اما بعد حمد الله على انعامه وصلاته و سلامه على خير خلقه.......فهذا كتاب لقبته تطهير العيبة من دنس الغيبة سألني في تاليفه بعض العارفين ـ الخ

The work is divided into a *Muqaddimah*, 3 *bab* (being sub-divided into different *Maqṣad* and *Faṣl*) and a *Khâtimah* as follows :—

Fol. 81[b]	مقدمة في بيان الخلق السيء الذي تنشأ عنه الغيبة ـ الخ
Fol. 82[b]	الباب الاول وفيه مقصدان........
Fol. 82[b]	المقصد الاول في حفظ اللسان ـ
Fol. 84[a]	المقصد الثاني في الغيبة وفيه فصلان ـ
Fol. 84[b]	الفصل الاول في حقيقتها وبيان شومها و الوعيد الشديد عليها ـ
Fol. 87[a]	الفصل الثاني في مرخصات الغيبة ـ
Fol. 87[a]	الباب الثاني في كلام الفقهاء على الغيبة المأخوذة من الاحاديث السابقة وغيرها وفيه فصلان ـ
Fol. 87[a]	الاول في حدها ـ
Fol. 87[a]	الفصل الثاني فيما يباح أو يجب لاسباب التحذير ـ الخ
Fol. 88[a]	الباب الثالث في بيان حكم الغيبة و النميمة والفرق بينهما ـ الخ
Fol. 88[b]	خاتمة في بيان العلاج الذي به يمنع اللسان من الغيبة وغيرها ـ

The only other copy of the work is noticed in Cairo, vii, 194.

Written in good Arabian Naskh. The colophon of the scribe runs thus :—

وقع الفراغ من نساخته نهار الربوع احدى [Sic] عشر في ذي القعدة الحرام في طريق المدينة في عسفان سنة ١١٦٨ على يد افقر خلق الله نورالدين بن عبدالله غفر الله له ـ الخ

Dated, 1168/1755.

Scribe : نور الدين بن عبدالله

Not in Ḥ. Kh.

foll. 90—107^{b}.

IV

در الغمامة فى در الطيلسان و العذبة و العمامة

DARR AL-ĠAMÂMAḤ FI DURR AṬ-ṬAILASÂN WA AL-'ADABAḤ WA AL-'IMÂMAḤ

A short work on Muslim law, treating of *Ṭailasân* (mantle), *'Adabaḥ* (end of turban), *'Imâmaḥ* (turban) indicating their significance. The work is based mostly on Ḥadîṣ.

By the same Ibn Ḥajar al-Haiṣamî.

Beginning :—

الحمد لله الذى ميز العلماء بشعار فى العذبة و العامة و الطيلسان...... و بعد فهذا كتاب صغر حجمه وكثر علمه بحيث لا يوجد نظيره فى مجموع - الخ

According to the author's preface (foll. 90^{b}, 91^{a}), the idea of doing full justice to the subject had occured to him at the time of writing the last portion of (فصل اللباس) of his well-known work تحفة المحتاج بشرح المنهاج (for a copy of which see Lib., Cat., xviii, 1844-7); but as the subject was comprehensive, he contented himself therein with a brief and sketchy treatment of it (see Tuḥfat al-Muḥtâj, vol. i, pp. 289-92, Cairo Edition, 1282 A. H.) and preferred to compose a separate work on the same (viz., the present one) later on.

For other copies see Cairo, vii, 14 ; and Brock., Suppl., ii, 528.

Written in good Naskh.

Not dated. Probably 12th century A. H.

[illegible] in Ḥ. Kh.

foll. 108—124^{b}.

V

القول المختصر فى علامة المهدى المنتظر

AL-QAUL AL-MUKHTAṢAR FÎ 'ALÂMAT AL-MAHDÎY AL-MUNTAẒAR

A short work dealing with the advent of *Mahdîy*, based fully on Ḥadîṣ.

By the same author.

Beginning :—

الحمدلله حمدا يليق بعظم سلطانه......وبعد فهذا كتاب لقبته القول المختصر فى

علامة المهدى المنتظر اذكر فيه ما اطلعت عليه من علاماته وفضايله ـ الخ

The contents of the work have been fully described in Berlin, No. 2725.

For other copies see Berlin, loc. cit.; Cairo, vii, 1196; Brock., Suppl., ii, 528.

Written in ordinary Naskh. Not dated, Probably 13th century A. H. Water-stained.

The ms. was sometimes in the possession of one 'Abdarraḥmân bin Sa'îd bin 'Abdallâh bin 'Uṣmân al-'Amûdî.

Foll. 125-6 are blank.

Not in Ḥ. Kh.

fol. 127—139a.

VI

تحذير الثقات من استعمال القات

TAḤḎÎR AṢ-ṢIQÂT MIN ISTI'MÂL AL-QÂT

A work on Muslim law dealing with القات (a plant generally grown in Yemen) and the validity of its use. The work is based on the principles of law and the sayings of eminent jurists.

By the same author.

Beginning :—

نحمدك اللهم ان مننت على المصطفين...... اما بعد فهذا تاليف شريف ونموذج

لطيف سميته تحذير الثقات من استعمال القات وسببه انه ورد على ـ الخ

The only other copy is noticed in Cairo, vii, 195, where the work is entitled تحذير الثقات من استعمال الكفتة والقات. (See also An-Nûr As-Sâfir, fol. 295a).

The author in the following note at the end (fol. 139a) :

يقول مؤلفه عفا الله عنه ابتدأت فيه يوم الاثنين سادس عشر صفر الخير قبيل

الظهر وفرغت منه بعيد الظهر يوم الثلاثاء سابع عشر صفر المذكور سنة خمسين

وتسعمائة مع غاية من الاستعجال ـ الخ

says that he began writing the present work on Monday (just at noon), 16th, Ṣafar and completed it on Tuesday (after noon), the 17th, Ṣafar 950/22-5-1543.

Written in Arabian Naskh.

The colophon of the scribe, who does not reveal his name, reads thus:—

وكان الفراغ من نسخه نهار الخميس سادس [Sic] وعشرين من شهر رمضان سنة ١١٢١ من الهجرة ـ

Dated, the 26th Ramaḍan, 1121/17-11-1709.

foll. 139ᵇ—145ᵃ.

VII

تحذير أئمة الاسلام عن تغيير بناء البيت الحرام

TAḤDIR A'IMMAT AL-ISLÂM 'AN TAĠYÎR BINÂ' BAIT AL-LÂH AL-ḤARÂM

A very rare copy of a short and useful work warning against introducing alteration in the structure of *Ka'bah*. The work is based on Ḥadîṣ and sayings of eminent jurists, especially of the Shâfi'ite school.

By Wajîhaddîn 'Abdarraḥmân bin 'Abdalkarîm bin Ibrâhîm bin 'Alî bin Ziyâd al-Ġaiṣî al-Muqṣirî az-Zabîdî ash-Shâfi'î وجيه‌الدين عبدالرحمن بن عبدالكريم بن ابراهيم بن على بن زياد الغيثى المقصرى الزبيدى الشافعى.

Beginning :—

الحمدلله رب‌العالمين و به الاعانة...... اما بعد فقد كتب الى بعض محققى الحجاز انه حصل اختلاف بين فقهاء مكة فى جواز...... هدم شئى من الكعبة المشرفة ـ الخ

The author, one of the most prominent scholars of the 10th century A. H., was born in Zabîd (Yemen) in Rajab, 900/April, 1495. He first learnt to recite the Qur'ân and commited it to memory. He completed his study under Shaikh al-Islâm Abu'l 'Abbâs Aḥmad bin Aṭ-Ṭaiyib aṭ-Ṭanblâwî (d. 948/1541 ; for his life see An-Nûr As-Sâfir foll. 116ᵇ—118ᵇ), and other eminent scholars of the place. Afterwards he took to the profession of teaching and giving religious instructions to enquirers. He performed the Ḥajj pilgrimage in A.H. 942/1536 and achieved the benefits of association with the learned men of the holy cities. After his return from the pilgrimage, his fame travelled far and wide and students flocked to his lectures. He succeeded his teacher Abu'l 'Abbâs aṭ-Ṭanblâwî (d. 948/1541) after his death as a teacher and jurist. He lost his eyesight in 964/1557 ; but inspite of this he continued his cherished work with the help of his learned son Shaikh 'Abdassalâm, who died

few months after his father in Shawwâl, 975/April, 1568 (see An-Nûr as-Sâfir foll. 160ᵇ—161ᵃ; Brock., Suppl., ii, 555, places his death in A. H. 973). He wrote more than thirty works in refutation of some of his contemporaries also (see An-Nûr as-Sâfir fol. 157ᵇ).

According to An-Nûr as-Sâfir (fol. 155ᵇ) some of the prominent scholars of the time were of the opinion that the works of the present author were more instructive and thought-provoking than those of his contemporary Ibn Hajar al-Haiṣamî (d. 974/1567). He died on 11, Rajab 975/11, Jan. 1568. For further particulars of his life see An-Nûr as-Sâfir, foll. 155ᵃ—160ᵇ. See also Brock., ii, 404 and Suppl., where thirty one of his works are enumerated. Ḥ. Kh. fails to mention any one of his works.

The above title is given in Cairo, vii, 392, An-Nûr As-Sâfir, loc. cit., and Brock., loc. cit. The present ms. bears no title. There is however, a note by the scribe, indicating that the present ms. is by Ibn Ziyâd al-Wajîh on the question of 'addition to the structure of the Ka'bah and its consquences,' which reads thus (fol. 139ᵇ) :—

مؤلف لابن زياد الوجيه فى حكم الزيادة على بناء الكعبة وما يترتب على ذلك من الامور الصعبة ـ

The author's name also does not appear in the main body of the ms. But the following note in the end (fol. 145ᵃ) by the scribe :

انتهى جواب الفقيه العلامة المحقق الفهامة وجيه الدين عبدالرحمن بن عبدالكريم بن زياد نفع الله به و بعلومه ـ

leaves no doubt as to its authorship. This is strengthened by a reference by the author in the ms. (fol. 143ᵃ) to Shaikh al-Islâm Abu'l Abbâs Aḥmad bin aṭ-Ṭaiyib aṭ-Ṭanblâwî (d. 948/1541) as his teacher in the following term :

و فى فتاوى شيخنا شيخ المذهب و الاسلام الشهاب ابى العباس احمد بن الطيب البكرى الطنبلاوى ـ الخ

All this settles definitely that the present work is تحذير ائمة الاسلام عن تغيير بناء بيت الحرام of Wajîhaddîn Ibn Ziyâd.

The only copy of the work to be known is noticed in Cairo, loc. cit.

The handwriting is similar to that of the previous ms.

Dated, Ramaḍan, 1121/1709.

Fol. 145ᵇ is blank.

foll. 146b—151b.

VIII

البيان لما جاء فى ليلتى الرغائب و النصف من شعبان

AL-BAYÂN LI MÂ JÂ' FÎ LAILATAI AR-RAĠÂ'IB WA AN-NIṢF MIN SHA'BÂN

An incomplete copy of البيان لما جاء فى ليلتى الرغائب والنصف من شعبان exposing some of the innovations introduced in connection with ليلة الرغائب (the night of the first Friday in the month of Rajab and ليلة النصف من شعبان (the middle night of Sha'bân). The work is based on Ḥadîṣ and Fiqh according to the Shâfi'î school.

By Aḥmad bin Muḥammad bin Ḥajar al-Haiṣamî (d. 974/1567) ; see Nos. 2801/1 above and 2801/12, below.

The ms. opens abruptly thus (fol. 147a) :—

وغيرهما مما ذكرته ويؤيده ايضا ماروى عن عمر ابن عبدالعزيز رضى الله عنه . الخ

Fol. 146b, contains a portion of سوابغ المدد فى العمل بمفهوم قول الواقف من مات من غير ولد, a work of the same author (see ms. No. 2801/12, fol. 269a), beginning as follows :—

باب الوقف مسئلة سئل اعاد الله تعالى علينا.........الحمدلله تعالى على توفيقه وانعامه........وسميته سوابغ المدد . الخ

and ending abruptly with the following words (fol. 146b) :—

ثم من بعدها على اولادها ثم.........

There is also a misleading statement on the title page (fol. 146a), which reads as follows :

كتاب سوابغ المدد فى العمل بمفهوم قول الواقف من مات من غير ولد تاليف الشيخ العلامة الشهاب ابن حجر الهيثمى المكى .

indicating that the present ms. is سوابغ المدد الخ of Ibn Ḥajar al-Haiṣamî. But a careful examination of the contents of the whole ms. proves beyond any doubt that fol. 146b has no connection with the remaining portions of the work.

Foll. 147ᵃ—151ᵇ of the ms. which are in all probability the main portions of Ibn Ḥajar's another work البيان لما جاء في الخ, bear neither the title nor the author's name. Ḥ. Kh.. and Brock., both fail to mention it. However, we find a work entitled البيان لما جاء في ليالي الرغائب والنصف من شعبان in the comprehensive list of Ibn Ḥajar's compositions given in ms. No. 2801/12, below (see fol. 269ᵇ), which tallies fully with the contents of the present ms. This is also supported by the following concluding note of the author :

قال المؤلف وكان الفراغ منه عصر الجمعة ثالث عشر شعبان سنة ست وخمسين وتسعماية من الهجرة النبوية ـ الخ

in which he says that he finished the present work on Friday, 13th Sha'bân, 956/6th September, 1594. In view of the above and in the absence of any evidence to the contrary, we have accepted the present work as being البيان لما جاء في ليالي الرغائب والنصف من شعبان of Ibn Ḥajar al-Haiṣamî.

No other copy is known. Written in good Naskh. Not dated. Probably 12th century A. H.

On foll. 151ᵇ and 152ᵃ, some opinions of the Ḥanafite jurists on the subject are quoted.

foll. 135ᵇ—219ᵇ.

IX

الفتاوى المباركة

AL-FATÂWÂ AL-MUBÂRAKAḤ

A very rare copy of an important work on Muslim Law, consisting of two sets of judicial decisions on legal questions by two different scholars. The decisions (فتاوى) were given in answer to questions addressed from Yemen to two eminent authorities of the time (10th century A. H.), living then at Mecca and belonging to the Shâfi'î school of Muslim Law viz., Abu'l Ḥasan al-Bakrî ابو الحسن البكرى and Ibn Ḥajar al-Haiṣamî ابن حجر الهيثمى. The answers of the two scholars bear separate titles. The compiler has combined the two into one. Each question is followed first by the reply of al-Bakrî and then by that of Ibn Ḥajar al-Haiṣamî.

The name of the compiler does not occur anywhere in the ms.

Authors :—The latter of the two scholars viz. Ibn Ḥajar al-Haiṣamî ابن حجر الهيثمي (d. 974/1567) is a well-known authority on *Ḥadîṣ* and *Fiqh*. see No. 2801/1 above and 2801/12 below.

The former (i. e. Abu'l Ḥasan al-Bakrî) a very prominent ṣûfî and scholar of his age, whose full name (as recorded in the ms. foll. 153ᵇ—219ᵇ and *An-Nûr As-Sâfir* fol. 211ᵃ) is Muḥammad bin Muḥammad bin 'Abdarraḥmân bin Muḥammad al-Bakrî aṣ-Ṣiddîqî ash-Shâfi'î al-Ash'arî Sibṭ Âl al-Ḥasan محمد بن محمد بن عبدالرحمن بن محمد البكرى الصديقى الشافعى الاشعرى سبط آل الحسن, better known as Abu'l Ḥasan al-Bakrî ابوالحسن البكرى, was born in 899/1493. Born and bred in a highly learned family of Egypt, he soon made his mark and became well-known for his piety and learning. He used to visit Mecca very frequently and spend there a considerable part of the year. Students flocked to him at both places and benefited by his scholarship. He also delivered lectures at Medina and Jerusalem. Ibn Ḥajar al-Haiṣamî and most other prominent scholars of the 10th century A. H. were among his pupils. According to *An-Nûr As-Sâfir* (fol. 218ᵇ), he composed more than four hundred works. Among many works which are now lost to the world, is his *Mukhtaṣar fî al-Fiqh* (مختصر فى الفقه), highly spoken of by the author of An-Nûr As-Sâfir (loc. cit.) and commented upon by prominent scholars like Ibn Ḥajar al-Haiṣamî (see No. 2801/12 below) and others. In all 25 works of him are enumerated in Brock. (ii, 334; and Suppl.). His death took place in 952/1545. For other particulars of his life see An-Nûr As-Sâfir foll. 217ᵃ—20ᵃ; Shadarât ad-Dahab, viii, 292; See also Brock., loc. cit. An account of his life is also given in Târîkh Muḥammadî, fol. 699, of Mirza Muḥammad Ḥâriṣî Badakhshî (Râmpûr, ms.)

The compiler does not reveal himself anywhere in the ms. It is, however, evident from his reference to Abu'l Ḥasan al-Bakrî as his teacher (شيخنا) and other references in the introduction quoted below that he was a scholar of the 10th century A. H., and belonged to southern part of Arabia.

Beginning :—

الحمدلله مشرف العلماء بمزيد اكرامه.......وبعد فهذه اسئلة صدرت منا لشيخنا

الامام العالم.......محمد بن محمد بن عبدالرحمن بن محمد البكرى الصديقى الشافعى الاشعرى

سبط آل الحسن.......فاجاب عليها بجواب شاف كاف ثم اجاب عليها بعده

تلميذه الامام......شهاب الدين احمد بن حجر بجواب دال على فضله......
وقد رتبت الجميع مقدما لجواب الشيخ البكرى ثم بعده جواب ابن حجر بحسب
ما تيسرلى ......فاقول قال شيخنا الامام البكرى فسح الله فى مدته . الخ

The compiler's introduction coming to an end, *al-Bakrî's* work opens thus (foll. 153ᵇ—154ᵇ):

بسم الله...... الحمد لله رب العالمين......و بعد فهذه اسئلة وردت على من
اليمن عمره الله.......و اجراه على عوائد بره.......و سميت ذلك الاجوبة الحسنة
عن اسئلة (الاسئلة Sic) اليمنية.......الفصل الاول . الخ الخ

After the completion of al-Bakrî's answer to the first question, the work of Ibn Ḥajar al-Haiṣamî opens thus (fol. 155ᵇ):

و قال الامام ابن حجر.......بسم الله الرحمن الرحيم الحمد لله رب العالمين
.......وبعد فهذه اسئلة وردت على من بعض نواحى حضر موت...... فاجبت عنها
مع لصعق [Sic] الحال و تشتت البال.......فشرعت فى ذلك و سميتها بكتاب
المرعا (عى) الاخضر من فتوى ابن حجر . الخ الخ

The process of each question, being followed first by the reply of al-Bakrî and then by that of Ibn Ḥajar, is continued throughout the work.

The ms. bears no title. A note on the cover in another hand calls the work المرعا الا خضر فى فتوى ابن حجر، which is not correct in view of the work of al-Bakrî's also being included in the same. The above title (i. e. الفتاوى المباركة) has been derived from the concluding portion of the compiler's note at the end which runs thus (fol. 219):

.......والله اعلم تمت الفتاوى المباركة بحمدالله و حسن توفيقه و الحمد لله
رب العالمين .

The questions mainly relating to four kinds, have been arranged under the following 4 *faṣl*, (fol. 154ᵃ):—

I. الفصل الاول فى مايملك من المياه المباحة ومالا يملك

II. والفصل الثانى فى مايتعلق بحكم الاراضى التى تشرب دفعة واحدة

III. والفصل الثالث فى مايتعلق بحكم الاراضى التى تشرب على التعاقب

IV. والفصل الرابع فى مايتعلق بحكم انقسام الماء بين الشركا(ء) فى سواق متعددة

The remaining questions and answers on miscellaneous points

(مسائل متفرقة) have been arranged under a Khâtimah (according to the arrangement generally adopted in the works on *fiqh*) as follows:

Fol. 181ᵃ. الخاتمة فى المسايل المتفرقة على ابواب الفقه كل مسئلة فى بابها الخ

I. Fol. 181ᵃ.	باب الآنية
II. Fol. 183ᵇ.	باب التيمم
III. Fol. 185ᵇ.	باب الزكاة
IV. Fol. 191ᵃ.	باب الصيام
V. Fol. 193ᵇ.	باب البيع
VI. Fol. 199ᵇ.	باب بيع الا صول والثمار
VII. Fol. 201ᵃ.	باب الصلح
VIII Fol. 202ᵇ	باب الا قرار
IX. Fol. 203ᵃ.	باب العارية
X. Fol. 204ᵃ.	باب الغصب
XI. Fol. 205ᵃ.	باب الوقف
XII. Fol. 206ᵃ.	باب الجعالة
XIII. Fol. 209ᵃ.	باب السير
XIV. Fol. 211ᵃ.	باب الا ضحية
XV. Fol. 211ᵇ.	باب القضاء على الغايب
XVI. Fol. 214ᵇ.	باب القسمة
XVII. Fol. 219ᵃ.	باب الدعاوى والبينات

In the following notes at the end of the answers of each of the two scholars, the compiler goes to testify that all the answers were replied by the two scholars as arranged alternatively, those of al-Bakrî preceding (fol. 219ᵇ) :—

الحمد لله قال جميع ما ذكر من هذه الاجوبة اى الاول كاتب هذه الاحرف،
الشيخ الامام.........محمد بن محمد بن عبدالرحمن..........البكرى الصديقى
الاشعرى.........

قال جميع الاجوبة المتأخرة على كل سوال الامام العالم.. ..شهاب الدين
احمد بن محمد بن حجر........المصرى الهيثمى.... ..نفع الله به و ارضاه........
والله اعلم........

Slightly worm-eaten and water-stained.

Written in Arabian Naskh. Not dated. Probably 11th century A. H. There are also occasional marginal notes indicating the views of certain other scholars of the time on the points discussed in the text.

A copy of *Al-Ajwibat Al-Hasanah 'an Al-As'ilat Al-Yamanîyah* is mentioned in Brock., Supp., ii, 978, among those works which could not be identified. The authorship is ascribed to Abu'l-H. M. Tâjal'ârifîn al-Bakrî aṣ Ṣiddîqî, which is quite in keeping with our copy.

foll. 220b—258b.

X

شن الغارة فى من اظهر تهوره فى الحناء وعواره

SHANN AL-ĠÂRAH FÎ MAN AẒHAR TAHAWWURAHÛ FÎ AL-ḤINNÂ' WA 'AWÂRAHÛ

A rare work on *Fiqh* treating of الحناء (The *Lawsonia Inermis* or a Eastern Privet used for dying hands and feet on festive occasions; Hughs, p. 175, ii.), whether it is valid for men to dye their hands and feet whith it without any excuse (عذر). The work is based on *Ḥadîs* and sayings of eminent jurists of the Shâfi'î school. It originated in refutation of some jurists of Yemen who wrongly pronounced it to be valid. (fol. 220b, 221a).

By Aḥmad bin Muḥammad bin Ḥajar al-Haisamî (d. 974/1567; see No. 2801/1 above and 2801/12.) below.

Beginning :—

قال الامام........بن حجر الهيثمى........احمدك اللهم ان اكملت للامة دينها
القويم و بينت لها معالم الصراط المستقيم........ و اما بعد فانه ورد على بمكة المشرفة
زادها الله تعظيما و تكريما فى موسم سنة اثنين (؟ اثنتين) وخمسين و تسعمائة
مصنفات ثلاثة........فى حكم الحنا للرجال من غير عذر اثنان منها فى اباحته و واحد
فى تحريمه و طلب منى ابانة الصواب........فتوخيت الاجابة ـ الخ الخ

The work has not been noticed in any catalogue. Ḥ. Kh., and Brock.,

both fail to mention it. The title does not appear anywhere in the main body of the ms. It has been taken from the following note on the cover:—

شن الغارة فيمن اظهر تهوره فى الحنا و عواره لشيخ الاسلام و المسلمين شهاب الدين احمد بن حجر الهيثمى رحمه الله ؛

Similarly, the author's name also does not appear in the main body of the ms. But the following reference by the author in the text (fol. 255ª):

.... كما بسطت الكلام عليها فى افتاء طويل ذكرته فى كتاب تحذير الثقات عن استعمال الكفتة و القات .

indicating that the work تحذير الثقات عن استعمال الخ (see No. 2801/6 above) was his composition proves beyond doubt that the present work is also by Ibn Ḥajar al-Haiṣamî, the author of تحذير الثقات. As regards the title, however, we have succeeded in finding out an indisputable evidence in support of that given on the cover. In the work noticed below (No. 2801/12), consisting of an authentic biographical sketch of the author, the present ms. has been mentioned among his works in the following term, (fol. 269ª):

وشن الغارة على من ابدى تقوله فى الحنا و عواره الفه لما و رد عليه ثلاث مؤلفات من اليمن اثنان فى اباحته للرجال مطلقا و واحد فى تحريمه .

the explanatary note of which (beginning with الفه) agrees fully with the introduction of the author given in the present ms. (fol. 220ᵇ), already mentioned in the beginning. The slight difference in the wording of the two titles is immaterial in as much as the meaning of the two is the same.

Written in ordinary Naskh.

The scribe's colophon reads thus:—

وقع الفراغ من هذه النسخة ضحى يوم الخميس ثانى عشر شهر جمادى الثانى (الثانيه sic) سنة الف و ماية وسبع عشرة و كتبها لنفسه الفقير علی بن مصطفى بن فتح الله الحموى...... بمكة زادها الله تشريفا . الخ

In which he says that he transcribed the present ms. for his own use.

Dated Thursday, the 12th Jamâdâ, II, 1117/20-9-1705.

Scribe: على بن مصطفى بن فتح الله الحموى

Fol. 259 is blank.

The scribe's father Muṣṭafâ bin Fatḥallâh al-Ḥamavî was a well-known scholar of the 12th century A. H., whose death took place in 1123/1711. see Silk ad-Durar (iv, 178)

foll. 260ᵇ—264ᵇ.

XI

جواب ابن حجر على الاسئلة فى احوال الموتى و القبور

JAWÂB IBN ḤAJAR 'ALÂ AL-AS'ILAT FÎ AḤWÂL AL-MAUTÂ WA AL-QUBÛR

A short treatise on some points relating to the conditions which confront the deceased persons after their death in the grave. It was composed in reply to some queries about the same. The work is based on *Ḥadîṣ*.

By Shihâbaddîn Abu'l Faḍl Aḥmad bin 'Alî bin Muḥammad bin Ḥajar al-'Asqalânî شهاب الدين ابو الفضل احمد بن على بن محمد بن حجر العسقلانى (d. 852/1449 ; cf. Lib., Cat., v, 159 ; See also Brock., Suppl., ii, 72-3, where a comprehensive bibliography is given).

Beginning :—

رفع السوال عن الميت اذا وضع فى لحده و غاب عن البصر........اجاب سيدنا و مولانا........ابن حجر العسقلانى رحمه الله اما السوال الاول و هو هل يقعدان الميت . الخ

There are two sets of questions and answers. The reply to the questions enumerated in the beginning ends with the following concluding note (fol. 263ᵇ) :

وهذا آخر الاجوبة عن الاسئلة فان يكن منها خطأ فمن كاتب (Sic كاتبه) و ما كان صوابا فمن الله تعالى تمت .

Afterwards, the answer to some other questions relating to similar points, opens as follows :

ورفع السوال ايضا عن الوالدين اذا بكيا على اولادهما بعد الدفن هل يحرم.........
اجاب.........ابن حجر لا يحرم بكاء الوالد على ولده . الخ

The above title is taken from a note on the cover by the scribe. It has been referred to in many catalogues with different titles and some time in the same catalogue under different titles. See Berlin, No. 2751, where the work is called الجواب الشاف عن السؤال الخاف and No. 2663, where it is noticed under the title الأجوبة عن الاسئلة فى القبر. In both the copies, the work ends with the answers of the first set of questions. For other copies, besides Berlin, loc. cit., see Gotha, 757; Cairo, vii, 623; See also Brock., ii, 69, and Suppl.

The work has been printed with Persian translation in Delhi, 1872 (cf. Brock., Supp., loc. cit.).

Worm-eaten and severly damaged, the lower part of every folio being supplemented by a later hand. Written in Arabian Naskh. The colophon of the scribe reads thus :—

علقها بيده الفانية الفقير حصر بن عامر بن حصر بن عامر.......خامس عشر من شهر شعبان المبارك سنة الف .

Dated the 15th Sha'bân, 1000/17-5-1592.

Scribe : حصر بن عامر بن حصر بن عامر

On fol. 265ᵃ, are miscellaneous extracts.

foll. 265ᵇ—273ᵇ.

XII

ترجمة ابن حجر

TARJUMAT IBN ḤAJAR

A copy of a very valuable composition on the life and works of Ibn Ḥajar al-Haiṣamī (cf. No. 2801/1 above), throwing fresh light on the achievements of this renowned scholar of the 10th century A. H.

By Abû Bakr bin Muḥammad bin 'Abdallâh Bâ 'Amr ابوبكر بن محمد بن عبداللہ با عمرو, one of the most favourite pupils of Ibn Ḥajar, who was closely attached to him till the time of his death (fol. 271ᵇ). No dates of his life are known. It is, however, evident from the fact that he describes himself (fol. 265ᵇ) as a pupil of Ibn Ḥajar and was alive at the time of his death i. e. 974 A. H., that he flourished in the latter part of the 10th century A. H.

Beginning :—

يقول الفقير الى فضل الله تعالى ابوبكر بن محمد بن عبدالله با عمرو......الحمدلله
رب العالمين........اما بعد فهذه الورقات تتضمن ترجمة شيخنا المجدد شهاب الدين
ومعرفة مولده ووفاته ومصنفاته و شيء من مناقبه مما شاهدته أو سمعته منه أو من
جماعاته فاقول مستعينا بالله . الخ الخ

Thus, this short work, containing an account of Ibn Ḥajar's life and works by one of his pupils (see the introduction quoted above), is the most authentic and authoritative document on the subject. Among many other valuable pieces of information, it establishes the exact dates of his life beyond any doubt. In the following account, the author of the treatise says that he saw, in Ibn Ḥajar's own handwriting that he was born towards the end of 909/1504* :—

ولد رحمه الله تعالى و رضى عنه كما شاهدته بخطه بمحلة ابى الهيثم بعد انتقال
اهله عن بلدهم الاصلية [Sic] سلمنت اواخر سنة تسع و تسعمائة (fol. 266ᵃ).

Similarly, the following passage (foll. 271ᵇ—2ᵃ) in the text :

وكان ابتدا (ء) مرضه الذى انتقل فيه فى شهر رجب فترك التدريس نيفا
وعشرين يوما و وصى يوم السبت الحادى و العشرين من رجب المذكور و توفى
ضحوة الاثنين الثالث والعشرين من الشهر المذكور سنة اربع وسبعين وتسعمائة .

gives the exact date of his death viz. Monday, the 23rd Rajab 974/3-2-1567. The dates given in Brock., are erroneous (ii, 388) and doubtful (suppl., ii, 527) respectively. Cf. also Lib., Cat., v, 283, where slight inaccuracy has occured in giving the corresponding dates of the christian era.

Moreover the work gives a comprehensive list of Ibn Ḥajar's works which he claims to be complete in the following passage (fol. 271ᵃ) :—

هذا ما وقفت عليه من مؤلفاته بل ليس له غير ما ذكرته .

Besides those enumerated in Brock., loc. cit., the following works of Ibn Ḥajar have been mentioned in the ms. (foll. 267ᵃ—271ᵃ), with frequent explanatory notes :—

*The year 909 A. H. commences on the 26th June 1503. Therefore, the latter part of the year 909 A. H. will correspond with 1504 A. D. and not with 1503 as mentioned by others.

Tradition الحديث

I. Sa'âdat ad-Dârain fî Ṣulḥ al-Akhawain سعادة الدارين فى صلح الاخوين

II. Arba'ûn Hadiṣ^{an} fî al-Jihâd اربعون حديثا فى الجهاد

III. Jamr al-Ġaḍâ li Man Tawallâ al-Qaḍâ جمر الغضا لمن تولى القضا

IV. Irshâd Ḏawî Al-Ġinâ ارشاد ذوى الغنا.

V. Ilṣâq 'Awâr al-Hawas bi man lam Yafham al-Iḍṭirâb fî Ḥadiṣ Anas الصاق عوار الهوس بمن لم يفهم الاضطراب فى حديث انس (see No. 2801/1 above).

Muslim Law الفقه

VI. Al-Imdâd شرح الارشاد المسمى بالامداد

a detailed commentary upon *al-Irshâd* of Ibn al-Muqrî al-Yamanî (d. 837/1433), an abridgement of which entitled *Fatḥ al-jawâd* فتح الجواد is well-known (fol. 266b). See also Sarkis (84).

VII. Sharḥ Mukhtaṣar fî al-Fiqh (لابى الحسن البكرى) شرح مختصر فى الفقه, a commentary upon Abu'l Ḥasan al-Bakrî's (d. 952/1545) *Mukhtaṣar fî al-Fiqh* مختصر فى الفقه, of which no copy seems to be extant (see No. 2801/9 above).

VIII. Al-Musta'ḏab fî ḥukm bai' al-Mâ' المستعذب فى حكم بيع الماء

IX. Kashf al-Ġain كشف الغين

an appendix to his work *Qurrat al-'Ain* etc. (قرةالعين بان التبرع لايبطله الدين; see Brock., ii, 389), which he composed in refutation of Ibn Ziyâd al-Wajîh az-Zabîdî (d. 975/1568 ; see No. 2801/7 above).

X. Mu'allaf fî Buṭlân ad-Daur مؤلف فى بطلان الدور

XI. Mu'allaf fî al-'Amal bi Mafhûm al-waqf مؤلف فى العمل بمفهوم الوقف

XII. Mu'allaf fî al-Waṣîyah مؤلف فى الوصية

XIII. Iṣâbat al-Aġrâḍ fî suqûṭ al-Khiyâr bi al-I'râḍ اصابة الاغراض فى سقوط الخيار بالاعراض

XIV. Shann al-Ġâraḥ fî man Abdâ taqawwulahû fî al-Ḥinnâ' wa 'Awârahû شن الغارة على من ابدى تقوله فى الحنا وعواره (for a copy of which see No. 2801/10, above).

XV. Kashf al-Ġain 'an Aḥkâm aṭ-Ṭa'ûn wa aunahû lâ Yadkhul al-Baladain كشف الغين عن احكام الطاعون وانه لايدخل البلدين

XVI. Mu'allaf fî Aḥkâm al-Ḥammâm مؤلف فى احكام الحمام

XVII. Al-Îḍâḥ wa al-Bayân limâ jâ' fî Lailatai ar-Raġâi'b wa an-Niṣf min Sha'bân الايضاح و البيان لما جاء فى ليلتى الرغائب و النصف من شعبان (for a copy of which see No. 2801/8 above).

XVIII. Mu'allaf fî 'Imârat al-Ka'baḥ مؤلف فى عمارة الكعبة

XIX. Mu'allaf fî Aḥkâm al-Imâmaḥ مؤلف فى احكام الامامة

XX. Mu'allaf fî Shurûṭ al-Wuḍû' مؤلف فى شروط الوضوء

XXI. Raf' ash-Shubah wa ar-Riyab 'an Ḥukm al-Iqrâr bi Ukhuwwat az-Zaujat al-Ma'rûfat an-Nasab رفع الشبه و الريب عن حكم الاقرار باخوة الزوجة المعروفة النسب

XXII. Mu'allaf fî al-Khall مؤلف فى الخل

XXIII. Mu'allaf fî al-Ḥaiḍ مؤلف فى الحيض

XXIV. Kaff Bal'afîf 'an al-Khaṭâ' wa al-Khaṭal wa at-Taḥrîf كف بلعفيف عن الخطا والخطل والتحريف

XXV. Ẓuraf al-Fawâyid wa Ṭuraf al-Farâ'id ظرف الفوايد وطرف الفرائد

XXVI. Manẓûmat fî Uṣûl ad-Dîn منظومة فى اصول الدين

XXVII. Mukhtaṣar Târîkh al-Khulafâ' مختصر تاريخ الخلفاء an abridgement of as-Suyûṭî's (d. 911/1505) *Târîkh al-Khulafâ'* (Sarkis, 1076).

XXVIII. Îḍâḥ al-Aḥkâm li mâ Yâkhuḍuhû al-'Ummal wa al-Ḥukkâm ايضاح الاحكام لما ياخذه العمال والحكام

XXIX. Mukhtaṣar al-Hai'at as-Sanîyaḥ fî al-Hai'at as-Sunnîyaḥ مختصر الهيئة السنية فى الهيئة السنية

an abridgement of as-Suyûṭî's *al-Hai'at as-Sanîyaḥ* (for a copy of which see Lib., Cat., xxv, 2773/1).

The following works were lost to the world during the lifetime ot the author :

XXX. Mu'allaf fî Khatm *al-Bukhârî* مؤلف فى ختم البخارى

XXXI. An-Na'îm مختصر الروض المسمى بالنعيم
an abridgement of *ar-Rauḍ* of Ibn al-Muqrî al-Yamanî (d. 837/1433) (see Sarkis, 248).

XXXII. Bushrâ al-Karîm بشرى الكريم
a commentary upon the above.

The ms. also mentions some works which were left incomplete by the author. They are as follows :—

XXXIII. Al-Î'âb fî Sharḥ al-'Ubâb الايعاب فى شرح العباب
a commentary upon *al-'Ubâb* etc. of Ṣafîaddîn Ibn al-Madhḥijî al-Muzajjid (d. 930/1524) see Brock., ii, 404.

XXXIV. Ṭurfat al-Faqîr bi Tuḥfat al-Qadîr طرفة الفقير بتحفة القدير.
a gloss upon his well-known work *Tuḥfat al-Muḥtâj* (see Lib., Cat., xix, 1844-7 and Sarkis, 82).

XXXV. Mukhtaṣar al-Irshâd مختصر الارشاد
an abridgement of Ibn al-Muqrî's *al-Irshâd* (cf. No. vi, above).

XXXVI. Mukhtaṣar al-Îḍâḥ مختصر الايضاح
an abridgement of an-Nawawî's (d. 676/1278) *al-Îḍâḥ* (see Sarkis, 1877).

XXXVII. An-Nafaḥât al-Makkîyaḥ النفحات المكية

XXXVIII. Sharḥ al-Manẓûmaḥ شرح المنظومة
a commentary upon his own *al-Manẓûmaḥ fî Uṣûl ad-Dîn* (see xxvi, above).

XXXIX. Sharḥ Al-Fîyat Ibn Mâlik شرح الفية ابن مالك.
a commentary upon Ibn Malik's (d. 672/1273) *al-Alfîyaḥ* (see Lib., Cat. xx, 2092, and Sarkîs, 233).

XL. Mu'allaf fî Khatm *al Minhâj* مؤلف فى ختم المنهاج
see for *al-Minhâj*, Sarkîs, 1878.

XLI. Sharḥ Ḥizb Abî'l Ḥasan al-Bakrî شرح حزب ابى الحسن البكرى
this work of al-Bakrî (d. 952/1545) has not been mentioned in Brock,

XLII. Sharḥ 'Ain al-'Ilm شرح عين العلم

a commentary upon *'ain al-'Ilm*, an abridgement of al-Gazzâlî's (d. 505/1111) *al-Iḥyâ'* (see Lib., Cat., xiii, 833), by 'Umar bin 'Uṣmân al-Balkhî (d. about 800 A. H.), for a copy of which see Lib., Cat., xiii, 842.

XLIII. Sharḥ 'Aqîdaḥ شرح عقيدة لابن عراق

a commentary upon Ibn 'Arrâq's (d. 933/1526-7) short *'Aqîdaḥ* (quoted completely in An-Nûr As-Sâfir fol. 98b).

XLIV. Sharḥ al-'Awârif شرح العوارف

a commentary upon *al-'Awârif* (see Lib., Cat., xiii, 860) of Shihâbaddîn as-Suhrawardî (d. 632/1234).

The author's colophon runs thus (273b) :—

هذا آخر ما اردت جمعه ويسر الله بمنه وضعه على ان مناقب شيخنا و استيفاء الكلام على ذكر منشأه و مشايخه وتعداد محاسن مولفاته وتفاصيل اسبابها وشرح باقى احواله.......يحتمل مجلدا فكف القلم اولى.......و حسبنا الله و نعم الوكيل ولا حول ـ الخ

Nò other copy seems to have been catalogued. However, a summary of the same appears in the beginning of Ibn Ḥajar's voluminous work *Tuḥfat al-Muḥtâj* (see Lib., Cat., xix, 1844-7) cf. al-Wahbîyaḥ edition, 1282 A. H. vol. i, pp. 2-5, which ends with the following words :—

انتهى ملخصا من ترجمته لتلميذه الشيخ ابى بكر بن محمد بن عبدالله با عمرو رحمه الله تعالى ـ

Worm-eaten and slightly water-stained.

Written in good Arabian Naskh. The scribe in the following colophon says that he completed the transcription of the ms. on wednesday, the 29th Ṣafar at Jiddaḥ, but does not give the year :—

وكان الفراغ من زبره عصر يوم الاربعاء ٢٩ شهر سفر (؟ صفر) الخير بجدة حرسها الله........الراجى عفو ربه على بن محمد الحلى عامله الله بلطفه الخفى ـ

Not dated. Probably 11th century A. H.

Scribe : على بن محمد الحلى

Fol. 274a bears miscellaneous quotations.

foll. 274ᵇ—277ᵇ.

XIII

رسالة فى حكم المتولد بين مغلظ و آدمى

RISÂLAT FÎ ḤUKM AL-MUTAWALLID BAIN MUĠALLAẒ WA ÂDAMÎ

A valuable autograph copy of a short treatise, dealing with the different aspects of one born with the features of men and other beings, whether it will be treated as a human being by jurists in the affairs of daily life. The work fully narrates the opinions of the different jurists, mostly of the Shâfi'ite school, on all the problems, which arise on this question.

Beginning :—

الحمدلله الذى خص العلماء بحل المشكلات وأدأبهم فى سهر الليالى للسعادات
........وبعد فقد سألنى بعض الاخوان ان اجمع اطراف ما يتعلق باحكام المتولد
بين مغلظ و آدمى لان احكامه كثيرة ـ الخ

The author or compiler of the work does not reveal his name. However, he says in the following passage in the introduction (fol. 274ᵃ) that he based the present work upon the informations which he collected from the lectures of his teacher, Shaikh Shihâbaddîn al-Qalyûbî (d. 1069/1659 ; see Khulaṣat al-Aṣar, i, 175-6) :

...... فاستخرت الله تعالى وجعلت فيها هذه الرسالة بحسب ما اطلعت عايه
وسمعته من تقرير [Sic] خصوصا الاستاذ الاعظم........شيخى و استاذى الشهاب
القليوبى فسح الله فى مدته ـ

Moreover, the words فسح الله فى مدته suggest that the work was composed during the life-time ot ash-Shihâb al-Qalyûbî (see also the colophon quoted below). He also refers more than once to Shaikh Nûraddîn 'Alî bin 'Alî ash-Shabrâmallisî (d. 18-10-1087/25-12-1676 ; see Lib., Cat., xv, 1024) as his teacher (foll. 277ᵃ, 277ᵇ etc.). Other Shâfi'î lawyers of the 10th and 11th centuries are also quoted. In view of the above, we are in no doubt that the author was a scholar of the Shâfi'ite school, who flourished in the latter part of the 11th century A.H.

The title is derived from the introductory note of the compiler (see beginning quoted above).

The ms. seems to be an autograph, as the compiler in his colophon in the end (fol. 277ᵇ) gives separate dates for the composition and the transcription as follows :—

وجمعت ليلة الخميس المبارك خامس شهر المحرم سنة احد [Sic] وستين والف من الهجرة النبوية........ومن كتابتها يوم الثلاثا سابع عشرين ذى القعدة الحرام من شهور سنة ثمان و سبعين والف وحسبنا الله ونعم الوكيل ـ الخ

that is, he composed the work on the 5th Muḥarram 1061/19-12-1650, and concluded the transcription of the present copy on 27, Ḍu'lQa'daḥ, 1078/29-4-1668.

Written in hasty Arabian Nas<u>kh</u>.

Dated 27-11-1078/29-4-1668.

foll. 278ᵃ—300ᵇ.

XIV

المقامات

AL-MAQÂMÂT

The present copy contains 5 *maqâmaḥ*, out of 29 *maqâmaḥ*, composed by Jalâladdîn as-Suyûṭî (d. 911/1505 ; see Lib., Cat., v, 123) in the form of separate treatises. See Ḥ. Kh., vi, 55-6 and Sarkîs, 1084. See also Brock., Suppl., ii, 198.

The 5 maqâmahs contained in the present copy are as follows :—

Fol. 278ᵇ	I.	المقامة الاولى مقامة الرياحين ـ
Fol. 284ᵇ	II.	المقامة الثانية وهى مقامة الطيب ـ
Fol. 289ᵃ	III.	المقامة الثالثة التفاحية وهى مقامة الفاكهة ـ
Fol. 295ᵇ.	IV.	المقامة الرابعة الزمردية فى الخضراوات ـ
Fol. 299ᵃ	V.	المقامة الخامسة وهى الفستقية ـ

Beginning :—

المقامة الاولى...... حدثنا الريان عن ابى الريحان ـ الخ

For other copies see Berlin, Nos. 8555-71 ; Paris, Nos. 3521/2, 3949-51, 3972, 4588 ; Cairo, vii, 50 ; Cambr., Suppl., 1233 ; See also Brock., ii, 158 and Suppl.

For editions see Sarkis, 1084 and Brock., Suppl., loc. cit

Written in hasty Naskh, with headings in red.

Dated Sunday, the 24th Rabî' II, 1159/4-5-1746.

The colophon of the scribe reads thus (fol. 300ᵇ) :—

وكان الفراغ من نساخته فى يوم الاحد المبارك رابع عشرين شهر ربيع Sic]
الاخر من شهور سنة الف و ماية(و) تسعة [Sic] وخمسين مضت بعد الهجرة النبوية
........على يدى اقل العباد ابراهيم بن القايد مبارك بن سليم غفرالله (له)
والمسلمين........

Scribe : ابراهيم بن القايد مبارك بن سليم

foll. 301ᵃ—309ᵇ.

XV

الروض المنمنم فى فضايل ماء زمزم

AR-RAUḌ AL-MUNAMNAM FÎ FAḌÂYIL MÂ' ZAMZAM

An exceedingly valuable copy of a short work on *Mâ' Zamzam* (ماء زمزم) explaining fully its virtues, and other connected points. The work is based wholly on *Ḥadîṣ* and the opinions of eminent traditionists and lawyers.

Beginning :—

بسم‌الله الرحمن الرحيم و بعد فيقول فقير ربه سالم الحضرمى المكى الحمدلله
الذى شرف زمزم على سائر المياه حتى ماء الكوثر للغسل به للصدر الشريف
المحمدى........وبعد فهذه فوائد نافعة فيما يتعلق بماء زمزم وبئرها . الخ

Author : Sâlim al- Ḥaḍramî al-Makkî سالم الحضرمى المكى. The works of reference do not provide us with any account of the author. However, we have come to know by a perusal of the whole work that he was a Shâfi'î scholar since he refers to the Shâfi'î scholars as exponents of his own *madhab*, in the following term :—

(fol. 309.ᵃ) واما مذهبنا فالمنقول عن الماوردى فى الحاوى و الامام النووى
فى شرح المهذب . الخ

and that he was alive in the latter part of the 12th century A. H., as he refers to an incident of 1174 and 1175 A. H. (fol. 302ᵃ). Scholars of the tenth and the eleventh centuries A. H. have been extensively quoted.

Like the author, the work also has not been mentioned in any catalogue.

The present ms. seems to be the original autogragh copy of the author. Frequent corrections, alterations and additions suggest this assertion.

The colophon of the author which reads thus, also bears an authoritative correction and alteration (fol. 309ᵇ) :—

هذا آخر ما اردت جمعه على حسب الطاقة واسال (الله) العظيم رب العرش الكريم ان يعم نفعه ويحسن وقعه . الخ

Written in cursive Arabian Naskh.

Water-stained and seriously damaged. Some marginal corrections lost in binding.

Not dated. Apparently 12th century A. H.

The arrangement of the folios is altered in binding. It should have been arranged as follows :—foll. 301, 304, 306, 307, 305, 302, 303, 309, 308ᵇ, 308ᵃ.

foll. 310—320ᵃ.

XVI

لمعة النبراس النبوى و شعلة المقياس العلوى

LAM'AT AN-NIBRÂS AN-NABAWÎ WA SHU'LAT AL-MIQYÂS AL-'ALAWÎ

A valuable and rare copy of a biographical work, containing an account of the life, virtues and works of 'Abdallâh bin 'Alawî bin Muḥammad bin Aḥmad al-Ḥaddad, a famous saint and scholar (d. Tuesday, 7th Du'l Qa'daḥ 1132/30-8-1720 ; see Lib., Cat., xiii, 948 and Brock., Suppl., ii, 566).

By Ḥusain bin 'Ali bin 'Abdashshakûr aṭ-Ṭâ'ifi حسين بن على بن عبدالشكور الطائفى, a scholar of the twelfth century A. H., who was alive in Ramaḍân 1180/Feb. 1767 (see Brock., Suppl., ii, 534). See also Lib., Cat., xxiv, 2760-1, where two works of him are noticed (while Brock., loc. cit., refers to only one of them. Exact dates of his life and other particulars are not known.

Beginning :—

الحمد لله الذى خص اهل بيت نبيه محمد صلى الله عليه وسلم......و بعد فهذه لمعة النبراس النبوى وشعلة المقياس العلوى اقتبستها من مناقب ـ الخ

Tho work is divided into 5 *wasîlah* and a *khâtimah* as follows :—

Fol. 311ª. I. الوسيلة الاولى فى نسبه الشريف وعلو مجده المنيف ـ

Fol. 311ᵇ. II. الوسيلة الثانية فى بدايته فى الطريق و اخذه عن مشايخ التحقيق ـ

Fol. 313ᵇ. III. الوسيلة الثالثة فى نصايحه وارشاده واعتنائه بالاخذين عنه وقصاده ـ

Fol. 315ª. IV. الوسيلة الرابعة فى ذكر شئ من بواهر حكمه و سرد نزر من جواهر كلمه ـ الخ

Fol. 316ᵇ. V. الوسيلة الخامسة فى شهادة الكمال له من معاصريه مما شاهدته من الكمال فيه ـ

Fol. 318ᵇ الخاتمة فى ذكر شئ من كراماته وتاريخ ولادته ووفاته ـ الخ

The ms. throws fresh light on the life and works of 'Abdallâh bin 'Alwî al-Ḥaddâd (d. 1132/1720). Hence it is very valuable.

No other copy of the work is known. A treatise containing a biographical sketch of the same al-Ḥaddâd is noticed in Berlin No. 10116 ; but the beginning and the end given therein do not agree with those of the present work.

Written in good Arabian Naskh, very neatly and carefully. Slightly water-stained.

Not dated. Probably earlier part of the 13th century A. H.

The colophon of the scribe reads thus (fol. 320ª) :—

تم الكتاب بحمدالله تعالى على يد افقر العباد الى مولاه الجواد عمر بن احمد باجمع سامحه الله بمنه ـ الخ

Scribe : عمر بن احمد باجمع

Foll. 320ᵇ, 321 are blank.

The cover bears some verses in praise of the present work by one al-Ḥabîb Shaikh bin Muḥammad al-Jafrî (see No. 2801/18 below).

foll. 322—327ᵇ.

XVII

الكواكب الدرية فى مدح خير البرية

AL-KÂWÂKIB AD-DURRÎYAḤ FÎ MADḤ KHAIR AL-BARÎYAḤ

A copy of Al-Bûṣîrî's (d. 694/1294) *Qaṣîdat al-Burdaḥ*, the well-known poem in praise of the Prophet. See Lib. Cat., xxiii, 2529-36. See also Brock., Suppl., i, 467-72, for commentaries and other particulars.

Beginning :—

أمن تذكر جيران . الخ

Written in good Arabian Naskh, with diacritical marks given carefully. Not dated. Probably 12th century A. H.

The colophon of the scribe reads thus (fol. 327ᵇ) :-

تمت بحمدالله و عونه وحسن توفيقه على يدكاتبها افقر الورى محمد ابو شجر ابن قاسم المنباوى الشافعى عفى عنه .

Scribe : محمد ابو شجر ابن قاسم

foll. 328ᵃ—335ᵇ.

XVIII

(مراسلات)

MURÂSALÂT

A collection of an interesting correspondence, which passed between one Al-Ḥabîb Shaikh bin Muḥammad al-Jafrî and some scholars of India, the subject under discussion being *Wilâyaḥ* (ولاية), *Nubuwwaḥ* (نبوة) and *Risâlaḥ* (رسالة) and the difference between the two. The correspondence is in prose and verse both and bears through-out a mystic stamp.

Beginning :—

السوال (Sic سوال) الحبيب شيخ بن محمد الجفرى........

مقام النبوة فى برزخ . الخ

To appreciate the exact nature of the discussion, the full text of al-Jafrî's question may be quoted here :—

مقام النبوة فى برزخ ارى القيصرى بهذا يقول

يروى عن الشيخ هذا المقام دوين الولى وفوق الرسول

و كل رسول نبي و لا كل نبي ولى اقول
وفى ضمن ما قال عكس يرى فردوا جوابا لذا يا خول

The treatise consists of the following letters and answers :—

Fol. 328ª I. سوال شيخ بن محمد الجفرى۔

Fol. 328ª II. جواب بعض فضلاء الهند۔

beginning thus :

حمدا لمن هو للمحامد موئل و نواله للسائلين مسبل

Fol. 328ᵇ III. جواب الجواب للحبيب شيخ المذكور۔

opening as follows :

اهلا وسهلا بنظم من هوالسول و من لحل الذى اشكل مسول [Sic]

Fol. 330ᵇ IV. الجواب لبعض فضلاء الهند غير الاول۔

the answer being in prose and beginning as follows :

و لا يخفى ان الولاية باطن النبوة و النبوة ظاهرها فالولاية لازمة النبوة۔ الخ

Fol. 333ª V. و هذا الجواب لشيخنا.......الحبيب شيخ بن محمد الجفرى اطال الله بقاءه۔ الخ

It appears from the perusal of the answers (iii & v) that both are *Jawâb al-Jawâb* (جواب الجواب) to the *Jawâb* (جواب) of some Indian scholar (see ii), one in verse and the other in prose ; and the two answers (ii & iv), are by two different scholars, both belonging to India. One of them (the author of the answer, No. ii), is referred to by al-Jafrî as Abu'l Ḥasan (ابو الحسن) of Ellore (ايلور).

No other copy is known.

Written in different hands in Arabian Naskh.

Not dated. Probably 12th century A. H.

As regards this Shaikh bin Muḥammad al-Jafrî, it is known that he was a prominent scholar of the 11th century A. H. Born and bred in Southern Arabia, he spent considerable part of his life in Malabar and other parts of southern India. A versified *taqrîẓ* by him, recorded at the end of *'Iqd al-Jawâhir* (see Lib., Cat., xii, 660), of ash-Shillî, bears testimony to it. Afterwards he travelled to Mecca, where people flocked to him in large numbers. His death took place at Shiḥr in Ṣafar 1036/Oct. 1626. For further particulars see Khulâṣat al-Aṣar, ii, 236-7.

foll. 336ᵃ—336ᵇ.

XIX

الوصية و الوسيلة لمريد الفضل و الفضيلة

AL-WAṢÎYAT WA AL-WASÎLAT LI MURÎD AL-FAḌL WA AL-FAḌÎLAH

A short versified treatise, defining the duties and virtues of a devout person.

By 'Afîfaddîn 'Abdallâh bin Aḥmad Bâfâris Bâ Qais عفيف الدين عبدالله بن احمد با فارس با قيس

The *Qaṣîdah* proper begins thus :—

بدات بيسم الله فى اول الامر　　و انى بحمدالله فاتحة الذكر　الخ

The ms. opens with a note in the same hand, indicating the title and the author, running as follows (fol. 336ᵃ) :—

هذه القصيدة للشيخ الصالح العابد الناصح عفيف الدين عبدالله بن احمد با فارس
باقيس و سماها الوصية و الوسيلة لمريد الفضل و الفضيلة و الترغيب فى العلوم النافعة
كالعراله [Sic] و الشاذلية و الحدادية و جمع كتب السادة الصوفية و ترتيب
الاوراد الواردة النبوية بكرة و عشية و باسمه التوفيق وهى هذه :
بدأت بيسم الله - الخ

In the following note in the end (in another hand) :

الحمدلله هذه اجازة للفقير الى الله حسن بن عبدالله بن عبدالله بن حسن من
قايلها و السبب فى اقالتها رويا حصلت لبعض المترددين الى الشيخ عبدالله المذكور.

It is stated by one Ḥasan bin 'Abdallâh bin 'Abdallâh bin Ḥasan that the present work was composed following a dream (رويا) by some intimate disciples of the author and its *ijâzah* was granted to him by the author himself.

Nothing is known about the author and the period to which he belonged. In the following verse :

وكتب الحبيب استاذنا و امامنا　　ابو الحسن الحداد تغنى الفتى　الخ

he refers to one Abu'l Ḥasan al-Ḥaddâd as his teacher and leader.

No other copy is known.

Written in good and correct Arabian Naskh.

Not dated. Probably 12th century A. H.

The scribe does not reveal his name.

Fol. 337ª is blank. Foll. 337ᵇ—338 bear miscellaneous extracts and quotations from different authorities.

No. 2802

foll. 52 ; lines 13 ; size 6 × 4 ; 5 × 3.

AL-MAJMÛ'AH

A copy of a majmû'ah containing 14 treatises on different subjects by different authors.

foll. 1—13ᵇ.

I

الشمائل المحمدية

ASH-SHAMÂ'IL AL-MUHAMMADÎYAH

The present treatise contains pieces on the *Shamâ'il* (good qualities) of the Prophet, selected from *Al-Mawâhib Al-Ladunnîyah* (for which see Lib., Cat., xv, 1021 and Sarkis, 1512) of al-Qastallânî (d. 923/1517 ; see Lib., Cat., v, 169).

Beginning :—

احمد الله على ما فضل نبينا محمدا صلى الله......و بعد اسعدك الله تعالى في الدارين پس این چند لطیفه است از لطایف عواطف رحمانیه که آگاهی میدهد از عظمت نیك شمائل........محمد مصطفی صلی الله علیه وسلم...... که استفاده کرد و انتخاب نمود از کتاب مواهب [Sic] اللدينه........الخ

The introduction of the compiler is in Persian.

The *Shamâ'il* proper begins thus (fol. 2ᵇ) :

اما راسه الشريف فحسبك ماروا الشيخان . الخ

The compiler, who made this selection, does not reveal his name. However, the following colophon at the end (fol. 13ᵇ) indicates that it was transcribed by one Muhammad Amjad Khan Bakhshî for one Qâdî Faqîh Muhammad :

تمت بالخير........في يوم السبت الرابع من شهر شوال سنة ١٢٤٩ من

هجرة [Sic] النبوية......بيد اضعف العباد محمد امجدخان بخشي لاجل الجناب........
قاضي فقيه محمد.........الخ

Written in Naskh. Dated Saturday, 4, Shawwâl, 1246/18-3-1831.
Scribe : محمد امجدخان بخشي

foll. 14—15.[a]

II

نظم السواك و فوائده

NAZM AS-SIWÂK WA FAWÂ'IDUHÛ

A metrical tract on the virtues and advantages of *as-Siwâk* i. e. the tooth-stick.

By Al-Faqîh Ḥusain al-Muṣawwirî حسين المصورى

Beginning :—

نظم السواك و فوايده هذا ما انشده الفقيه حسين المصورى رحمة الله عليه
فى منافع السواك وفضيلته . نظم

أيا سائلا حكم السواك ونفعه وما فيه من احكام فقه وحكمة الخ

Books of reference do not provide us with any account of the author ; neither any other copy of the work seems to have been recorded.

Not dated. Apparently 13th century A. H., the handwriting being identical with that of the preceding ms.

Not in Ḥ. Kh., neither in Brock.

foll. 16[b]—23[b].

III

(ادعية)

AD'IYAH

A collection of miscellaneous *Ṣalât* (صلوة) and *Ad'iyah* (ادعية) selected from different works.

Beginning :—

بسم الله الرحمن الرحيم اللهم صل وسلم على من منه انشقت الاسرار و انفلقت
الانوار - الخ

The compiler does not reveal his name.

Most of the selections have been made from the following works of Jalaladdîn as-Suyuṭî (d. 911/1505) :

I. حصول الرفق فى اصول الرزق (see Brock., ii, 149₈₈ and Suppl.)

II. الارج فى الفرج (see Sarkîs 1075).

III. سهام الاصابة فى الدعوات المستجابة (see Sarkîs, 1081).

Other *Ṣalâts* have been ascribed to 'Abdassalâm bin Mashîsh (d. 625/1228 ; see Brock., Suppl., i, 787), the teacher of Abu'l Ḥasan ash-Shâḏilî (d. 656/1258) and Muḥammad al-Baqqarî al-Miṣrî (d. 1111/1699 ; see Brock., ii, 327).

Written in Cursive Naskh.

Not dated. Apparently 13th century A.H.

IV

مفتاح السعادة و الفلاح فى اذكار المساء و الصباح

MIFTÂḤ AS-SA'ÂDAT WA AL-FALÂḤ FÎ AḎKÂR AL-MASÂ' WA AṢ-ṢABÂḤ

A *wird* (ورد) to be recited in the morning and the evening, beginning as follows :

الحمدلله رب العالمين ...... و بعد فهذا ورد مبارك جمعناه لانفسنا ولمن رغب فى ترتيبه و المواظبة عليه........ و هذا اوان الشروع فى المقصود بسم الله الرحمن الرحيم قل هوالله احد ـ الخ

Compiled by 'Abdallâh bin 'Alwî bin Muḥammad bin Aḥmad al-Ḥaddâd عبدالله بن علوى بن محمد بن احمد الحداد, a famous saint and scholar of the twelfth century A. H. (d. 1132/1720 ; cf. Lib. Cat., xiii, 948 ; xxiii, 2557 ; see also Brock., Suppl., ii, 566, 388/49ᵃ, where the author has been noticed twice)

The author's name and the title do not appear in the main body of the ms. The following note on the cover in the same hand :

مفتاح السعادة و الفلاح فى اذكار المساء و الصباح و هو الورد الكبير جمعه

القطب الشهير و البدر المنير.......سيدنا و مولانا الحبيب عبدالله بن علوى بن محمد الحداد قدس سره۔

indicates the identity of the work, which, in the absence of any evidence to the contrary, may be accepted.

No other copy seems to have been recorded.

Written in Naskh. Dated Wednesday, 6, Rabī' II, 1247/14-9-1831.

The colophon of the scribe runs thus (fol. 35ᵇ):

تم اورد المبارك الكريم ......وقد فرغ بكتابته [Sic] لنفسه محمد افضل الارائى الشافعى يوم الاربعاء سادس شهر الربيع [Sic] الثانى سنة سبع و اربعين و مائتين والف من هجرة [Sic] الخ

Scribe: فقيه محمد بن محمد افضل الاراى الشافعى.

foll. 36ᵃ—38ᵇ.

V

حزب الفتح و النصر

ḤIZB AL-FATḤ WA AN-NAṢR

A regular prayer to be recited after the morning prayer (صلوة الصبح) daily, if possible.

By the author of the preceding work.

The work is preceded by a short introductory note, which reads as follows:

و يتلوه حزب الفتح و النصر لسيدنا القطب...... عبدالله بن علوى الحداد قدس الله سره...... تقرأ كل يوم بعد صلوة الصبح لمن استطاع المواظبة عليه كل يوم و الا فى كل جمعة واثنين [Sic] نفعنا الله به و بمؤلفه فى الدارين۔

The ḥizb proper runs thus:

بسم الله الرحمن الرحيم يا الله يا واحد يا احد يا واجد يا جواد ۔ الخ

No other copy seems to have been recorded.

Written in Naskh. Not dated. Apparently thirteenth century A. H., the handwriting being identical with that of the preceding ms.

fol. 39ᵃ - 40ᵇ.

VI

حزب النووى

ḤIZB AN-NAWAWÎ

A copy of an-Nawawî's well-known *Ḥizb*. cf. No. 2795/v, above.

Written in the same hand as the preceding ms. Not dated. Apparently 13th century A. H.

Scribe : فقيه محمد بن محمد افضل الار انى الشافعى

On the foot of fol. 40ᵇ miscellaneous notes are quoted.

foll. 41ᵃ—52ᵇ.

VII

حزب البحر

ḤIZB AL-BAḤR

A copy of *Ḥizb al-Baḥr* (حزب البحر) of Nûraddîn Abul'l Ḥasan 'Alî bin 'Abdallâh bin 'Abdaljabbâr al-Ḥasanî al-Idrisî ash-Shâḏilî نور الدين ابو الحسن على بن عبدالله بن عبدالجبار الحسنى الادريسى الشاذلى the famous saint and founder of the Shâḏilîyah order of the Ṣûfism. Born and bred at Shâḏilla (Tunis) in 593/1196, he travelled to the east and settled in Alexandriah, where many people flocked to him and became his disciples. Even strict theologians and traditionists bowed to him in respect and paid homage to his great piety and learning. He wrote many works, of which 28 are enumerated in Brock., i, 449 and Suppl. He performed the pilgrimage to Mecca more than once and at last his death took place in his way to Mecca in the desert of 'Aiḏâb (cf. Mu'jam al-Buldân, iii, 751) in (Ḏu'l Qa daḥ, 656/Nov., 1258. For further particulars of his life and works see Ḥusn al-Muḥâḏarah, i. 298; Lawâqiḥ al-Anwâr, foll. 210ᵃ.—219ᵇ; Nafaḥât al-Uns, foll. 316ᵃ—318ᵃ; Dastûr al-I'lâm, fol. 71 ; Tâj aṭ-Ṭabaqât, foll. 229ᵃ—232ᵇ; Sarkîs, 1088 ; and Brock., loc. cit. See also Jilâ' al-Ainain (pp. 41-2) of Khairaddîn al-Alûsî (d. 7 Maḥarram, 1317/15·5·1899 ; see Brock., Suppl., ii, 787) for his life and discussions about his teachings.

The work begins with a lengthy introduction in Persian (followed by some pieces of prayer in Arabic foll. 41ᵃ—48ᵇ) describing the rules for its recitation and the peculiar effects attributed to it. The *ḥizb* proper opens thus (fol. 49ᵃ) :

بسم الله الرحمن الرحيم يا الله يا رحمن يا رحيم يا على يا عظيم يا حليم - الخ

The work has been commented upon extensively. See Brock., Suppl., i, 805. For a copy of a commentary upon the same by Muḥammad al-Wasimî (d. 1006/1597) see No. 2803/iii, below. See also Ḥ.Kh., iii, 57-8.

For other copies see Berlin, 3868 ; Paris, 2637 ; India Office, 373/2 ; Cairo, vii, 229 ; Râmpûr i, 146, and Brock., loc. cit. It has been printed repeatedly with various translations and paraphrases. cf. Brock., loc. cit. and Sarkîs, loc. cit.

Written in Naskh. Not dated.

Apparently 13th century A. H., the handwriting being identical with that of the preceding mss.

No. 2803

foll. 119 ; lines 25 ; size 8 × 6 ; 8 × 4.

AL-MAJMÛ'AḤ

The present majmû'aḥ contains four works on Ṣûfism and prayer (ادعية) by different authors.

All are written in one hand in good and fully vocalised Naskh, within gold-ruled borders. Not dated. Apparently the latter part of the 12th century A. H.

foll. 1—52ᵃ.

المواهب السنية بشرح حزب السادة الوفائية

AL-MAWÂHIB AS-SANÎYAḤ BI SHARḤ ḤIZB AS-SÂDAT AL-WAFÂ'ÎYAḤ

A detailed commentary on the *Ḥizb* (حزب) ascribed to Shaikh Muḥammad Abu'l Faḍl Wafâ, the famous saint and head of the *Wafâ'îyaḥ* order of saints in Egypt.

Commentator : Muḥammad Tâjaddîn bin Aḥmad al-Wasimî al-Miṣrî محمد تاج الدين بن احمد الوسيمى المصرى, a scholar of the 10th century A. H.

Beginning :—

الحمد لله المتفرد بالوحدانية و الصفات الازلية المتوحد بالصمدانية......اما بعد فهذا مجموع على صورة شرح لطيف على الحزب الشريف المنسوب للعارف الرباني

.......سان زمانه وشيخ وقته و اوانه سيدى محمد ابى الفضل وفا.......وسميته المواهب السنية بشرح حزب السادة الوفائية و ايضاح الخفا بشرح حزب سيدى ابى الفضل وفا ......قال.......بسم الله الرحمن الرحيم اى ابتدأ والاسم مشتق من السمو الخ

The author of the *ḥizb* (حزب), Shamsaddîn Abu'l Faḍl (Abu'l Fatḥ, cf. Brock., ii., 119) Muḥammad bin Muḥammad Wafâ al-Iskandarî ash-Shâḏilî شمس الدين ابو الفضل (ابو الفتح) محمد بن محمد وفا الاسكندرى الشاذلى was a great saint of his age. He was born in 702/1302 and died in 760/1358 (cf. Brock., ii, 119 and Suppl.; see also Al-Munâwî's *Al-Kawâkib Ad-Durrîyah* (Râmpur ms.), ii, fol., 326). Some authorities place his death in 765/1363. He composed many works ten of which are enumerated in Brock., loc. cit. Of the two *Ḥizbs* mentioned in Brock., loc. cit., the one entitled *Ḥizb as-Sâdât fî Jamî'al-'Âdât* حزب السادات فى جميع العادات (for a copy of which see Cairo, ii. 191) is probably the one to which the present commentary is related. For further particulars of his life see the authorities quoted above.

The commentator, Muḥammad Tâjaddîn bin Aḥmad al-Wasîmî, was one of the pupils of Ibn Ḥajar al-'Asqalânî (d. 852/1449) who were destined to live a long life. No exact date of his birth is known. But the fact that he was a pupil of Ibn Ḥajar (Khulâṣat al-Aṣar iv, 285-6) suggests that his birth should have taken place in the early forties of the 9th century A. H. Tâj aṭ-Ṭabaqât (fol. 15[b]) gives the year 933 A. H., as the date of his birth and in the meantime, mentions that he was a pupil of Ibn Ḥajar al-Asqalânî (d. 852/1449), both of which cannot be correct. His death took place on Monday, 13 Jumâdâ I, 1006/12-12-1597. Thus he must have lived more than 160 years. See Khulâṣat al-Aṣar, loc. cit., Cairo, ii, 233. See also Tâj aṭ-Ṭabaqât, loc. cit., which almost quotes *Khulaṣat al-Aṣar* verbatim, except the variance in the date of birth. In the following colophon, the commentator, al-Wasîmî, says that he first completed the composition on Sunday, the 1st Sha'bân, 977/8-1-1570 and left it unrevised till he undertook it again in 1000 A. H. and made some omissions and additions :—

حمده الفقير.......محمد تاج الدين ابن احمد الوسيمى.......بتاريخ يوم الاحد مستهل شعبان المعظم سنة سبع وسبعين وتسعمائة ثم انى لم اراجعه ولم انظر فيه الى ان دخلت سنة الف فمررت عليه وحذفت منه بعض الفاظ والحقت فيه زيادة مستحسنة (fol. 52[a]) الخ الخ

The only other known copy has been recorded in Cairo, ii, 233. Neither in Ḥ. Kh., nor in Brock.

Foll. 52ᵇ—53ᵇ are Blank.

fol. 54—81ᵃ.

II

شرح حزب النووى

SHARḤ ḤIZB AN-NAWAWÎ

A detailed and very useful commentary on the well-known Ḥizb حزب (for copies of which see Nos. 2795/v, and 2802/vi, above) of Muḥyî addîn an-Nawawî (d. 676/1278 ; see Lib. Cat., v. 192).

By Shamsaddîn Muḥammad bin aṭ-Ṭaiyib Abu'l Fatḥ Muḥammad bin Muḥammad bin Mûsâ al-Fâsî al-Madanî ash-Sharajî, شمس الدين محمد بن الطيب ابى الفتح محمد بن محمد بن موسى الفاسى المدنى الشرجى commonly called Ibn aṭ-Ṭaiyib الشهير بابن الطيب.

Beginning :—

يا من احزابه لم تزل مؤيدة على الاعداء منصورة و احبابه لم تزل اعلام ذكره منشورة ......وبعدفقد سالنى بعض نجباء الاحباب المولعين بقراءة الاحزاب ان اقيد على حزب الامام الكبير......محى الدين ابى زكريا يحى بن شرف النووى......ما يكون لحفاظه كالشرح لالفاظه فتقاعست عن ذلك...... ثم شرح الله تعالى بفضله صدرى......الخ

The commentator, Ibn aṭ-Ṭaiyib, was born at Fâs in 1110/1698. After studying at his native place under his father and other learned men, he travelled to the east. He stayed for some time in Egypt and Syria, where many people were benefited by his vast learning. Lastly he came to Madînaḥ and permanently settled there. Though he was well-versed in the Traditions and other branches of Islamic learning, his real merit and fame owed much to his excellence in 'philology' and 'literature'. He was looked upon as the highest authority of his age in these branches. He wrote more than sixty works, some of which are extant. Brock., (Suppl., ii. 522, 685) mentions only four works of him. His death took place at Madînaḥ in 1170/1756.

For further particulars of his life and works see Silk ad-Durar, iv, 91-4 ; Tâj aṭ-Ṭabaqât foll. 423ᵇ—25ᵃ (which quotes al-Murâdî almost

verbatim, the only variation being that it gives 1086 A. H., as the date of his birth) and Brock., Suppl., ii, 522-3.

The main commentary is preceded by 10 Muqaddimahs (foll. 54ᵇ—60ᵃ) of the philological analysis of the word حزب, the conditions for its recitation and composition, the religious significance of the *Aḥzâb* (احزاب)and other aspects of the subject.

The commentary proper begins thus (fol. 60ᵃ) :

قال الشيخ محي الدين النووى لبسم الله اقتداء بالكتاب العزيز وتحفظا . الخ

For other copies of the work see Âṣafîyaḥ ii, 1726; and Brock., Suppl., ii, 685.

The author of the commentary in the following colophon :

قال مولفه......الفقير الى عفوه........ محمد بن الطيب بن محمد الفاسى ثم المدنى........وافقى الفراغ منه ضحوة الاثنين التاسع من صفر الخير عام اثنين وخمسين ومائة والف بمنزلى بالمدينة المنورة (fol. 81ᵃ) الخ

says that he completed the present work in his house at Madînaḥ on Monday, the 9th Ṣafar, 1152/7-5-1739.

foll. 82ᵇ—94ᵇ

III

غاية الفخر بشرح حزب البحر

ĠÂYAT AL-FAKHR BI SHARḤ ḤIZB AL-BAḤR

A detailed commentary on *Ḥizb al-Baḥr* (حزب البحر) (of Abu'l Ḥasan 'Alî bin Abdallâh bin 'Abdaljabbâr al-Ḥasanî al-Idrisî ash-Shâdilî (d. 656/1258 ; see No. 2802/vii, above).

By Muḥammad al-Wasîmî محمد الوسيمى . See No. 2803/1, above.

Beginning :—

بسم الله........وصلى الله على سيدنا محمد وعلى اله........وبعد فهذا تعليق لطيف على الحزب الشريف للعارف الربانى........سيدى على ابى الحسن بن عبدالله بن عبدالجبار الشاذلى........وسميته غاية الفخر بشرح حزب البحر والله اسال ان يجعله . الخ

The name of the author does not appear anywhere in the main body of the ms. The following note on the cover in the same hand .

شرح حزب الشاذلى للشيخ الامام العلامة العمدة الفهامة سيدى محمد الوسيمى شارح حزب السادات الوفائية رحمهم الله تعالى .

indicates that the present commentary is by Muḥammad al-Wasîmî. In the absence of any evidence to the contrary we may accept it safely.

A copy of the present commentary is noticed in Berlin, 3871 without giving the author's name. (See also Brock., i. 449).

Not in Ḥ Kh

foll. 95—120ᵇ.

IV

المناظر الالهية

AL-MANÂẒIR AL-ILÂHÎYAḤ

A copy of 'Abdalkarîm al-Jîlî's (d. 832/1428) *Al-Manâẓir Al-Ilâhîyaḥ* for which see No. 2789/xii, above.

No. 2804

foll. 79 ; lines 19 ; size 8 × 6 ; 6 × 4

AL-MAJMÛ'AḤ

A copy of a Majmû'aḥ comprising 9 treatises on different subjects by different authors.

foll. 1—4ᵃ.

I

الحواشى المفيدة على ابيات اليافعى فى العقيدة

AL-ḤAWÂSHÎ AL-MUFÎDAḤ 'ALÂ ABYÂT AL-YÂFI'Î FÎ AL-'AQÎDAḤ

A very rare treatise explaining the difficult passages of *Abyât al-'Aqîdaḥ* (ابيات العقيدة), which is a short metrical work on theology, by 'Afîfaddîn Abdallâh bin As'ad al-Yâfi'î al-Yamanî ash-Shâfi'î (d. 768/1367 ; cf. Lib., Cat., xiii, 908).

Beginning :—

الحمدلله رب العالمين...... وبعد فهذى حواشى مختصرة جدا تحل الفاظ العقيدة السنية ابيات الشيخ الامام عبدالله بن اسعد اليافعى اليمنى...... قال علا ربنا نزه عن مدلول كيف و هو الكيفية من ـ الخ

The name of the commentator does not appear anywhere in the ms. Neither the original work nor the commentary seems to have been noticed in any catalogue.

Brock., (Suppl., ii, 228), however, mentions a work of al-Yâfi'î called *'Aqîdah*, and a commentary upon the same by Baḥraq al-Ḥaḍramî. In the biographical sketch of Baḥraq al-Ḥaḍramî, given in An-Nûr As-Sâfir (foll 73^b—77^a) we find the following passage (fol. 75):

و من تصانيفه تبصرة الحضرة الشامية الاحمدية...... الاسرار النبوية فى اختصار الاذكار النووية...... وكتاب العقيدة الشافعية فى شرح القصيدة اليافعية وكتاب الحواشى المفيدة على ابيات اليافعى فى العقيدة - الخ

which, read with the introductory note of the commentator quoted above, leads us to the only conclusion that the present work is الحواشى المفيدة على ابيات اليافعى فى العقيدة by Baḥraq al-Ḥaḍramî.

The commentator, whose full name is Gamâladdîn Muḥammad bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Ḥimyarî ash-Shâfi'î commonly known as Baḥraq al-Ḥaḍramî جمال الدين محمد بن عمر بن مبارك بن عبدالله بن على الحميرى الشافعى الشهير ببحرق الحضرمى, was an eminent scholar, poet and grammarian of his age. He died on the night of the 20th Sha'bân, 930/24-6-1524. For full particulars of his life and works see Lib., Cat., xviii, 1306. See also Brock., Suppl., ii, 554-5; and Sarkîs, 532-3.

No other copy seems to have been recorded. Even Brock., (Suppl., ii, 228) is silent on the subject.

Slightly water-stained. Written in fair Arabian Naskh, the *'aby'at*, of the text being in bold character, with occasional marginal notes.

Not dated. Probably 12th century A. H.

foll. 4^b—6^a.

II

وصية

WAṢÎYAḤ

A correct copy of Shihâbaddîn Abû Ḥafṣ 'Umar bin 'Abdallâh as-Suhrawardîs (d. 632/1234) *Waṣîyaḥ* for a copy of which see Lib., Cat., xxv, 2785/vii. For the life and works of the author see Lib., Cat., x, 519.

Not dated. The handwriting is identical with that of the preceding ms.

foll. 6ᵇ—11ᵃ.

III

اربعون اميرية

ARBA'ÛN AMÎRÎYAḤ

A collection of forty Aḥâdîṣ.

By Saiyid 'Alî bin Shihâbaddîn bin Muḥammad al-Ḥusainî al-Ḥamdânî Al-Amîr Al-Kabîr سيد على بن شهاب الدين بن محمد الحسينى الهمدانى الامير الكبير, one of the most distinguished saints of his age (d. 6th Ḍu'l Ḥijjah, 786/20-1-1375). For full particulars of his life and works see Lib., Cat., i, 150 ; See also Brock., ii, 221 and Suppl.

Beginning :—

الحمدلله رب العالمين .... امابعد فيقول الشيخ الكامل .... على الحسينى الهمدانى ...... اخبرنى شيخى و استاذى .... نجم الحق والدين ابو الميا من محمد بن احمد الاذكانى........ قال اخبرنا .... قال رسول الله صلى الله عليه وسلم وهو الحديث الاول ليس لمومن المستقيم [Sic] غم الموت ولا وحشة القبر ولافزع يوم القيمة ـ الخ

The present ms. bears no title. The above title is borrowed from Br. Mus., 891/3.

The only other copy is mentioned in Br. Mus., loc. cit.

Written in Naskh. Not dated. Probably 12th century A. H.

Not in Ḥ. Kh.

foll. 11ᵇ—22ᵃ.

IV

هداية الاذكياء الى طريقة الاولياء

HIDÂYAT AL-AḌKIYÂ' ILÂ ṬARÎQAT AL-AULIYÂ'

A very correct and fairly written copy of *Hidâyat al-Adkiyâ'*, a metrical work of mysticism, with frequent useful marginal notes and interlinear explanations.

By Zainaddîn bin 'Alî bin Aḥmad al-Ma'barî al-Malîbârî زين الدين بن على بن احمد المعبرى المليبارى, a prominent ṣûfî scholar of Southern India who flourished in the latter part of the 9th and the earlier part of the 10th centuries A. H. He was born in 872/1467 and died in 928/1522,

(see Cairo iii, 258). His son 'Abdal'azîz and grandson Zainaddîn, both were prominent Shâfi'î scholars of the 10th century. He wrote many works, three of which are enumerated in Brock. ii, 221 and Suppl. See also Sarkîs, 1763.

Beginning :—

الحمد لله الموفق للعلا حمدا يوافق بره المتكاملا الخ

The work has been commented upon by many scholars including the author's son 'Abadal'azîz.

For copies and editions of the original work and the commentaries see Cairo, ii, 135, iii, 258; Brock., loc. cit and Sarkîs, loc. cit.

The author's name does not appear anywhere in the ms. Written in fair 'Arabian Naskh, with full diacritical marks. Not dated. Probably 12th century A. H.

Not in H. Kh.

Fol. 22ᵇ is blank. Fol. 23ᵃ bears miscellaneous quotations.

foll. 23ᵇ—52ᵃ.

V

العقائد السنية

AL-'ÂQA'ID AS-SUNNÎYAH

A concise work on theology, dealing with the different problems of Sunni theology. The work is mainly based on the views of eminent lawyers and theologians.

Beginning :—

نحمدالله على ما علمنا قواعد العقائد الدينية و خولنا بلطفه فوائد المعارف اليقينية.......وبعد فيقول المفتقر الى الله الغنى عثمان بن عيسى الصديقى الحنفى ...... هذه عقائد المحدثين و الفقهاء المدققين وقدماء كبار المشايخ الصوفية و قواعد المتكلمين من اهل السنة والجماعة و سميتها بالعقائد السنية ور تبتها على سبعة عشر فصلا الخ

The work is divided into 17 *fasl* as follows :

Fol. 24ᵃ. الفصل الاول فى الايمان بالله تعالى وصفاته و تنزيهه

Fol. 25ᵇ. الثانى فى حدوث العالم وتفضيل بعض العباد على البعض ومابينا

يناسبه و بيان ان معتقدات الصوفية هى معتقدات الفقهاء والمحدثين وبيان وجه الخطا فيما صدر عن بيان الصوفية فى الكلام عند غلبة السكر ورد مذهب المتصوفه الوجودية الخ

Fol. 32ᵇ.	الثالث فى الصحابة المبشرة بدخول الجنة وحكم من سبهم
Fol. 33ᵃ.	الرابع فى تفسير الايمان وما يتعلق به
Fol. 34ᵃ.	الخامس فى كرامات الاولياء واصابة العين وما يناسبه
Fol. 35ᵃ.	السادس فى الامر بالمعروف وما يتعلق به
Fol. 35ᵇ.	السابع فيما يفعل عند الموت وما يعرض للمؤمن من البشارة والرضوان وسوال القبر وعذابه الخ
Fol. 37ᵇ.	الثامن فى نفخ الصور والبعث والحساب والشفاعة وخلود المسلمين فى الجنة وعفو الذنوب الخ
Fol. 39ᵇ.	التاسع فى خلود الكافرين فى النار وما يتعلق به
Fol. 40ᵃ.	العاشر فى روية الله تعالى
Fol. 40ᵇ.	الحادى عشر فى كون اسماء الله توقيفية وحمل النصوص على ظواهرها وحكم المتشابه
Fol. 41ᵃ.	الثانى عشر فى عدم جواز مخالفة الاجماع
Fol. 41ᵃ.	الثالث عشر فى وجوب نصب الامام وشرائطه وتعدده وعزله وما يتعلق به وحكم اهل البغى والقضاة
Fol. 44ᵃ.	الرابع عشر فى كلمات الكفر
Fol. 48ᵃ.	الخامس عشر فى الكبائر
Fol. 49ᵇ.	السادس عشر فى التوبة والدعاء
Fol. 41ᵇ.	السابع عشر فى مدة بقاءالدنيا

Author : 'Uşmân bin 'Îsâ aş-Şiddiqî al-Ḥanafî عثمان بن عيسى الصديقى الحنفى. Works of Reference do not provide us with any account of the author. Brock., Suppl., ii, 994, mentions him among 'authors whose time and place could not be fixed with certainty'. The latest authority quoted in the work [fol. 38a] is Ibn Hajar al-Haişamî (d. 974/1567).

Hence we may presume that the author did not flourish earlier than the tenth century A. H.

The only other copy which seems to have been noticed, is a work called *'Aqâ'id Saniyah,'* by Uṣmân bin Îsà as-Ṣiddîqî, noted in Peshâwar, cf., Brock., loc. cit.

Written in fair Naskh. Not dated. Probably 12th century A. H.

The latter part of fol. 52ᵇ bears miscellaneous quotations. Similarly first few lines of fol. 53ᵃ appear to be a piece of some other work.

foll. 53ᵃ—61ᵇ.

VI

المقدمة فى الصلوة

AL-MUQADDIMAT FÎ AṢ-ṢALÂḤ

A short useful compendium on *Ṣalâḥ* (صلوة), according to the Ḥanafî school of Muslim law.

By Abu'l Laiṣ Naṣr bin Muḥammad bin Aḥmad bin Ibrâhim as-Samarqandî ابو الليث نصر بن احمد بن ابراهيم السمرقندى a famous Ḥanafî Scholar of his age (d. 373/983). For further particulars of his life and works see Lib., cat., xiii, 821 ; see also Brock., Supp., i, 347-8 ; and Sarkis 1045.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين........قال الفقيه ابو الليث رحمه الله كتاب الصلوة اعلم ان الصلوة فريضة قائمة وشريعة ثابتة عرفت فرضيتها بالكتاب والسنة و اجماع الامة الخ

The work has been commented upon by many scholars. See Ḥ. Kh., vi, 713 ; and Brock., Supp., i, 348. A very fine copy of a commentary upon the same, (probably written during the life-time of the commentator) by Muslihaddîn Muṣṭafâ bin Zakarîyâ al-Qaramânî (d. 809/1406) is noticed in Lib., Cat., xix., 1598.

For other copies of the work see Berlin 3506—7 ; Paris, 1121, 1141/2, 1242/2 ; Cairo, iii, 134 ; see also Brock., 196 and Suppl. The title does not appear anywhere in the ms.

Not dated. Probably 12th century A. H., the handwriting being identical with that of the preceding ms.

Fol. 61ᵇ—63ᵃ contain miscellaneous extracts.

foll. 63^b—71^a.

VII

كتاب الاسعاد بشرح بانت سعاد

KITÂB AL-IS'ÂD BI SHARḤ BÂNAT SU'ÂD

A very rare but incomplete copy of a commentary upon *Bânat Su'âd* (بانت سعاد), the celebrated Qaṣîdah of Ka'b bin Zuhair (d. 24/645 ; see Sarkîs, 1562 ; Brock., i, 39 and Suppl.)

By Burhânaddîn Ibrâhîm bin Abu'l Qâsim bin 'Umar bin Aḥmad bin Ibrâhîm bin Muḥammad bin 'Isâ Muṭaiyir al-Hakamî ash-Shâfi'î
برهان الدين ابراهيم بن ابي القاسم بن عمر بن احمد بن ابراهيم بن محمد بن عيسى مطير الحكمى الشافعى

Works of Reference do not provide us with any account of the author. However, it is gathered from the biographical sketch of his father recorded in *Aḍ-Ḍau' Al-lâmi'* (xi, 131), that he belonged to a very learned family of Yemen. His father's death took place in Rabî, i, 844.

It appears from some references in An-Nûr As-Sâfir (foll. 198^b, 227^b) that he lived a considerable part of his life in the 10th century A. H. also. A son of him, who excelled in poetry, is also mentioned in An-Nûr As-Sâfir, fol. 179^a, but no exact date is given.

Beginning :—

قال الشيخ الامام.......برهان الدين ابراهيم بن ابي القاسم بن عمر.........الحمد لله حق حمده .... وبعد فهذا مختصر لطيف سميته كتاب الاسعاد بشرح بانت سعاد يوضح مشكلاتها........بانت فارقت سعاد اسم المتغزل بها فقلبي مبتدا و الفاء سببية الخ

The work opens with a short introduction, explaining the reason of beginning the poems with the love stories, as practised generally by the Arabic poets. The commentary is generally very short, little more than a paraphrase. In some cases grammatical analysis and Philological explanations are also given.

Being incomplete, it ends abruptly thus :—

بيض صافية سوابغ جمع سابغة قد شكت بالمعجمة لها حلق بفتح الحاء واللام جمع حلقة بسكونها الخ

only the commentaries upon the following verses in the end are missing :—

كأنها حلق القفعاء مجدول

لا يفرحون اذا نالت رماحهم قوما وليسوا مجازيعا اذا نيلوا

يمشون مشي الجمال الزهر يعصمهم ضرب اذا عرد السود التنابيل

لايقع الطعن الا في نحورهم ومالهم عن حياض الموت تهليل

No other copy seems to have been recorded.

Written in clear Naskh, with frequent diacritical marks.

Not dated. Probably 12th century A. H.

foll. 1 –13ᵇ.

VIII

رسالة فى الفقه

RISÂLAT FÎ AL-FIQH

A defective copy of an *anonymous risâlah* on *fiqh*, beginning abruptly thus :—

........ابن اسحاق ويوسف ابن يعقوب ويونس وعزيز واليسع وسليمان ابن داؤد........ومما علم بالضرورة فرض طهارة البدن و والثوب والمكان من النجاسة للصلواة و فرض الوضوء غسل الوجه و واليدين........الخ

It ends as follows (fol. 76ᵇ) :

ومن احب مبغوضه كفرا او ذنبا اوظلما او عامل كل لاجله كفر و كذا محبوبه عليه السلام وابغضه واحبه كفر

The names of the author and the title do not appear anywhere in the main body of the ms.

Written in fair Naskh, with occasional marginal notes.

Not dated. Probably 12th century A. H.

foll. 76ᵇ—80ᵃ.

IX

تذكرة المذاهب

TADKIRAT AL-MADÂHIB

A short work containing a summary account of the basic doctrines of *Ahl As-Sunnah wa Al-jamâ'ah* (اهل السنة و الجماعة) and other sects.

Beginning :—

الحمد لله الهادى للمتقين الحافظ عن طريق الضالين...... اما بعد فان الله تعالى قد فرض علينا طلب طريق الحق الذى عليه السنة الجماعة.......سميته بتذكرة المواهب ....وجمعته على سبعة ابواب الخ

The work is divided into the following 7 *bab* :—

Fol.	77ª.	الباب الاول فى لمسائل التى عليها السنة و الجماعة
Fol.	77ᵇ.	الباب الثانى فى اسامى الروافض
Fol.	78ª	الباب الثالث فى اسامى الخارجية
Fol.	78ᵇ	الباب الرابع فى اسامى الجبرية
Fol.	78ᶜ	لباب الخامس فى اسامى القدرية
Fol.	79ª.	الباب السادس فى اسامى الجهمية
Fol.	79ᵇ.	لباب السابع فى اسامى المرجئة

Author : The name of the author does not appear anywhere in the ms. In Ind. Off., 2033, it has been ascribed to Ibn as-Sarrâj.

One Ibn as-Sarrâj, whose full name is Muḥammad bin 'Alî bin 'Abdarraḥmân al-Qurashî ad-Dimashqî bin as-Sarrâj محمد بن على بن عبدالرحمن القرشى الدمشقى بن السراج, is mentioned in Brock.. ii, 119. He was a scholar of the 8th century A. H. No exact dates are known.

For other copies see Berlin, 2185 ; Ind. Off., loc., cit., Written in good Naskh, with frequent useful marginal notes.

Not dated. Probably 12th century A. H.

Fol. 80ᵇ bears miscellaneous quotations

Neither in Ḥ Kh., nor in Brock.

No. 2805

foll. 79 ; lines 25 ; size 9½ × 6 ; 12 × 8.

AL-MAJMÛ'AḤ

The present majmû'aḥ consists of 5 works on *fiqh* (فقه) and *'aqâ'id* (عقائد) by different authors.

I

مناسك الحج

MANÂSIK AL-ḤAJJ

A work explaining the rituals and performances to be observed by the pilgrims.

The work is based on *Ḥadîṣ*.

Beginning :—

قال شيخ الاسلام الحمد لله نستعينه ونستغفره......اما بعد فقد تكرر السوال ان اكتب فى مناسك الحج ما يحتاج اليه غالب الحجاج الخ......

By Shaikh al-Islâm Taqîaddîn Abu'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin Abdassalâm bin 'Abdallâh bin Muḥammad bin Taimîyaḥ al-Ḥarrani al-Ḥanbali شيخ الاسلام تقى الدين ابو العباس احمد بن عبدالحليم بن عبدالسلام بن عبدالله بن محمد بن تيمية الحرانى الحنبلى commonly called Ibn Taimîyaḥ الشهير با بن تيمية, the well-known scholar and Muḥaddiṣ and the most learned authority of all ages in all branches of Islamic learning. He died on 22 Ḏu'l Qa'daḥ 728/29 Sept., 1328. Some account of his life and works is given in Lib., cat., v. ii, 462. For further particulars of his life and full discussion about his tenets and works see *jilâ' al-'Ainain fî Muḥâkamat al-Aḥmadain* of Khairaddîn al-Âlûsî (d. 1317/1899 ; cf., Brock., Supp., ii, 787) ; Al-Qaul Al-Jalî fî Tarjamat ash-Shaikh Taqîaddîn Ibn Taimîyaḥ al-Ḥanbalî by Ṣafiaddîn al-Ḥanafî al-Bukhârî (d. 727/1327).

For a comprehensive bibliography and a complete list of his works see Brock., Supp., ii, 119—128. See also Sarkîs, 55—60.

The work does not appear to have been recorded in any catalogue. However it was printed in *Majmû'at ar-Rasâ'il al-kubrâ* (مجموعة الرسائل الكبرى), at Cairo in 1323, 1325, 1328 A. H. see Brock., Supp., ii, 120, 125/128 ; and Sarkîs, 57, 59.

Written in ordinary Naskh' Dated Thursday, 23 Muḥarram 1224 9. 3. 1809.

Scribe : ابراهيم بن سالمين بن سرحان

The colophon of the scribe reads thus (fol. 15ᵃ) :

تم الكتاب المبارك بعدالظهر يوم الخميس بيوم ثلاثة و عشرين من شهر محرم (Sic المحرمى) سنة ١٢٢٤ من هجرة (Sic المجرة) النبوية......بقلم راجى عفو ربه......ابراهيم ابن سالمين ابن سرحان

foll. 336ᵃ—336ᵇ.

II

الفواكه العذاب فى من لم يحكم السنة و الكتاب

AL-FAWÂKIH AL-'IḌÂB FÎ MAN LAM YUḤAKKIM AS-SUNNAT WA AL-KITÂB

A valuable copy (written during the lifetime of the author) of a work, discussing some controversial points of theology and Muslim law. It was composed in A. H. 1211/1797, when the author was deputed by 'Abdal ‛azîz bin Sa'ûd (1179/1766—1218/1803, Amîr of Najd, to Mecca to discuss with the learned men of the holy city, about the main controversial points stressed by Shaikh Muḥammad bin 'Abdalwahhâb (d. 1206/1792 ; see 'No. / below) and his followers (see Ad-Durar As-Sanîyaḥ wa At-Tuḥfat Al-wahhâbîyat An-Najdîyaḥ p. 55 ; and Ibn Ġannân, ii, 226).

By Aḥmad bin Nâṣir bin 'Uṣman al-Ma'marî an-Najdî احمد بن ناصر بن عثمان المعمرى النجدى, one of the prominent pupils of Shaikh al-Islâm Muḥammad bin 'Abdalwahhâb (d. 1206/1792) and an eminent schelar of his age. Born and bred in Najd, he was closely associated with the founder of the so called wahhâbî movement. He studied under him, his brother. Sulaimân bin Abdalwahhâb (d. 1208/1793-4) and his pupil Shaikh Ḥusain bin Ġannâm (d. 1225/1810), the author of *Rauḍat aṭ-Afkâr wa al-Afham* After the death (A.H. 1206) of the founder, the present author was counted among the few eminent learned men then living ; and it was due to his vast learning, that he was deputed by the Amîr of Najd to Mecca to argue with the learned men of the holy place. He also held the post of Qâḍî (judge) in 'Dar'îyaḥ, the first capital of the Sa'ûdî Empire, during the reign of Sa'ûd bin 'Abdal Aziz (1218/1803—1229/1814). His death took place in the middle of Ḍu'l Ḥijjaḥ 1225/January, 1811. Some account of his life is given in '*Unwân al-majd fî Târîkh Najd*, i, 152, 149, 175.

Beginning :—

المسئلة الاولى ماقولكم فيمن دعا نبيا أووليا واستغاث به فى تفريج الكربات

.......الحمد لله أحمده و استعينه و استغفره...... اما بعد فان الله تعالى اكمل لنا

الدين ورسوله قد بلغ البلاغ المبين الخ

The title of the work and the name of the author do not appear anywhere in the body of the main ms. It opens abruptly with :

المسئلة الاول ماقولكم الخ

No other copy of the work seems to have been noticed but it has been printed as a part of Majmu'at *Ad-Durar As-Saniyah* (pp. 55—90) compiled by Sulaimân bin Saḥmân an-Najdî (Cairo 1341) In the printed copy a short introduction is added. The deputation of the present author to Mecca and his mission have also been mentioned in Rauḍat al-Afkâr (See II, 226 Bombay Edit, 1337 A. H.) where the present risâlah has been quoted verbatim.

The colophon of the scribe reads thus (fol. 29ᵇ) :

تم بقلم الفقير راجى عفو ربه ابراهيم بن سالمين بيوم ثانى عشر من سفر (؟ صفر)

من هجرة (؟ الهجرة) النبوية الخ

Scribe : ابراهيم بن سالمين

The ms., written as the preceding is dated 1224 A. H./1809, that is to say, during the life-time of the author (d. 1225/1810). Hence it is very valuable.

foll. 30ᵃ—45ᵃ.

III

رسائل ومسائل

RASÂ'IL WA MASÂ'IL

A ms. containing miscellaneous explanations of some points of Fiqh and theology, letters to enquirers, a few versified compendiums on theology and other matters. These miscellaneous materials, though of much use, have not been arranged properly. Mostly, the author's names have also been omitted. Some *Ajwibah* (replies) have been ascribed to Shaikh Muḥammad bin 'Abdalwahhâb (d. 1206/1792 ; see No. 2805/iv below).

The celebrated poem of Muḥammad bin Ismâ'îl bin Ṣalâḥ al-Amîr al-Kaḥlânî al-Yamanî aṣ-Ṣan'ânî (d. 1182/1769 ; see Lib. Cat. v 339 ; see also

Brock. ii 405 and Suppl.), which he composed in support of the mission (دعوة) of his contemporary, Shaikh Muḥammad bin Abdalwahâb (d. 1206/1799) The poem is well-known for its merits and is quoted verbatim in Rauḍat al-Afkar (i pp. 56—58). Selected verses have also been quoted in 'Unwân al-majd (pp. 54—55). For a full discussion about his poem see Sulaimân bin Saḥmân an-Najdî's *Tabri'at ash-Shaikhain al-Imâmain min Tazwir Ahl Al-kedib wa Al-main* (تبرئة الشيخين الا مامين من زوير اهل الكذب والمين. (pp. 82—85)

قل اعوذ برب الناس ملك الناس... يعني الشيطان يكون مصدرا واسما الخ

Fol. 38ᵇ.

فصل الكفر هوا الجحود الخ

Fol. 39ᵃ.

باب قول الله يا ايها النبي جاهد (Sic جاهد) الكفار و المنافقين الخ

Fol. 39ᵇ.

اخرج البخاري ومسلم عن انس قال كان النبي صلى الله عليه وسلم ومعاذ رديفه الخ

Fol. 40ᵃ.

فصل وكلمة التوحيد لها فضائل عظيم [Sic] الخ

Fol. 43ᵇ.

و اما عدم موالات المسلمين و عدم معادرت المشركين والكفار فهذه من اعظم البلايا الخ

Fol. 45ᵃ.

Written in Naskh, the handwriting being identical with that of the preceding mss. Not dated. Apparently the beginning of the 13th century A.H.

foll. 45ᵇ—46ᵇ.

IV

ستة مواضع من السيرة

SITTAḤ MAWÂḌI' MIN AS-SÎRAḤ

A very short and useful treatise explaining six aspects of the Prophet's mission.

By Shaikh al-Islâm Muḥammad bin 'Abdalwahhâb bin Sulaimân bin 'Alî bin Musharraf at-Tamimi an-Najdî شيخ الاسلام محمد بن عبدالوهاب بن سليمان بن علي بن مشرف التميمي النجدى, the founder of the Wahhâbî movement. Some account of his life and mission is given in Lib. cat. x 585. Vast literature exists in English on the subject (as Blunt's 'A Pilgrimage to Nejd', ii pp. 251—271; Palgraves 'Central and Eastern Arabia', vol i & ii pp.

38—87, 376, 363—380 ; Bruckhart's 'Notes on Beduins and Wahhabis' ; Hughe's 'Dictionary of Islam' pp. 659—662 ; and 'Notes on Muhammadanism' pp. 191—201 ; Margoliouth 'Wahhabiyah' (E. I. iv pp. 1086—1090) etc. etc.); but all these betray lack of insight into, and thorough knowledge of, the subject. Even Margoliouth's article in the 'Encyclopaedia of Islam' is full of mistakes. He gives the 1201/1787 as the date of his death which is utterly wrong. (He died in 1206/1792 ; see lib cat. x 585 and Philby's 'Arabia' p.) His assertion that Ibn 'Abdalwahhâb married in Baġdâd, is baseless. There is no contemporary evidence to the effect that he travelled to Baġdâd, Damascus, and Işfahân, as supposed by many western and eastern scholars. For full particulars and true accounts of the life and mission of Ibn 'Abdalwahhâb and his followers, see the following two original and contemporary histories :

(i) Rauḍat al-Afkâr wa Al-Afhâm روضة الافكار والافهام لمرتاد

lt murtâd Ḥâl Al-Imâm wa Ġazawât Ḏawî حال الامام وغزوات ذوى الاسلام al-Islam.

by Ḥusain bin Ġannâm (d. 1225/1810) (2 vols). Bombay 1337 A. H.

(ii) 'Unwân al-majd fî Târîkh Najd عنوان المجد فى تاريخ نجد

by 'Uṣmân bin Bishr an-Najdî (d. 1285/). (2 vols : Makka 1349).

Philby's 'Arabia' (the modern world series), which is mostly based upon these two works, may also be utilised. See also Brock. Supp. ii 530.

Beginning :—

قال الشيخ (؟ شيخ) الاسلام محمد بن عبدالوهاب.......تامل رحمك الله ستة مواضع من السيرة وافهمها فهماحسنا الخ

The six aspects are as follows :

فاول ما امره بالانذار عن الشرك قبل الانذار عن الزنا وغيره الخ
Fol. 45ᵃ

الموضع الثانى انه صلى الله عليه وسلم لما قام ينذرهم عن الشرك ويامرهم بضده هوالتوحيد الخ
Fol. 45ᵇ.

الموضع الثالث قصة قراءته صلى الله عليه وسلم سورة النجم بحضرتهم فلما بلغ افرأيتم اللات والعزى الخ
Fol. 45ᵇ.

الموضع الرابع قصة ابى طالب فن فهمها فهما حسنا الخ Fol. 46ᵃ.

الموضع الخامس قصة الهجرة وما فيها من الفوائد والعبر الخ Fol. 46ᵃ

الموضع السادس قصة الردة بعد موت النبي صلى الله عليه وسلم الخ Fol. 46ᵇ.

The work does not seem to have been recorded. Brock. Suppl. ii 531 mentiones one *Kitâb as-Sîraḥ*, which seems to be another work, of the author.

Foll. 47ᵃ—48ᵃ bear other different *rasa'il* similar to those mentioned in No. 2805/3 above.

Written in Naskh. Not dated. Apparently the beginning of the 13th century A. H., the handwriting being identical with that of the preceding ms.

foll. 49ᵇ—59ᵃ.

V

الرسالة الدينية فى معنى الالهية

AR-RISÂLAḤ AD-DÎNÎYAḤ FÎ MA'NÂ AL-ILÂHÎYAḤ

A treatise explaining the meaning of (توحيد) and its implications as understood and interpreted by Shaikh Muḥammad bin 'Abdalwahhâb (d. 1206/1792) and his followers.

Beginning :

الحمدلله رب العالمين والعاقبة للمتقين ولاعدوان الا على الظالمين......من عبدالعزيز بن محمد بن سعود الى من يراه من العلماء والقضاة فى الحرمين والشام ومصر وسائر علماء الغرب والشرق......اما بعد فان الله عزشانه وتعالى سلطانه لم يخلق الخلق عبثا

Author: Al-Amîr 'Abdal'azîz bin Muḥammad bin Sa'ûd الامير عبدالعزيز بن محمد بن سعود, the second Amîr of the Sa'ûdi dynasty and the builder of the first Wahhâbî Empire (see Philby's 'Arabia') He was the eldest son of Muḥammad bin Sa'ûd (d.1179/1766), the founder of the Sa'ûdîs dynasty and his viceroy while he was engaged in his expeditions. He ascended the throne after his father's death (1179 A. H.) and soon made his mark by conquering Riyâḍ (which afterwards became the capital of the Sa'ûdis), defeating adjoining hostile elements and furthering the mission—of his master. While his eldest son, Sa'ûd, who became his successor after his death, was entering Mecca, he was stabbed at Dar'îyaḥ (Rajab 1218/ Nov. 1803). For further particulars of his life and achievements, see 'Unwân al-Majd i 124—128 ; Philby.

No other copy of the work seems to have been recorded. However, it has been printed as part of (pp. 4—28) Majmu'ah Ad-Durar As-Saniyah (see No. 2/2805, above.

The above title is given in the present ms. The printed edition bears no title and begins only with :

الرسالة الا ولى لله للامام عبدالعزيز الاول بن محمد بن سعود الخ

Written in the same hand. Not dated. Apparently the beginning of the 13th century A. H.

foll. 60ᵃ—69ᵇ.

VI

رسائل و مسائل

RASÂ'IL WA MASA'IL

A collection of replies to questions, short explanations of Qur'ânic verses, comments upon Hadîs and other miscellaneous matters, mostly attributed to Shaikh. Muhammad bin 'Abdalwahhaâb (d. 1206/1792 ; see 2805/4 above) and his followers. This collection is on the model of ms. No. 2805/3 described above.

The main features of the present ms. are as follows :

بسم الله الرحمن الرحيم قوله تعالى قل افغير الله تامرونى اعبد ايها الجاهلون

Fol. 60ᵃ. (Beginning) مسائل الا ولى الجواب عن قول المشركين الخ........

Fol. 60ᵇ. هذه اربع قواعد من قواعد الدين الذى تدور الا حكام عليه الخ

قال الشيخ محمد بن عبدالوهاب على قوله تعالى ربنا ابعث فيهم........فيه خمس

Fol. 61ᵇ. مسائل الخ

و روى الا مام احمد عن ابى ذر مرفوعا رضى الله عنه قال قلت يا رسول الله اوضنى

Fol. 62ᵇ. قال اوصيك بتقوى الله الخ

Fol. 63ᵇ. ينبغى ان يكون التعلم من جنس ماروى عن حاتم الاصم الخ

Fol. 64ᵃ. هذه كلمات فى معرفة لا اله الا الله........وقد غلط اهل زماننافيها الخ

Fol. 65ᵇ. اعلم رحمك الله تعالى من بعث محمد اصلى الله عليه وسلم بالهجرة الخ

Fol. 66ᵃ. من محمد بن عبدالوهاب الى ثنيان بن سعود......وبعد سئلتم عن معنى الخ

كتاب الديات اجمع اهل العلم على ان دية قتل العمد لا تحملها العاقلة الخ

Fol. 66ᵇ.

من حسين بن الشيخ وابراهيم و عبدالله وعلى وحمد بن ناصر ......الى الاخ........

Fol. 67ᵇ. وبعد اوجب الله على جميع الخلق اداء الزكاة الخ

This is a religious instruction issued by Ḥusain, Ibrâhim, 'Abdallâh and 'Ali, the four sons of Ibn 'Abdalwahhâb and Ḥamd bin Nâṣir. Ḥusain was the eldest son of, and a true successor to, his father. He died in 1224/1809 ('Unwân al-Majd). 'Abdallâh was second to him in learning. A treatise written by him in 1218/1803 in Mecca is mentioned in Brock. Supp. ii 592, but no date is given. Most probably he was killed by the Egyptians at the time of the destruction of Dar'iyaḥ (1233/1818). See 'Unwân al-Majd, p. Ibrâhim was not so prominent. He was a man of piety and solitude. No date is known. 'Ali lived a long life and died in the second half of the thirteenth century A. H. Ibn Bishr (d. 1285/1868), the contemporary historian, (and author of 'Unwân al-Majd') does not mention the exact date of his death. For Ḥamd 'bin Nâṣir see No. /2 above.

Fol. 68ᵃ. من عبدالعزيز الى من يراه من المسلمين السلام عليكم الخ

Fol. 68ᵃ. من حسين بن الشيخ وابراهيم الخ

من فتاوى عبدالله بن الشيخ محمد بن عبدالوهاب و اما المسئلة الرابعة فى التنباك

Fol. 69ᵃ. الذى يعتاد شربه الخ

Written in the same hand. Not dated. Apparently the earlier part of the thirteenth century A. H.

ARABIC MANUSCRIPTS.

QURANIC SCIENCE.

THE QURÂN.

No. 1116.

foll. 256 ; lines 20 ; size $3\frac{1}{2} \times 2\frac{3}{4}$; $2\frac{1}{2} \times 2\frac{1}{4}$.

القران

AL-QURÂN.

A very old pocket-Qurân.

Written in small and close Kûfî, with vowels marked by red dots. The titles of the Sûrahs are in thick Kûfî, sketched in black and filled with gold. The *Rukû'* (section) is marked by a marginal ornament. Slightly worm-eaten and water-stained. Fol. 256ᵇ has been rendered quite illegible. The first three folios are supplied by a later hand.

Not dated ; probably 9th century.

No. 1117.

fol. 1 ; lines 8 ; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4 \times 2\frac{1}{2}$.

The Same.

A leaf of the Qurân pasted on a rectangular piece of glass. It contains verses 35–38 of *Sûratu Ibrâhîm* (chapter xiv).

Written in thick Kûfî, with vowels marked by red dots.

Not dated ; probably 9th century.

No. 1118.

foll. 499 ; lines 9 ; size $10\frac{1}{4} \times 6\frac{3}{4}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

An extremely valuable and very fine copy of the Qurân, from the pen of Jamâladdîn Abu'd-Durr Yâqût bin 'Abdallâh, surnamed Al-Musta'ṣimî, a calligrapher of the highest repute and skill. It was he who improved the form of the Arabic character after Ibn Bawwâb (*d.* A.H. 423=A.D. 1032), and rendered it more regular and simple. According to the author of Taḏkirah-i-Khushnawîsân, it is his system (of written characters) which is yet followed ; but none has ever reached or pretended to reach his pitch of excellence. Amîn Aḥmad Râzî (*d.* A.H. 1002=A.D. 1593), in the Haft Iqlîm, p. 117, tells us that, in his time, a specimen of Al-Musta'ṣimî's writing was as rare and precious as a gem. He lived in Bagdâd, where he died in A.H. 698=A.D. 1298. See Al-Khamîs, vol. ii, fol. 222[b] ; Dustûr al-I'lâm, fol. 1 5[a] ; Taḏkirah-i-Khushnawîsân, p. 24 ; and Brock., vol. i, p. 353. See also Mujmal Faṣîḥî, fol. 199[b], where it is stated that he died in Rabî' I, A.H. 697=A.D. 1297.

Written in a very fine, small, closely written and fully vocalised Naskh, within gold and blue ruled borders ; the first, the middle and the last lines of every page being in a very beautiful large Ṣulṣ character, enclosed by illuminated borders of floral design. The titles of the Sûrahs, including the number of verses contained in each Sûrah, are written in elegant Raiḥân, in gold. The verses are divided by gold roses. The first two pages are richly illuminated.

Nine folios, after fol. 313, containing the last 19 verses of the *Sûrat an-Naml* (chapter xxvii) and the first 75 verses of the *Sûrat al-Qiṣaṣ* (chapter xxviii) are wanting.

The colophon, written within illuminated borders, runs thus :—

كتبه العبد الفقير الى الله الغنى ياقوت المستعصمي فى اواخر شهر
رمضان المبارك من سنة ثمان و ستين و ستمائة حامدا على نعمة و مصليا
على نبيه محمد و آله و مسلما كثيرا *

Dated A.H. 668=A.D. 1269.

The title-page contains a seal, bearing the name of Zîbaddawlah Murîd Khân, dated A.H. 1170=A.D. 1757.

No. 1119.

foll. 12 ; lines 11 ; size $10\frac{3}{4} \times 7$; $7\frac{1}{2} \times 5$.

The Same.

The fifth *Juz* (part) of the Qurân.

Written in a very excellent, closely written and fully vocalised Naskh, within gold and coloured ruled borders ; the first, the middle and the last lines of every page being in a large and very beautiful Ṣulṣ character. The first page is richly and tastefully illuminated. The verses are separated by gilt circles, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated ; probably 14th century.

No. 1120.

foll. 464 ; lines 15 ; size $14\frac{1}{2} \times 10$; $11\frac{1}{2} \times 6\frac{3}{4}$.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in a distinct and bold character, intermediate between Kûfî and Naskh, within black and double red ruled borders. The vowel-markings are somewhat peculiar. A small circle is used for *Jazm*. The signs of *Waqf*, *Waṣl*, *Imâlah*, etc., are supplied in red. The beginning of each *Juz* is written in gold, and marked in the margin by a conical ornament. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and the number of verses contained in each Sûrah, are in gold, within illuminated borders. Marginal ornaments are employed to mark the end of the first quarter, half and third quarter of each *Juz*. The verses are separated by yellow roses. The word الله is always in gold.

The interlinear Persian version is written in fair Naskh, in red.

Foll. 1–52 are supplied in a later hand.

Not dated ; probably 14th century.

An *'Arḍdidah*, dated A.H. 989=A.D. 1581, is found at the end.

Fol. 382ª contains a seal bearing the inscription بندهٔ درگاه...... ناصر, dated A.H. 993=A.D. 1585.

No. 1121.

foll. 33 ; lines 7 ; size $15\times$ 0 ; $9\frac{1}{2}\times 6$.

The Same.

A very short fragment of the Qurân, containing verses 25–143 of *Sûrat an-Nisâ'* (chapter iv).

Written in elegant, large and fully vocalised Nasḵh, within gold and black ruled borders. The verses are divided by beautifully illuminated circles, while conical and oblong marginal ornaments, enclosing the words خمس and عشر, respectively, are employed to mark the end of every five and ten verses.

Not dated ; probably 15th century.

No. 1122.

foll. 57 ; lines 5 ; size $10\frac{1}{2}\times 6\frac{3}{4}$; $7\times 4\frac{3}{4}$.

The Same.

A fragment of the Qurân, extending from the 32nd verse of *Sûrat az-Zumar* (chapter xxxix) to the 46th verse of *Sûratu Hâ Mîm* (chapter xli).

Written in a very elegant, large and fully vocalised Ṣuls̤, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are separated by gilt roses, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated ; probably 15th century.

No. 1123.

foll. 206 ; lines 13 ; size $14\frac{3}{4}\times 11$; $13\frac{1}{2}\times 9\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version ; complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i), and breaking off abruptly with the following words of the 4th verse of *Sûratu Maryam* (chapter xix):—

قَالَ رَبِّ اِنِّيْ وَهَنَ الْعَظْمُ مِنِّي وَ اشْتَعَلَ الرَّأسُ شَيْبًا وَ لَمْ اَكُنْ بِدُعَائِکَ .... *

No. 1124.

foll. 210; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 4th verse of *Sûratu Maryam* (chapter xix), and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Naskh, within double red ruled borders.

The interlinear Persian version is written in small and cursive Naskh.

Dated Friday, the 18th Du'l-Qa'dah, A.H. 872=A.D. 1467.

Scribe: احمد بن محمود بن فضل الله بن شمس الدين بن احمد ساماني.

At the end is a note, dealing with the method of consulting the Qurân for omens.

The MS. was presented by Shah Muḥammad Kamâl of Patna on the 8th June, 1916.

No. 1125.

foll. 403; lines 15; size $2\frac{1}{2} \times 2\frac{1}{2}$; $2\frac{1}{4} \times 1\frac{1}{4}$.

The Same

A very small pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders. The beginning of each *Juz* is written in gold, and marked by marginal ornaments. The

titles of the Sûrahs are in gold on a blue ground. The verses are separated by gilt circles. Water-stained and slightly worm-eaten.

Foll. 1–2, 10, 50–51, 119, 244–245 and 339 are supplied by a later hand.

Not dated; probably 15th century.

No. 1126.

foll. 439; lines 17; size $2\frac{1}{2} \times 1\frac{1}{2}$; $1\frac{1}{2} \times 1$.

The Same.

A very valuable and fine pocket-Qurân.

Written on gold-sprinkled parchment, in a very minute but fully vocalised and elegant Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in Ṣulṣ, being in white on a gold ground. The verses are separated by gilt circles.

Not dated; probably 15th century.

No. 1127.

A roll of very thin and fine parchment 52 feet long and $3\frac{1}{2}$ in. wide.

The Same.

An exceedingly valuable copy of the Qurân.

Written in a very minute Naskh, within gold-ruled borders; with an illuminated frontispiece.

Not dated; probably 15th century.

No. 1128.

foll. 381; lines 11; size $12\frac{3}{4} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

The Same.

A very elegant copy of the Qurân.

Written in excellent, closely written and fully vocalised Naskh within gold and blue ruled borders; with a double-page 'Unwân.,

The first, middle and last lines of every page are in large Ṣuls. The titles of the Sûrahs are in gold within illuminated borders. The verses are separated by gilt circles; while marginal ornaments, circular and conical, respectively, are employed to mark the end of every five and ten verses. The beginning of each *Juz*, in some cases written in gold, is marked in the margin by an oblong ornament.

Dated Saturday, the 30th Rajab, A.H. 901 = A.D. 1496.

Scribe: احمد بن محمود الحلاق.

No. 1129.

foll. 445; lines 17; size $5\frac{3}{4} \times 3\frac{1}{2}$; $3\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

Written in a character intermediate between Kûfî and Naskh, within gold and black ruled borders. The word الله is always in red. The beginning of each *Juz* is written in light blue, and marked in the margin by a conical ornament. The titles of the Sûrahs are in red on a gold ground; but in some cases the spaces have been left blank. The verses are divided by gilt circles, while the *Rukû'* (section) is marked in the margin by a larger illuminated circle. Foll. 1^b, 2^a, 219^b, 220^a, 444^b, and 445^a are richly illuminated.

Not dated; probably 16th century.

The MS. was presented to the library by Sayyed Ṣafdar Nawwâb of Patna.

No. 1130.

foll. 107; size $1\frac{3}{4} \times 1\frac{3}{4}$; $1\frac{1}{4} \times 1\frac{1}{4}$.

The Same.

A very small pocket-Qurân.

Written on hexagonally cut pages, in a very minute and rather cursive Naskh. Every page is divided into eleven compartments, each containing a verse of the Qurân; written alternately in red and black. Numerous folios seem to be wanting, *passim*.

Not dated; probably 16th century.

No. 1131.

foll. 200; lines 15; size $4\frac{1}{2}\times2\frac{3}{4}$; $2\frac{3}{4}\times1\frac{1}{2}$.

The Same.

A pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold-ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by red dots. A seriously damaged and dilapidated copy.

Not dated; probably 16th century.

No. 1132.

foll. 232; lines 15; size $13\frac{1}{4}\times8\frac{1}{2}$; $8\frac{1}{2}\times5\frac{1}{2}$.

The Same.

A valuable and splendid copy of the Qurân.

Written in elegant, closely written and fully vocalised Naskh on thick paper, within gold and coloured ruled borders. The MS, opens with a double page, containing *Sûrat al-Fâtiḥah* (chapter i), written in Ṣulṣ, white on a gold ground, and enclosed within richly illuminated borders. The margins of the next two pages are covered by elaborate and rich ornament, while the interlinear spaces are filled with a floral design in colours, and underneath it a gold line. The titles of the Sûrahs are in beautiful Ṣulṣ, white on a gold ground, but in some cases black on a blue ground. The verses are separated by gilt roses. Marginal ornaments, oblong and octangular, respectively, are employed to mark the end of every five and ten verses.

The last four pages contain a Persian poem, entitled فالنامهٔ كلام الله المجيد, dealing with the method of consulting the Qurân for omens, beginning as follows:—

هر كه از قران كشـــايد فال خويش
بى‌شكى واقف شود از حال خويش

The poem is written in a very elegant Nastaʿlîq, one line in gold on a blue ground and the next in white on a gold ground, the whole enclosed within richly illuminated borders.

In the colophon, dated A.H. 982=A.D. 1575, the scribe gives his name as Mîr ʿAlî al-Kâtib at-Tabrîzî. He must not be confounded

with his namesake, the celebrated inventor of the Nasta'lîq character, who was a contemporary of Kamâl Khujandî (*d.* A.H. 803=A.D. 1401).

A fly-leaf at the beginning contains a *Masnawî* comprising the titles of 114 Sûrahs of the Qurân

Beginning :—

جملگی سورهای قرآنی
گفت عاصم بریسم لقمانی

According to a note on the same fly-leaf, the present copy was once purchased by Mîr Mannû for Rs. 3,070. This Mîr Mannû, surnamed Mu'în al-Mulk Rustam Hind, was the son of I'timâddawlah Qamaraddîn Khân. He was appointed Governor of Lahore by Aḥmad Shâh, the Emperor of Delhi, after the battle of Sarhind against Aḥmad Shâh Abdâlî, in which battle Mîr Mannû's father was killed, A.H. 1161=A.D. 1748. He died suddenly in A.H. 1167=A.D. 1754. See Beale's Oriental Biographical Dictionary, p. 277.

No. 1133.

foll. 8 ; lines 12 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

A MS. containing the following five Sûrahs of the Qurân :—

1. *Sûrat al-Fatḥ* (chapter xlviii).
2. *Sûrat al-Wâqi'ah* (chapter lvi).
3. *Sûrat al-Jumu'ah* (chapter lxii).
4. *Sûrat al-Muzzammil* (chapter lxxiii)
5. *Sûrat an-Naba'* (chapter lxxviii).

The scribe has confounded the titles of the last two Sûrahs mentioned above ; the correct title of Sûrah lxxviii has been given to Sûrah lxxiii, and *vice versâ*.

Written in large, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with an illuminated frontispiece. The titles of the Sûrahs are in Ṣuls, white on a gold ground. The verses are divided by gold roses. The margins are covered with a floral design in gold. The interlinear spaces of the first two pages are richly illuminated.

Not dated ; probably 16th century.

No. 1134.

foll. 29; lines 8; size 7 × 5; 4¼ × 3.

The Same.

The *Sûrat al-An'âm* (chapter vi), complete.

Written in fair vocalised Naskh, within gold and black ruled borders; with an illuminated frontispiece. The verses are separated by gold roses.

Not dated; probably 16th century.

The title-page contains a seal of the library attached to the tomb of Khwâjah Mu'înaddîn Chishtî (*d.* A.H. 633=A.D. 1236), the celebrated saint of Ajmer.

No. 1135.

A roll of thin paper 31 feet long and 4¼ in. wide.

The Same.

The formula بسم الله الرحمن الرحيم وبه نستعين is followed by the ninety-nine names of God and the names of the twelve Imâms, all written in large letters outlined in gold. Within these letters is contained, in minute writing, the text of the Qurân. Portions of the text are also contained within the floral designs, which separate the different names of God and of the Imâms, and in the borders surrounding those names. The names of God are written across the page in Nasta'lîq, while those of the Imâms are written up and down the page in Naskh. The text of the Qurân is written in a very minute and closely written Naskh.

Not dated; probably 16th century.

The MS. was presented to the library by Nawwâb Sayyid Muṣṭafâ 'Alî Khân of Patna.

No. 1136.

foll. 659; lines 8; size 19 × 13; 13 × 7.

The Same.

A valuable large-size Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large and fully vocalised Naskh, within gold and coloured ruled borders. The first two pages are richly illuminated. The four main divisions of each *Juz* are marked by elaborate and beautiful marginal ornaments. The titles of the Sûrahs are in red, enclosed within ornamental borders. The verses are separated by circles filled with gold. The end of the first half of the Qurân is marked by a beautiful ornament in the margin of fol. 313[a].

The interlinear Persian version is written in elegant Nasta'lîq, in red, within gold and coloured ruled borders.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Not dated ; probably 16th century.

The MS. is bound in painted and glazed covers of Kashmîr workmanship.

No. 1137.

foll. 686 ; lines 11 ; size $17\frac{1}{4} \times 11\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

The Same.

An exceedingly valuable and very splendid copy of the Qurân, with a Persian version in the margins.

The text is written in elegant and fully vocalised Naskh. The first, the middle and the last lines of every page are in beautiful Ṣulṣ on a gold ground, enclosed within rich borders containing elaborate designs in gold and colours. The interlinear spaces are filled with gold. The first double page at the beginning of each *Juz* is very richly and tastefully illuminated. The first line of the second, third and fourth quarters of every *Juz* is written in red ink ; and these divisions are marked in the margin by special ornaments.

The titles of the Sûrahs are in white on a black ground. The verses are separated by illuminated circles.

The Persian version is written in the margins in good Nasta'liq in blue, within richly illuminated borders.

Not dated ; probably 16th century.

No. 1138.

foll. 315; lines 11; size $15\frac{1}{2} \times 10\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

The Same.

A copy of the Qurân, with a Persian commentary in the margins, by Kamâladdîn Ḥusain bin 'Alî al-Wâ'iẓ al-Kâshifî (*d.* A.H. 910=A.D. 1504), entitled *Al-Mawâhib-al-'Aliyah.*

Complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and ending with the 68th verse of *Sûrat al-Kahf* (chapter xviii).

The Persian commentary, which has been repeatedly printed in India, begins thus:—

بعد از تمهید قواعد الهی و تأسیس مبانی ثنا خوانی حضرت رسالت پناهی *

No. 1139.

foll. 324; lines and size same as above.

The Same

Vol. II.

Beginning with the 84th verse of *Sûrat al-Kahf* (chapter xviii), and extending to the end of the Qurân.

The 69th to 83rd verses of *Sûrat al-Kahf* are wanting.

Both volumes are written in a distinct and bold character, intermediate between Kûfi and Naskh, within gold and coloured ruled borders. The vowel-markings are somewhat peculiar; and a small circle is used for *Jazm*. The signs of *Waqf*, *Waṣl*, *Imâlah*, etc., are supplied by a later hand in red. The letters د, ص, ک and ن are considerably drawn out. The verses are separated by gilt roses. The *Rukû'* (section) is marked by an illuminated circle, which contains the letter ع in gold. The end of the first and the third quarters of each *Juz* is distinguished by larger illuminated circles; while the end of the first half of each *Juz* is marked by a beautiful conical ornament. The titles of the Sûrahs are in gold, within illuminated borders. The middle and the last lines of every page are written in red. The

beginning of each *Juz* is in gold. The word الله and some other words and phrases in the text are also in gold. The margins of the first double page of each *Juz* are tastefully illuminated.

The Persian commentary is written in fair Naskh, with quotations from the text in red.

Not dated; probably 16th century.

The MS. was presented to the library by Muḥammad Ridâ of Patna.

No. 1140.

foll. 121; lines 25; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Written in fair and fully vocalised Naskh, within gold and black ruled borders; with a double-page ʻUnwân. The beginning of every *Juz* (part), *Sûrah* (chapter) and *Rukûʻ* (section) is written in red ink, and is marked in the margins by ornaments of various designs. The titles of the Sûrahs are in red on a gold ground. The verses are divided by circles filled with gold. Water-stained.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated; probably 16th century.

No. 1141.

foll. 15; lines 7; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4 \times 2\frac{1}{4}$.

The Same.

Sûratu Yâsîn (chapter xxxvi), complete.

Written in elegant Naskh, fully vocalised, within gold and blue ruled borders.

On foll. 13^b–14^a, *Sûrat al-Ikhlâṣ* (chapter cxii) is written in five characters, viz., (i) Ṭugrâ; (ii) Ṣulṣ; (iii) Raiḥân; (iv) Kûfî; and (v) Nastaʻliq. Fol. 14^b contains آية الكرسي. On fol. 15^a the scribe has written the words تمت تمام شد in Nastaʻliq with his finger-nail.

Not dated; probably 16th century.

No. 1142.

foll. 447 ; lines 11 ; size 12 × 7½ ; 7½ × 4½.

The Same.

Written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The first four pages are richly illuminated. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) is marked in the margin by a larger illuminated circle. The four main divisions of each *Juz* are marked in the margins by ornaments of various designs.

Dated A.H. 1014 = A.D. 1605.

Scribe : محمد طاهر التبريزى النيريزى.

A double page, consisting of two fly-leaves at the beginning, is very richly and fancifully illuminated. This has evidently been supplied by a later hand, and contains a genealogical table of Abu'l-Muẓaffar Jalâladdîn Muhammad Shâh 'Âlam Bâdshâh Ġâzî (A.H. 1173–1221 = A.D. 1759–1806).

Three fly-leaves at the end contain a table of the Sûrahs of the Qurân and the ninety-nine names of God.

No. 1143.

foll. 525 ; lines 9 ; size 11 × 7½ ; 6 × 3¾.

The Same.

A very splendid copy of the Qurân, with some Persian notes in the margins.

Written in fine and fully vocalised Ṣulṣ, within gold and coloured ruled borders, with gold-sprinkled margins. The text is amply provided with vowel points and diacritical marks. The first double page, which contains *Sûrat al-Fâtihah* (chapter i), is written in white on a gold ground. The two double pages, which follow, are richly illuminated. The verses are divided by gold roses. The end of every five verses is marked in the margin by illuminated circles, and the end of every ten verses by floral ornaments. The beginning of each *Juz* is in red. The titles of the Sûrahs are in white on a gold ground, within ornamental borders. The numbers of words and letters, contained in each Sûrah, are noted in red ink in the margin.

Foll. 166ᵃ–186ᵇ, which were wanting in the original MS., have

been supplied by a later hand; in good imitation of the older writing, but without any ornaments.

The last two folios contain a note, dealing with the orthographical signs generally used in the Qurân for indicating the correct pronunciation.

In the margin of fol. 522b is a prayer to be recited after completing the reading of the Qurân.

Dated the 23rd Ṣafar, A.H. 1016=A.D. 1607.

Scribe: شمس الدين علي الكاتب الشيرازي.

No. 1144.

foll. 416; lines 11; size $14\frac{1}{4} \times 9\frac{3}{4}$; $5 \times 3\frac{1}{2}$.

The Same.

A copy of the Qurân, with the *Tafsîr Ḥusainî* of Al-Kâshifî (*d.* A.H. 910=A.D. 1504) in the margins.

The text is written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders. The verses are divided by gilt circles. The titles of the Sûrahs are in red. The margins of the first double page are covered with floral ornaments in gold. The second double page is tastefully illuminated.

The *Tafsîr Ḥusainî*, contained in the margins, is written in fair small Naskh, in three slanting columns.

The MS., which is dated A.H. 1064=A.D. 1653, was transcribed by Sharafaddîn bin Yâsîn al-Ḥaddâd, as appears from the following colophon:—

وقت اتمام كتابة التفسير بعون الملك الخبير على يد العبد الضعيف
الراجي بعناية رحمة الله الملك المبين شرف الدين ابن مخدوم المرحوم
المبرور شيخ يسين المعروف الحداد .... يوم الاربعا سلخ من شهر
شعبان المعظم سنة اربع و ستين و الف من الهجرة النبوية *

Foll. 412b–416b contain an extract from the *Rawḍat al-Aḥbâb* of 'Aṭâ'allâh bin Faḍlallâh al-Ḥusainî (*d.* A.H. 926=A.D. 1520), treating of the Prophet's last illness and of his death.

No. 1145.

foll. 212 ; lines 17 ; size $7 \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Written in good, close and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gilt roses ; and the end of every ten verses is marked in the margin by the word عشر. The signs of *Mudd, Waṣl, Waqf*, etc., are in red.

Dated Sunday, the 1st Ḏu'l-Qa'dah, A.H. 1086=A.D. 1675.

Scribe : عبد العظيم بن علي رضا الرضوي القمي.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City are found on the title-page as well as at the end.

No. 1146.

foll. 474 ; lines 12 ; size $6 \times 4\frac{1}{4}$; $3\frac{1}{2} \times 1\frac{3}{4}$.

The Same.

Written on gold-sprinkled paper in elegant and fully vocalised Naskh, within gold, black and blue ruled borders. The first double page is tastefully illuminated ; and this is followed by an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The verses are divided by gilt roses. The four main divisions of each *Juz* are marked by appropriate ornaments in the margins.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Dated A.H. 1101 = A.D. 1689.

No. 1147.

foll. 46 ; lines 11 ; size $11 \times 7\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

The Same.

A fragment of the Qurān, containing Sûrah ii, 123–189 (foll. 21^a–30^b) ; ii, 245–iii, 86 (foll. 1^a–20^b) ; vii, 131–201 (foll. 31^a–40^b) ; and x, 24–77 (foll. 41^a–46^b).

Written in fair and vocalised Naskh, one line on a gold and the next on a silver ground. The verses are separated by red dots.

Foll. 1–20 have been wrongly placed after fol. 30.

Not dated; probably 17th century.

No. 1148.

foll. 24; lines 9; size $7\frac{1}{4} \times 5$; 5×3.

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi; xlviii; lvi; lxvii; and lxxviii.

Written on thick card-board in elegant and fully vocalised Naskh, within gold and black ruled borders and illuminated margins; with an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The *Rukû‘* (section) is marked by an octangular ornament in the margin. The verses are separated by gold roses. The interlinear spaces are filled with gold.

Not dated; probably 17th century.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna.

No. 1149.

foll. 13; lines 11; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

The Same.

A collection of four Sûrahs of the Qurân, viz., xxxvi; lvi; lxvii; and lxxviii.

Written in elegant and fully vocalised Naskh, within beautifully illuminated borders; the first, the middle and the last lines in every page being in large Ṣulṣ. The titles of the Sûrahs are in white on a gold ground. The verses are divided by circles filled with gold. The interlinear spaces are filled with gold.

An illuminated fly-leaf at the end contains several prayers to be recited on various occasions.

Not dated; probably 17th century.

No. 1150.

foll. 77 ; lines 9 ; size 6×[illegible] ; 3¾×2.

The Same.

A defective copy of the Qurân. Sûrahs i–xvii, xix–xxxv, xxxvii–xlvii, xlix–liv, lxviii–lxx, lxxii and lxxiv–lxxvii are wanting.

Written in fair vocalised Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by gilt circles. Slightly worm-eaten.

Not dated; probably 17th century.

No. 1151.

foll. 26 ; lines 7 ; size 9×5 ; 6¾×3¼.

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi; xlviii; lvi; lxvii; and lxxviii.

Written in fair vocalised Nasta'lîq, within gold and coloured ruled borders; with an illuminated frontispiece. The interlinear spaces in the first two pages are filled with gold. The verses are divided by gold roses.

Not dated; probably 17th century.

No. 1152.

foll. 20 ; lines 9 ; size 8¼×5½ ; 5½×3½.

The Same.

The same five Sûrahs of the Qurân as in the preceding MS.

Written in elegant vocalised Naskh, within gold and black ruled borders; with an illuminated frontispiece. The interlinear spaces are filled with gold. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an illuminated circle in the margin. The verses are separated by gold roses.

Not dated; probably 17th century.

No. 1153.

foll. 45 ; lines 6 ; size $5 \times 3\frac{1}{4}$; $3\frac{3}{4} \times 2\frac{1}{4}$.

The Same.

The same five Sûrahs of the Qurân.

Written in Naskh on paper of various colours.

Foll. 19–24 are seriously worm-eaten.

According to a note on the title-page, the first half of the MS. was written by Mîr Mahdî, and the rest by Mîr Ja'far.

Not dated ; probably 17th century.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'îl.

No. 1154.

foll. 10 ; lines 18 ; size $4 \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{4}$.

The Same.

The same five Sûrahs of the Qurân.

Written in small, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The margins are filled with a floral design in gold. The verses are separated by circles filled with gold.

Not dated ; probably 17th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

No. 1155.

foll. 311 ; lines 12 ; size $13\frac{1}{2} \times 9$; $9\frac{1}{2} \times 6\frac{1}{4}$.

The Same.

A very splendid and exceedingly valuable copy of the Qurân with some Persian notes in the margins.

Written in good Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The interlinear

spaces are beautifully filled with gold. The first two pages are profusely illuminated. The titles of the Sûrahs are in elaborate Ṣulṣ character, within ornamental borders. The verses are divided by gold roses. The end of every five and ten verses is marked in the margin by conical ornaments and illuminated circles, respectively.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated; probably 17th century.

No. 1156.

foll. 660; lines 8; size $14\frac{1}{4} \times 9\frac{3}{4}$; $11 \times 6\frac{1}{2}$.

The Same.

A valuable and splendid copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large, thick and fully vocalised Ṣulṣ, within gold and coloured ruled borders; with a double-page ʻUnwân. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are in gold. The verses are separated by circles filled with gold. The margins of the double page at the beginning of the 15th *Juz* are covered with elaborate ornaments in gold.

The interlinear Persian version is written in elegant Nastaʻlîq, in red ink, within ornamental borders. The interlinear spaces of the marginal notes are beautifully filled with gold.

Foll. 146-153 are badly water-stained.

Not dated; probably 17th century.

A fly-leaf at the beginning contains a note dealing with the method of consulting the Qurân for omens. It also contains a prayer to be recited prior to the reading of the Qurân.

A fly-leaf at the end, the margin of which is covered with floral ornaments in gold, contains a prayer to be recited after finishing the reading of the Qurân.

No. 1157.

foll. 408 ; lines 14 ; size $4 \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A fine pocket-Qurân.

Written on a gold ground in elegant, small and closely written Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red.

Not dated, probably 17th century.

No. 1158.

foll. 223 ; lines 19 ; size $2\frac{3}{4} \times 1\frac{3}{4}$; $2 \times 1\frac{1}{4}$.

The Same.

A very small pocket-Qurân.

Written on gold-sprinkled paper in small, closely written and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses. Slightly worm-eaten.

Three fly-leaves at the beginning contain a prayer to be recited prior to the reading of the Qurân, while three at the end contain a Persian poem on the method of consulting the Qurân for omens. The poem begins thus :—

هرکه از قران کشاید فال خویش

بی شکی واقف شود از حال خویش

Not dated; probably 17th century.

No. 1159.

foll. 220 ; lines 19 ; size $3\frac{3}{4} \times 2\frac{1}{4}$; $3 \times 1\frac{1}{2}$.

The Same.

An exceedingly valuable and very fine pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders;

with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses.

Not dated; probably 17th century.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City.

No. 1160.

foll. 60; lines 29; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

A valuable copy of the Qurân in 60 foll.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been skilfully accommodated within four pages. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Not dated; probably 17th century.

No. 1161.

foll. 342; lines 12; size $10 \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4$.

The Same.

A valuable copy of the Qurân.

Written in elegant Naskh, with all the vowel points and diacritical marks, within illuminated borders. The first two pages, as well as the last two, are profusely illuminated. The title-page and a fly-leaf opposite it are covered with elaborate ornaments in gold and colours. The interlinear spaces are filled with gold. The verses are divided by gilt circles. The *Rukû'* (section) is marked in the margin by a larger illuminated circle, enclosing the letter ع in red. The titles of the Sûrahs are in white on a gold ground.

Three fly-leaves at the beginning contain a table of the Sûrahs and 114 names of God.

Not dated; probably 17th century.

Scribe: عبد الله.

A seal bearing the inscription سلطان محمد سليمان مرزاى صفوى الموسوى الحسنى, dated A.H. 1130=A.D. 1718, is found at the end.

No. 1162.

foll. 30 ; lines 49 ; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

The Same.

An exceedingly valuable copy of the Qurân in 30 foll.

Written in elegant, small and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in red. The first, the middle and the last lines of every page are in bold Naskh on a gold ground, within black and blue ruled borders. The interlinear spaces are filled with gold, while the margins are covered with ornaments in gold and colours.

Not dated ; probably 17th century.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1163.

foll. 32 ; lines 41 ; size $10\frac{1}{4} \times 7$; $8\frac{1}{4} \times 5\frac{1}{2}$.

The Same.

A very fine and exceedingly valuable copy of the Qurân in 32 foll.

Written in minute, but fully vocalised and legible Naskh, within gold and coloured ruled borders. The beginning of each *Juz* and the titles of the Sûrahs are in red. Foll. 1^b, 2^a, 16^b, 17^a, 31^b, and 32^a are tastefully illuminated. The margins are covered with floral designs in gold. The first two pages as well as the last two are filled with elaborate floral ornaments in gold and colours.

Not dated ; probably 17th century.

No. 1164.

foll. 30 ; lines 41 ; size $10 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 5\frac{3}{4}$.

The Same.

A fairly old and valuable copy of the Qurân in 30 foll., with some marginal notes.

Written in minute, but fully vocalised and elegant Naskh, within gold and black ruled borders; with an illuminated frontispiece. The beginning of each *Juz* and the titles of the Sûrahs are in red. The margins are covered with floral designs in gold. Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1165.

foll. 233; lines 11; size $12\frac{1}{2} \times 8$; 10×6.

The Same.

A copy of the Qurân, with an interlinear Persian version; complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and ending with *Sûrat an-Naḥl* (chapter xvi).

No. 1166.

foll. 285; lines and size same as above.

The Same.

Vol. II.

Beginning with *Sûratu Banî Isrâ'îl* (chapter xvii) and extending to the end of the Qurân.

Both volumes are written in fair and fully vocalised Naskh, within red and blue ruled borders; with a double-page 'Unwân. The first, the middle and the last lines of every page are in large Ṣuls. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

The interlinear Persian version is written in Nasta'lîq, in red.

Slightly worm-eaten.

Not dated; probably 17th century.

No. 1167.

foll. 181 ; lines 17 ; size $2\frac{1}{2} \times 2\frac{1}{2}$; 2×2.

The Same.

Written in small, closely written and fairly vocalised Naskh. Not dated ; probably 17th century.

No. 1168.

foll. 329 ; lines 8 ; size $12\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 7$.

The Same.

A valuable copy of the Qurân, complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and ending with the following words of the 76th verse of *Sûratu Banî Isrâ'îl* (chapter xvii) :—

وَ اِنْ كَادُوْ لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَ اِذًا لَّا يَلْبَثُوْنَ ... •

No. 1169.

foll. 368 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 76th verse of *Sûratu Banî Isrâ'îl* and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Ṣulṣ, within gold and coloured ruled borders. The verses are separated by gilt roses ; and the end of every five and ten verses is marked by the words خمس and عشر, respectively, in gold. The titles of the Sûrahs are in gold within floral ornaments. The signs of *Waqf*, *Waṣl*, *Madd* and *Imâlah* are supplied by a later hand in red. Foll. 1–29 are slightly damaged.

Not dated ; probably 17th century.

No. 1170.

foll. 411; lines 12; size $9\frac{1}{4}\times5\frac{1}{2}$; $6\frac{3}{4}\times4$.

The Same.

A very fine and valuable copy of the Qurân.

Written in good Naskh, with all the vowel points and diacritical marks, within illuminated borders. The titles of the Sûrahs are in Sul̤s, white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by larger gilt circles in the margin. The interlinear spaces are filled with gold. The margins of the first two pages as well those of the last two are covered with elaborate ornaments in gold and colours.

Not dated; probably 17th century.

No. 1171.

foll. 30; lines 41; size $10\frac{1}{2}\times7$; $9\frac{1}{4}\times6$.

The Same.

An exceedingly valuable and very fine copy of the Qurân in 30 foll.

According to the following colophon, dated Muḥarram, A.H. 1112 = A.D. 1700, this copy is from the pen of 'Abdalbâqî Ḥaddâd, the celebrated calligrapher of Harât:—

تمت هذه التسويد من كلام المجيد بحمد الله تعالى وحسن
توفيقه محرم الحرام سنة اثنى عشر و مائة و الف حامدا لله على نعمه
و مصليا على نبيه محمد و آله الطاهرين المطهرين كتبه العبد المذنب
عبد الباقي حداد *

This 'Abdalbâqî Ḥaddâd, as stated in the Taḏkirah-i-Khushnawîsân, p. 125, came to India in the last years of the reign of Shâhjahân (A.H. 1037–1068 = A.D. 1628–1658). He was well-skilled in writing Naskh, in which branch of calligraphy he surpassed all his contemporaries. He presented to Prince Muḥîyaddîn (afterwards Aurangzib) several specimens of his calligraphy, including two splendid copies of the Qurân, one of them being in 30 foll. (probably the

present MS.), and a copy of the *Ṣaḥîfah* of Imâm Zain al-'Âbidîn (see Hand-list, No. 1471). He was honoured by Shâhjahân with the title of Yâqût-Raqam. Subsequently he left India to return to his home in Harât, leaving at Delhi a number of eminent pupils, some of whom also received the titles of Yâqût-Raqam and Yâqût-Raqam Khân. He was alive up to A.H. 1114=A.D. 1702, in which year he completed another copy of the Qurân (No. 1172 below). The exact date of his death and further particulars of his life are not known.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been very skilfully accommodated within two pages. The verses are divided by small gilt circles. The titles of the Sûrahs are in red. The interlinear spaces in the first two pages are filled with gold.

Slightly worm-eaten and water-stained.

No. 1172.

foll. 372 ; lines 12 ; size $5\frac{3}{4} \times 4$; $3\frac{3}{4} \times 2\frac{3}{4}$.

The Same.

A valuable and elegant pocket-Qurân.

Written by the same 'Abdalbâqî Ḥaddâd on a gold ground in small and close Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first two pages are profusely illuminated. The beginnings of the four main divisions of each *Juz* are marked by ornaments in the margin. The end of each verse is marked by a cross in red. The signs of *Waqf*, *Waṣl*, *Madd*, *Imâlah*, etc., are in red. The titles of the Sûrahs are also in red.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Dated A.H. 1114=A.D. 1702.

The MS. was presented by Faḍl Imâm Khân Bahadur of Neora, near Patna.

No. 1173.

foll. 14; lines 13; size 7×4½; 5×3.

The Same.

A collection of five Sûrahs, viz., xxxvi; xlviii; lvi; lxvii; and lxxviii.

Written in fair and vocalised Naskh on a gold ground, within gold and coloured ruled borders; with an illuminated frontispiece.

Dated A.H. 1120=A.D. 1708.

Scribe: احمد بن ملا لقمان عالمگیری.

No. 1174.

foll. 349; lines 12; size 9½×6; 6×3¾.

The Same.

A very splendid copy of the Qurân

Written in good and fully vocalised Naskh, within gold-ruled borders; with a double-page ʻUnwân. The interlinear spaces are filled with gold. The titles of the Sûrahs are written in an elaborate Ṣulṣ character, white on a gold ground. The verses are separated by gold roses. The margins are covered with floral ornaments. The title-page and a fly-leaf opposite it contain the following verse of the Qurân, written in white on a gold ground, within richly illuminated borders:—

قل لئن اجتمعت الانس و الجن على ان ياتوا بمثل هذا القران

لا ياتون بمثله و لو كان بعضهم لبعض ظهيرا ۝ *

Dated A.H. 1135=A.D. 1722.

Scribe: محمد رضاء بن محمد بديع الحسيني.

A second fly-leaf at the beginning contains a prayer to be recited, prior to the reading of the Qurân.

The title-page contains a seal and the signature of Ḥafîẓannisâ' Khâtûn, dated A.H. 1213=A.D. 1799.

The seals of Nawwâb Wilâyat ʻAlî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found at the end.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâʻîl.

No. 1175.

foll. 346 ; lines 11 ; size $12 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

According to a note at the end, the interlinear Persian version and the marginal notes are based on a commentary on the Qurân by Âqâ Muḥammad Hâdî Mâzindarânî. The note runs thus :—

ترجمه و حواشي از تفسير آقا محمد هادي مازندراني همشيره زادهٔ ملا محمد باقر مجلسي نوشته شد •

This Âqâ Muḥammad Hâdî Mâzindarânî, the son of a sister of Mullâ Muḥammad Bâqir Majlisî (*d.* A.H. 1110=A.D. 1698), was an eminent Shî'ah scholar. He flourished in the earlier part of the 12th century of the Hijrah, and wrote, besides a Persian commentary on the Qurân, a gloss upon the *Anwâr al-Tanzîl* of Al-Baiḍâwî (*d.* A.H. 685 =A.D. 1286), and a Persian commentary on the *Shâfiyah* of Ibn al-Ḥâjib (*d.* A.H. 646=A.D. 1248). See Kashf al-Ḥujub, foll. 47[a] and 90[a].

The text is written in fair large Naskh, with all the vowels, within gold and coloured ruled borders. The first two and the last six pages are richly illuminated. The verses are divided by gilt circles.

The interlinear Persian version is written in elegant small Nasta'lîq, in red ink.

At the end there are two prayers, the first to be recited prior to the reading of the Qurân, and the other after completing its reading.

Dated Tuesday, the 14th Muḥarram, A.H. 1145=A.D. 1732.

Scribe : مقصود علي بن عبد الكريم.

No. 1176.

foll. 7 ; lines 9 ; size $6\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Sûrat al-Fatḥ (chapter xlviii), complete.

Written on a gold ground in large, elegant and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân.

Dated A.H. 1146=A.D. 1733.

Scribe : محمد رضاء بن محمد تقي التبريزي.

The title-page contains, besides two 'Arddîdah, the following three seals.

1. A seal bearing the name of Muḥammad Ṣibġatallâh Khân, dated A.H. 1182=A.D. 1768.

2. A seal bearing the name of 'Anbar 'Alî Khân, dated A.H. 1182=A.D. 1768.

3. A seal bearing the name of 'Alî Naqî, dated A.H. 1195=A.D. 1781.

No. 1177.

foll. 459 ; lines 13 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

A very fine and valuable copy of the Qurân.

Written in elegant small Naskh, with all the vowel points and diacritical marks, within illuminated borders. Foll. 1^b–3^a, 78^b, 79^a, 153^b, 154^a, 209^b, 210^a, 274^b, 275^a, 335^a, 388^b, 389^a, 456^b and 457^a are very richly illuminated. The *Rukû'* and the four main divisions of each *Juz* are marked by marginal ornaments. The titles of the Sûrahs are in red, within ornamental borders. The verses are separated by gilt circles.

Dated A.H. 1147=A.D. 1734.

Scribe : احمد بن ملا عثمان نيريزى.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

No. 1178.

foll. 415 ; lines 12 ; size 20×12 ; $15 \times 8\frac{1}{2}$.

The Same.

An exceedingly valuable and splendid copy of the Qurân, with an interlinear Persian version.

The text is written on a paper of reddish tint in elegant, large and fully vocalised Naskh, within black-ruled and broad gold borders ; with a double-page 'Unwân. The four main divisions of each *Juz*, the *Rukû'* (section) and the end of every five verses are marked by elaborate ornaments in the margin. The titles of the Sûrahs are

in Ṣulṣ, in gold, within beautifully illuminated borders. The verses are divided by illuminated circles.

The interlinear Persian version is written in fair Nasta'lîq, in red ink.

Dated the 1st Rabî' II, A.H. 1160=A.D. 1747.

According to a note on the title-page, the MS. was once purchased by a certain Hasan at Shîrâz, on the 6th Jumâdâ II, A.H. 1162=A.D. 1749, for Rs. 5,000.

No. 1179.

foll. 137 ; lines 11 ; size 23×12½ ; 17×9.

The Same.

A very splendid and exceedingly valuable large-size Qurân, with an interlinear Persian version ; complete in three separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and breaking off abruptly with the following words of the 101st verse of *Sûrat al-Barâ'at* (chapter ix) :—

وَمِنْ اَهْلِ الْمَدِيْنَةِ مَرَدُوْا *

No. 1180.

foll. 136 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 101st verse of *Sûrat al-Barâ'at* (chapter ix) and breaking off abruptly with the following words of the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) :—

وَلَقَدْ جَاءَهُمْ مُوسٰى بِالْبَيِّنٰتِ *

No. 1181.

foll. 144 ; lines and size same as above.

The Same.

Vol. III.

Beginning at the point where the second volume ends in the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) and extending to the end of the Qurân.

All the above three volumes are in the handwriting of Qâḍî 'Iṣmatallâh Khân, a calligrapher of great reputation and skill, who surpassed all his contemporaries in the writing of Naskh. He died in A.H. 1186 = A.D. 1772, leaving behind him several specimens of his remarkable penmanship. See Tadkirah-i-Khushnawîsân, p. 127.

The text is written in excellent large Naskh, with all the vowel points and diacritical marks, within blue-ruled and broad gold borders. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are written in a beautiful Ṣulṣ character, in white on a gold ground, within ornamental borders. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked by elaborate and beautiful ornaments in the margin.

The first four pages of the first volume and the last two of the third volume are very richly and tastefully illuminated.

The interlinear Persian version is written in elegant small Nasta'liq.

The colophon runs thus :—

كتبه هيچمدان عصمت الله خان در سنة ۱۱۸۵ هجری *

Dated A.H. 1185 = A.D. 1771.

At the end is a prayer, to be recited after perusing the Qurân.

No. 1182.

foll. 177 ; lines 21 ; size $4\frac{1}{4} \times 2\frac{1}{2}$; $3\frac{3}{4} \times 2$.

The Same.

A very fine pocket-Qurân.

Written in good, small, closely written and fully vocalised Naskh, within gold and black ruled borders; with a double-page

Unwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Slightly water-stained.

Dated Friday, the 2nd Shawwâl, A.H. 1195=A.D. 1781.

Scribe : محمد بن محمد رفيع الالموني .

No. 1183.

foll. 605 ; lines 9 ; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 5$.

The Same.

An exceedingly valuable copy of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and blue ruled borders. The titles of the Sûrahs are in red, within illuminated borders. The verses are separated by gilt circles. The *Rukû'* and the four main divisions of each *Juz* are marked in the margin by larger gilt circles. The first two pages as well as the last two are richly illuminated.

At the end is a prayer, to be recited after completing the reading of the Qurân.

The colophon runs thus :—

قد وقع الفراغ بتوفيق الله الحميد من تحرير هذا القرآن المجيد
يهدي القريب و البعيد العبد الضعيف النحيف المحتاج الى رحمة الله
عصمت الله برادر زادهٔ يافوت رقم خان مرحوم غفر الله ذنوبهما *

According to the above colophon, the MS. is from the pen of 'Iṣmatallâh, the son of the brother of Muḥammad 'Ârif, who was himself a good calligrapher and a disciple of the celebrated 'Abdal-bâqî Ḥaddâd, and was honoured by Shâh 'Âlam Bahâdur Shâh I (A.H. 1119–1124=A.D. 1707–1712) with the title of Yâqût Raqam Khân. 'Iṣmatallâh learnt the art of calligraphy from his aforesaid uncle, and lived in the time of Nawwâb Shujâ'addawlah of Audh (A.H. 1167–1188=A.D. 1753–1775). See Tadkirah-i-Khush-nawîsân, p. 126.

The title-page contains a seal of Bakhshî al-Mulk Saifaddawlah Najaf Qulî Khân (*d.* A.H. 1205=A.D. 1790), dated A.H. 1191= A.D. 1777.

No. 1184.

foll. 436 ; lines 12 ; size 13×8 ; 9×5.

The Same.

A copy of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in fair bold Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The verses are separated by gilt roses. The four main divisions of each *Juz* are marked by marginal ornaments. The titles of the Sûrahs are in white on a gold ground, within rich borders. The title-page and a fly-leaf opposite it are occupied by geometrical and floral patterns in gold and colours. The first two pages of the MS. are richly illuminated.

The interlinear Persian version is written in fair Naskh, in red ink.

The following colophon is written in Ṣulṣ, white on a gold ground, within rich borders :—

كتبه الفقير الحقير الشيخ عبد المجيد ولد ملا جيون ٭

According to the above colophon, the MS. is from the pen of Shaikh 'Abdalmajîd, the son of Mullâ Aḥmad Jîwan of Amaithî (*d.* A.H. 1130=A.D. 1718), the celebrated tutor of the Emperor Aurangzîb (A.H. 1069–1118=A.D. 1659–1707), and the author of several well-known works.

Not dated ; probably 18th century.

The last folio contains several seals and '*Arḍdidah*, the earliest of which is dated A.H. 1123=A.D. 1711.

No. 1185.

foll. 225 ; lines 11 ; size $8\frac{3}{4}\times5$; $6\frac{3}{4}\times3\frac{1}{2}$.

The Same.

The first half of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian. It extends to the end of *Sûrat al-Kahf* (chapter xviii).

The text is written in fair Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in elegant Ṣulṣ, in gold. The verses are divided by

gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively. The first two pages are very richly illuminated. The interlinear Persian version is written in elegant Nasta'lîq, in red ink.

Not dated; probably 18th century.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City.

No. 1186.

foll. 80; lines 11; size $8\frac{3}{4} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$

The Same.

A fragment of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian. It extends from the beginning of *Sûratu Maryam* (chapter xix) to the 56th verse of *Sûrat ar-Rûm* (chapter xxx).

The text is written in elegant Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in Ṣulṣ, in gold. The verses are separated by gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively, in gold.

The interlinear Persian version is written in elegant small Nasta'lîq, in red ink.

Not dated; probably 18th century.

No. 1187.

foll. 33; lines 11; size $7\frac{3}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A fragment of the Qurân, extending from the 46th verse of *Sûrat al-'Ankabût* (chapter xxix) to the 27th verse of *Sûratu Yâsîn* (chapter xxxvi).

Written in fair Naskh, with all the vowels, within yellow and black ruled borders. The first double-page and the last are richly illuminated. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

Not dated; probably 18th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'îl.

No. 1188.

foll. 22; lines 14–16; size $21\frac{1}{2} \times 12\frac{1}{2}$; $19\frac{1}{4} \times 10\frac{1}{4}$.

The Same.

A MS. containing several short extracts from various Sûrahs of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

Written in fair, large and vocalised Naskh on a gold ground, within illuminated borders. The last seven folios are written in Ṣuls, in white on a crimson ground.

Not dated; probably 18th century.

No. 1189.

foll. 151; lines 11; size $14\frac{3}{4} \times 9$; $12\frac{1}{2} \times 6\frac{3}{4}$.

The Same.

A MS. containing five *Juz* of the Qurân, viz., v (foll. 1^b–32^a); viii (foll. 33^b–64^a); xi (foll. 65^b–96^a); xiv (foll. 97^b–128^a); and xxii (foll. 129^b–151^a).

Foll. 32^b, 33^a, 64^b, 65^a, 96^b, 97^a, 128^b and 129^a are blank.

Written on a crimson ground in fair bold Naskh, with all the vowels, within gold and coloured ruled borders. The titles of the Sûrahs, as well as the signs of *Waqf*, *Madd*, *Waṣl*, etc., are in white. The verses are separated by gilt circles.

Not dated; probably 18th century.

No. 1190.

foll. 33; lines 9; size $2\frac{1}{2} \times 1\frac{3}{4}$; $2\frac{1}{2} \times 1$.

The Same.

A collection of seven Sûrahs of the Qurân, viz., xxxvi; xlviii lv; lvi; lxvii; lxxiii; and lxxviii.

A very fine copy. Written in elegant, small and fully vocalised

Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are divided by gilt circles. The interlinear spaces are filled with gold.

Not dated; probably 18th century.

No. 1191.

foll. 41; lines 7; size same as above.

The Same.

Another copy of the same seven Sûrahs.

Written in the same hand, and in the same manner, as the above.

Not dated; probably 18th century.

No. 1192.

foll. 485; lines 12; size $4\frac{1}{4} \times 2\frac{3}{4}$; $3\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A pocket-Qurân, defective at the beginning.

Written in small and rather cursive Naskh, with all the vowels within red and blue ruled borders. The titles of the Sûrahs are in red ink.

Slightly water-stained and worm-eaten. Foll. 1, 6, and 44 are wanting.

Not dated; probably 18th century.

No. 1193.

foll. 114; lines 18; size $9\frac{1}{2} \times 5$; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

A defective and incomplete copy of the Qurân, with an anonymous Persian commentary in the margin; in two separate volumes.

Vol. I.

Beginning abruptly with the following words of the 115th verse of *Sûrat al-Baqarah* (chapter ii):—

مَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ ۚ إِنَّ اللّٰهَ وَاسِعٌ عَلِيمٌ ۞

Ending abruptly with the following words of the 79th verse of *Sûrat al-Kahf* (chapter xviii):—

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسٰكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَ هُمْ *

No. 1194.

foll. 93; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the previous volume ends, in the 79th verse of *Sûrat al-Kahf* (chapter xviii), and breaking off abruptly in the beginning of the fourth verse of *Sûrat at-Tağâbun* (chapter lxiv).

Both volumes are written in fair Naskh, with vowel points and diacritical marks. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The interlinear spaces are filled with gold. The first double-page of the first volume is richly illuminated.

The commentary is written in fair Nasta'lîq.

Not dated; probably 18th century.

The MS. was presented by Sayyid Ṣafdar Nawwâb of Patna City.

No. 1195.

foll. 516; lines 11; size $6\frac{3}{4} \times 4\frac{1}{4}$; $3\frac{1}{4} \times 2\frac{1}{4}$.

The Same.

Written in good and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles. The beginning of each *Juz* is distinguished by a larger gilt circle in the margin.

Slightly worm-eaten.

Not dated; probably 18th century.

No. 1196.

foll. 328; lines 15; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

The Same.

A valuable pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold, blue and black ruled borders. The first four pages are richly illuminated. The titles of the Sûrah are in gold. The verses are divided by gilt roses. Foll. 2 and 3 are slightly damaged.

Not dated; probably 18th century.

The MS. was presented by Sayyid Khurshîd Nawwâb of Patna City on the 23rd February, 1904.

No. 1197.

foll. 281; lines 16; size $12 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The titles of the Sûrahs are in white on a gold ground. The beginnings of the four main divisions of each *Juz* are marked by marginal ornaments. The margins of the first double-page and the last two are covered with beautiful ornaments in gold and colours.

Not dated; probably 18th century.

The seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1198.

foll. 218; lines 17; size $22\frac{1}{2} \times 12$; $13\frac{1}{2} \times 7$.

The Same.

A magnificent large-size Qurân, with an interlinear Persian version, and a Persian commentary by Fatḥallâh bin Shukrallâh al-

Kâshânî (*d.* A.H. 997=A.D. 1589; see Kashf al-Ḥujub, fol. 56[b]), entitled *Khulâṣat al-Manhaj.*

The commentary begins thus:—

حمدی چون کلمات ربانی بیغایت شائستهٔ لطیفی است *

The text and the commentary are both incomplete at the end. They break off abruptly with the 11th verse of *Sûratu Nûḥ* (chapter lxxi).

The text is written in beautiful large Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'lîq, in red ink.

The commentary is written slantwise in the margins in good Nasta'lîq, with quotations from the text in red ink. The interlinear spaces in the margins are filled with ornaments.

The verses are divided by illuminated circles. The titles of the Sûrahs are in blue on a gold ground, within rich borders. The margin of the first double-page is covered with excellent and very elaborate ornaments in gold and colours.

At the beginning are two fly-leaves containing the various titles of the Qurân.

Interleaved with sheets of blank vellum, and bound in painted and glazed covers of Kashmîrî workmanship The name of Bâdshâh Begam, for whom the MS. was prepared, is written thus on the edge of the right-hand cover of the MS.:—

ب ا د ش ا ه ب ی گ م *

This Bâdshâh Begam was the mother of Nawwâb Âṣafaddawlah of Audh (A.H. 1188–1212=A.D. 1775–1797).

On the edge of the left-hand cover is written the name of the book-binder, Faḍl 'Alî.

Not dated; probably 18th century.

No. 1199.

foll. 266; lines 15; size $12\frac{1}{4} \times 8$; $8 \times 4\frac{1}{2}$.

The Same.

A richly illuminated copy of the Qurân, with an interlinear Persian version, and a Persian commentary, entitled *Khulâṣat al-Manhaj* (see No. 1198 above).

The text and the commentary are both incomplete at the end They break off abruptly in the beginning of the 9th verse of *Sûrat aṣ-Ṣaff* (chapter lxi).

The text is written in elegant Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'lîq, in red ink.

The Persian commentary is written slantwise in the margins in good Nasta'lîq, with quotations from the text, in red ink. The interlinear spaces in the margins are occupied by floral designs in gold and colours.

The verses are divided by illuminated circles. The titles of the Sûrahs are in blue on a gold ground, within ornamental borders. The first double-page is richly illuminated. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by illuminations in the margin.

Foll. 1b–7b contain a preface to the Persian commentary, beginning as follows:—

حمدی چون کلمات ربانی بیغایت شائستهٔ لطیفی است *

Foll 8b–11b contain a short extract from the *Khulâṣat al-Arkân*, a Persian work on the correct pronunciation of the Qurân.

Foll. 8a and 12a are blank.

Not dated; probably 18th century.

No. 1200.

foll. 34; lines 7; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The Same.

The 8th *Juz* of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders; with a tastefully illuminated frontispiece. The heading of the *Juz* and the title of *Sûrat al-A'râf* (chapter vii) are in Ṣulṣ, white on a gold ground. The verses are divided by gilt circles. The *Rukû'* (section) is marked in the margin by a large gilt circle, enclosing the letter ع in white. The end of the first quarter, the half and the third quarter of the *Juz* is marked by marginal ornaments of various designs, enclosing the words ربع, نصف and ثلث, respectively.

Dated A.H. 1212=A.D. 1797.

No. 1201.

foll. 467; lines 13; size $5\frac{3}{4} \times 3$; $4\frac{1}{2} \times 2$.

The Same.

Written in elegant Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first double-page is tastefully illuminated. Fol. 2[b] contains an illuminated frontispiece. The titles of the Sûrahs are in white, on a gold ground. The verses are divided by gold roses.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Six fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

No. 1202.

foll. 710; lines 5; size $12\frac{1}{4} \times 9$; $8\frac{1}{2} \times 5$.

The Same.

A copy of the Qurân, with an interlinear Urdu version; complete in two separate volumes.

Vol. I.

The first half of the Qurân, ending with the 74th verse of *Sûrat al-Kahf* (chapter xviii).

No. 1203.

foll. 706; lines and size same as above.

The Same.

Vol. II.

The latter half of the Qurân, beginning with the 75th verse of *Sûrat al-Kahf* (chapter xviii).

Both volumes are written in elegant bold and fully vocalised Naskh, within gold and coloured ruled borders. The verses are separated by gilt circles. The titles of the Sûrahs are in blue on a

gold ground, within rich borders. The *Rukû'* (section) and the four main divisions of each *Juz* are marked in the margin by ornaments of various designs. The margins of the first four pages of the first volume are covered with tasteful and brilliant illuminations.

The interlinear Urdû version is written in fair Nasta'lîq, in red ink.

Not dated; probably 18th century.

Seals of Sayyid Khurshîd Nawwâb of Patna City are found on the title-page as well as at the end.

No. 1204.

foll. 234; lines 17; size $19\frac{3}{4} \times 12\frac{1}{4}$; $15\frac{1}{3} \times 7\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version. The Sûrahs are arranged according to the chronological order of revelation.

At the end there are two additional Sûrahs, called respectively *Sûrat an-Nûrain* and *Sûrat al-Wilâyat*, and thirty-three additional verses belonging to various Sûrahs, which are not found in the text of the Qurân published by 'Uṣmân, the third Caliph (A.H. 23–35 = A.D. 644–656). Some Shî'ahs of later times have contended that certain portions were deliberately omitted by 'Uṣmân, since they favoured 'Alî, the fourth Caliph (A.H. 35–40 = A.D. 656–661), and his family. But this is difficult to believe. 'Uṣmân could scarcely have omitted any portion without it being observed at the time; how would 'Alî have accepted 'Uṣmân's recension, had he done so? Indeed, 'Alî himself is said to have transcribed copies of the Qurân from the same text. The Qurân itself contains frequent denunciations against those who should presume to fabricate anything in the name of the Lord, or conceal any part of that which He had revealed; and we cannot believe that any one among the early Muslims would have dared to contemplate such an act. Moreover, there are many anecdotes recorded in the canonical books of Ḥadîṣ, which go to show that the copies of the Qurân, circulated by 'Uṣmân, were transcribed from the recension made by Abû Bakr, the first Caliph (A.H. 11–13 = A.D. 632–634), which is admitted by all Muslims to have been a faithful reproduction of the revelation as reduced to writing in the presence of the Prophet, and to agree in every particular, both in text and in arrangement, with the Qurân as preserved in the memories of the *Saḥâbah*.

The purity of the text of the Qurân is universally recognised. Among European scholars, the following opinion of Sir William Muir, in his "Life of Muhamet" (p. 557), may be quoted :—

"There is probably in the world no other work which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date. They did not exist at all in the early copies, and can hardly be said to affect the text of Othmân ('Uṣmân)."

The additional Sûrahs and verses, found in the present copy, were no doubt composed by some Shî'ah scholar of later times; and the Shî'ahs themselves do not believe them to be the word of God, for they do not think it lawful to recite them in their prayers. Cf. Geschichte des Qorans, 2nd edition, edited by Schwally, vol ii, pp. 93–112.

The Sûrahs, as they stand in the present copy, are as follows :—

1. سوره الفاتحه ; 2. سورة العلق ; 3. سورة القلم ; 4. سورة المزمل ;
5. سورة المدثر ; 6. سورة ابي لهب ; 7. سورة تكوير ; 8. سورة الاعلى ;
9. سورة الليل ; 10. سورة الفجر ; 11. سورة الضحى ; 12. سورة انشراح ;
13. سورة العصر ; 14. سورة العاديات ; 15. سورة الكوثر ; 16. سورة التكاثر ;
17. سورة الماعون ; 18. سورة الكافرون ; 19. سورة الفيل ; 20. سورة الفلق ,
21. سورة الناس ; 22. سورة الاخلاص ; 23. سورة النجم ; 24. سورة عبس ;
25. سورة القدر ; 26. سورة الشمس ; 27. سورة البروج ; 28. سورة و التين ;
29. سورة قريش ; 30. سورة القارعه ; 31. سورة القيمه ; 32. سورة الهمزه ;
33. سورة المرسلات ; 34. سورة قٓ ; 35. سورة البلد ; 36. سورة الطارق ;
37. سورة القمر ; 38. سورة صٓ ; 39. سورة الاعراف ; 40. سورة الجن ;
41. سورة يسٓ ; 42. سورة الفرقان ; 43. سورة الملئكة ; 44. سورة المريم ;
45. سورة طٰه ; 46. سورة الواقعه ; 47. سورة الشعراء ; 48. سورة النمل ;
49. سورة القصص ; 50. سورة بني اسرائيل ; 51. سورة يونس ; 52. سورة الهود ;
53. سورة يوسف ; 54. سورة الحجر ; 55. سورة الانعام ; 56. سورة الصافات ;
57. سورة لقمان ; 58. سورة السبا ; 59. سورة الزمر ; 60. سورة المؤمن ;
61. سورة سجده ; 62. سورة الشوري ; 63. سورة الزخرف ; 64. سورة الدخان ;

65. سورة الجاثية ; 66 سورة الاحقاف ; 67. سورة الذاريات ; 68. سورة الغاشية ;
69. سورة الكهف ; 70. سورة النحل ; 71. سورة النوح ; 72. سورة ابراهيم ;
73. سورة الانبياء ; 74. سورة المؤمنون ; 75. سورة الم سجده ; 76. سورة الطور ;
77. سورة الملك ; 78. سورة الحاقة ; 79. سورة المعارج ; 80. سورة النباء ;
31. سورة النازعات ; 82. سورة الانشقاق ; 83. سورة الانفطار ; 84. سورة العنكبوت ;
85. سورة المطففين ; 86. سورة الروم ; 87. سورة البقره ; 88. سورة الانفال ;
89. سورة آل عمران ; 90. سورة الاحزاب ; 91. سورة الممتحنه ; 92. سورة النساء ;
93. سورة الزلزال ; 94. سورة الحديد ; 95. سورة محمد ; 96. سورة الرعد ;
97. سورة الرحمن ; 98. سورة هل اتي ; 99. سورة الطلاق ; 100. سورة البينه ;
101. سورة الحشر ; 102. سورة النصر ; 103. سورة النور ; 104. سورة الحج ;
105. سورة المنفقين ; 106. سورة المجادله ; 107. سورة الحجرات ;
108. سورة التحريم ; 109. سورة الصف ; 110. سورة الجمعه ; 111. سورة التغابن ;
112. سورة الفتح ; 113. سورة التوبه ; 114. سورة المائده ; 115. سورة النورين ;
116. سورة الولاية .

The text is written in beautiful large Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The verses are properly numbered in red ink, and separated by gilt circles. The interlinear Persian version is written in fair Nasta'lîq in red ink. Fol. 142^{a} is blank.

Two fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

No. 1205.

foll. 402; lines 12; size $16 \times 9\frac{1}{2}$; $13 \times 6\frac{1}{2}$.

The Same.

A large-size Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in elegant and fully vocalised Naskh, within gold and coloured ruled borders; with a double-page 'Unwân. The title-page contains an octagonal ornamental design in gold and

colours. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked in the margin by oblong ornaments. The verses are divided by gilt roses. The titles of the Sûrahs are in white on a gold ground, within illuminated borders.

The interlinear Persian version is written in small Naskh, in red ink.

Not dated; probably 18th century.

Foll. 401b–402a contain a prayer, to be recited after completing the reading of the Qurân.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khhurshîd Nawwâb, are found on the title-page as well as at the end.

The MS. was presented to the library by Khân Bahâdur Sayyid Muhammad Ismâ'îl on the 21st July, 1903.

No. 1206.

Foll. 197; lines 19; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

A valuable pocket-Quran.

Written in elegant, fully vocalised Naskh, within gold and black ruled borders. The first two pages are richly illuminated. The margins of foll. 2b and 3a are covered with floral designs in gold and colours, while the interlinear spaces are filled with gold. The title-page and three fly-leaves at the beginning, containing a prayer to be recited prior to the reading of the Qurân and a table of the Sûrahs, are profusely illuminated. The titles of the Sûrahs are in red on a gold ground. The verses are separated by gilt roses. Each *Hizb* and the four main divisions of each *Juz* of the Qurân are marked by marginal ornaments.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Slightly worm-eaten.

Dated A.H. 1237 = A.D. 1821.

Scribe: محمد حسين بن محمد ملا تقي.

The MS. was presented by Sayyid 'Alî Naqî of Muzaffarpûr.

No. 1207.

foll. 31 ; lines 31 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

The Same.

A copy of the Qurân in 30 foll.

Written in small elegant Naskh, with occasional vowel points, within black-ruled borders. The titles of the Sûrahs are in red ink.

The title-page contains a prayer to be recited prior to the reading of the Quran, and the last folio a prayer to be recited after completing its reading.

Dated Thursday, the 1st Rabî' I, A.H. 1292 = A.D. 1875.

Scribe : محمد هادى بن آغا محمد على بن ملا علي نقي مازندراني.

The MS. was presented by Sayyid Ṣafdar Nawwâb of Patna City on the 21st July, 1909.

No. 1208.

foll. 39 ; lines 11 ; size $4\frac{3}{4} \times 2\frac{1}{4}$; $3\frac{3}{4} \times 2$.

The Same.

A MS. containing short extracts from various Sûrahs of the Qurân.

Written in ordinary Indian Naskh, with all the vowel points, within coloured ruled borders.

Not dated ; probably 19th century.

No. 1209.

foll. 152 ; lines 11 ; size $12 \times 8\frac{1}{2}$; $8\frac{3}{4} \times 5\frac{1}{2}$.

The Same.

A fragment of the Qurân, extending from the 201st verse of *Sūrat al-A'râf* (chapter vii) to the 32nd verse of *Sûratu Luqmân* (chapter xxxi).

Written in Naskh, with numerous short lacunae.

Not dated ; probably 19th century

No. 1210.

foll. 300 ; lines 13 ; size 12 × 7½ ; 8½ × 4½.

The Same.

Written in elegant, large and fully vocalised Naskh, within gold, blue and black ruled borders ; with a fine double-page 'Unwân. The titles of the Sûrahs are in red ink. The verses are divided by gilt circles. The *Rukū'* (section) and the four main divisions of each *Juz* are marked in the margin by larger illuminated circles.

Not dated ; probably 19th century.

VARIOUS READINGS OF THE QURÂN.

No. 1211.

foll. 281 ; lines 12 : size 8½ × 6¾ ; 6¾ × 5¼.

كتاب الحجه فى لقرات السبعه

KITAB AL-ḤUJJAH FI'L-QIRÂ'ÂT AS-SAB'AH.

The first two parts of the *Kitâb al-Hujjah* (book of convincing argument), a very rare and old work on the various readings of the seven canonical Qurân-readers, described in Ḥâj. Khal., vol. v, pp. 93 and 134, as a commentary on the ***Kitâb al-Qirâ'ât as-Sab'ah*** of Abû Bakr Aḥmad bin Mûsâ, commonly called Ibn Mujâhid (*d.* A.H. 324 = A.D. 936).

Author : Abû'Alî al-Ḥasan bin Aḥmad bin 'Abdalġaffâr bin Muḥammad bin Sulaimân bin Abân al-Fasawî al-Fârisî ابوعلى الحسن بن احمد بن عبد الغفار بن محمد بن سليمان بن ابان الفسوى الفارسي, one of the greatest of grammarians. He was born at Fasâ, a town in the province of Fars, in A.H. 288 = A.D. 901. In A.H. 307 = A.D. 919 he went to Baġdâd, where he prosecuted his studies under Abû Bakr Muḥammad Ibn as-Sarrâj (*d* A.H. 316 = A.D. 929) and Ibrâhîm Ibn Sahl az-Zajjâj (*d* A.H. 310 = A.D. 922), the greatest philologists of the time. He travelled over many countries, and stopped for some time at Aleppo, with Saifaddawlah Ibn Ḥamdân (A.H. 333—356

=A.D. 944—967), by whom he was received in A.H. 341=A.D. 953. He had some conferences there with the famous poet, Al-Mutanabbi (*d.* A.H. 354=A.D. 965). Later on he proceeded to Fârs, where he gained the favour and high esteem of 'Aḍudaddawlah Abû Shujâ' Khusraw (A.H. 338—372=A.D. 949—982), the second ruler of the Buwaihids of Fârs, for whom he composed his two famous grammatical works, viz., *Al-'Îḍâh* and *At-Takmilah.* Ibn Khallikân (De Slane's translation, vol. i, p. 381) says that he was suspected of being a Mu'tazalite. Ibn Abi'd-Dam (At-Ta'rîkh al-Islâmî, fol. 141[b]) says that the people of Baġdâd regarded him as a greater grammarian even than the celebrated Al-Mubarrad (*d.* A.H. 285=A.D. 998). Our author wrote a large number of books. Besides the present work and those mentioned in Brock., vol. i, p. 114, the following compositions of his are enumerated by Yâqût in the Irshâd al-Arib (vol. vi, part iii, pp. 9—22) :—

(i) كتاب ابيات الاعراب ; (ii) كتاب الايضاح الشعري ; (iii) كتاب مختصر عوامل الاعراب ; (iv) المسائل الحلبية ; (v) المسائل البغدادية ; (vi) المسائل الشيرازيه ; (vii) المسائل القصريه ; (viii) كتاب الاغفال ; (ix) كتاب المقصور و الممدود ; (x) كتاب نقض الهاذور ; (xi) كتاب الترجمه ; (xii) المسائل المنثوره ; (xiii) كتاب التتبع لكلام ابي على الجبائي في التفسير ; (xiv) ابيات المعاني ; (xv) المسائل الدمشقيه ; (xvi) المسائل البصريه ; (xvii) المسائل العسكريه ; (xviii) المسائل المصلحة من كتاب ابن السراج ; (xix) المسائل المشكلة ; (xx) المسائل الكرمانية ;

He is called by some "Al-Fasawî" and by others "Al-Fârisî", with reference to his native town and province, respectively. He died at Baġdâd on Sunday, the 17th Rabî' II, A.H. 377=A.D. 987. Ibn al-Aṣîr (Al-Kâmil, vol. ix, p. 36), however, places his death in A.H. 376=A.D.986. For further particulars of his life see Nâmah-i-Dânishwarân, vol. i, pp. 513—21; Ibn Khallikân (De Slane's translation, vol. i, pp. 379—81); Buġyat al-Wu'ât, fol 170[b]; Yâqût, vol. vi, part iii, pp. 9—22; Nuzhat al-Alibbâ', fol. 145[a]; Dustûr al-I'lâm, fol 90[a]; Tâj aṭ-Ṭabaqât, vol. iv, part ii, fol. 189[a]; Mir'ât al-Janân, fol. 227[b]; Mujmal Faṣîḥî, fol. 126[a]; and Brock., vol. i, pp. 113—4.

Ibn Jinnî, the author's pupil, in the introduction to his work, entitled *Al-Muḥtasib* (No. 1213 below), makes the following remarks regarding the *Kitâb al-Ḥujjah* :—

فان ابا علي رحمه الله تعالى عمل كتاب الحجة في القرآت فتجاوز فيه قدر حاجة القراء الى ما يجفوا عنه كثير من العلماء و نحن

بالله و له و اليه و هو حسبنا علي ان الشيخ ابا علي رضي الله عنه قد كان وقتا حدث نفسه بعمله و همّ ان يضع يده فيه و يبدأ به فاعترضت خوالج هذا الدهر دونه و حالت هفواته بينه و بينه هذا علي ما كان رحمه الله تعالي عليه من خلو سربه و سروح فكره *

The MS. is defective at the beginning. It opens abruptly thus:—

...... قصدته و المعونة عليه و هو حسبنا و نعم الوكيل - فاتحة الكتاب - اختلفوا في اثبات الالف و اسقاطها من قوله جل و عز ملك يوم الدين فقرأ عاصم و الكسائي مالك بالالف و قرأ الباقون ملك بغير الالف و لم يمل احد الالف من مالك الخ *

On fol. 144[b], the first part ends with these words:—

يتلوه في الجزء الثاني قوله تبارك و تعالى غشاوةٌ في سورة البقرة الحمد لله كما هو اهله و صلى الله على محمد نبيه المصطفى و آله *

The second part, which is defective at the beginning, opens abruptly on fol. 146[a] with these words:—

.... فان شئت جعلته صفة و اضمرت الخبر ....

و البغداديون فيما حكى لنا عنهم يجيزون في هذا و يذهبون ان يكون الظرف من صلة المنفي المبني غير المنون فاما قوله تبارك و تعالى لا بُشْرى يَوْمَئِذٍ لِلْمُجْرِمِينَ فان جعلت بُشْرى في موضع تنوين جاز ان يكون يَوْمَئِذٍ من صلته و ان جعلته في موضع الفتح للنفي جاز ان يكون خبرا الخ *

The second part ends on fol. 278[a] thus:—

يتلوه في الجزء الثالث ان شاء الله اختلفوا في اسارى تفدوهم في اثبات الالف في الحرفين و اسقاطها و الحمد لله كما هو اهله و صلى الله على محمد نبيه و آله و سلم تسليما *

There are several notes, at the end of both parts, giving the names of those who read the MS. with Tâjaddîn Abu'l-Yumn Zaid bin al-Ḥasan al-Kindi, whose signature is found on the title-page of part X (see No. 1212 below).

This Tâjaddîn Abu'l-Yumn, a great grammarian and Qurân-reader, was born at Bağdâd, A.H. 520=A.D. 1126. He settled permanently at Damascus, where he gained the special favour of the Amîr 'Izzaddîn Farrukh Shâh, a nephew of Sulṭân Ṣalâḥaddîn Yûsuf al-Ayyûbî (A.H.564—589=A.D.1169—1193). Having accompanied the Amîr to Egypt, he had an opportunity of consulting the most valuable works preserved in the libraries of that country. He composed several instructive works, some of which are noticed by Ḥâj. Khal.; but unfortunately none of them is now extant. He died at Damascus on Monday, the 6th Shawwâl, A.H. 613=A.D. 1217. For his life see Ibn Khallikân (De Slane's translation, vol. i, pp. 546—549); Bugyat al-Wu'ât, fol. 196[a]; Mir'ât al-Janân, fol. 381[a]; Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 135[a]; Dustûr al-I'lâm, fol. 118[a]; Al-Jawâhir al-Muḍîyah, vol. i, fol. 110[a]; Yâqût, vol. iv, p. 222; and Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 53[a].

Fol. 144[a] contains the following note, dated the 6th Rabî' I, A.H 582=A.D. 1186, which tells us that the MS. was read in the presence of Tâjaddîn al-Kindî at several sittings:—

سمع هذه المجلدة على المولى الصدر الامام الكبير تاج الدين شرف الاسلام سيد العلماء ابى اليمن زيد بن الحسن بن زيد الكندي عبد الرحمن بن محمد بن ابراهيم الطهراني [و] حسام الدين ابو الحسن علي بن احمد بن مكي و تقي الدين عمر بن الحسن بن علي الموصلي و شهاب الدين ابو المحاسن سليمان بن الفضل بن الحسن البانياسي و رضي الدين عبد الجليل بن احمد الحواري و موفق الدين ابو الجفان رضوان بن .... و علي بن ابى الفضائل الدمشقي و عمر بن فضل عبد الله الصرخدي و ذلك في مجالس آخرها سادس ربيع الاول سنة اثنين و ثمانين و خمس مائة *

This is attested by Tâjaddîn al-Kindî in his own hand thus:—

هذا صحيح و كتبه ابو اليمن بخطه *

Another note, on the same folio, copied from Tâjaddîn al-Kindî's autograph note, and dated A.H. 623=A.D. 1226, reads thus:—

شاهدت بخط شيخنا تاج الدين رحمه الله فى بيت الامام نجيب

الله الكندي سلمه الله و سمع ايضا كتاب الحجة في القرآت لابي علي
الفارسي وهى روايتي عن شيخي الامام ابي محمد عبد الله بن علي بن
احمد قراءة عليه عن الشيخ ابي طاهر احمد بن علي بن عبد الله بن سوار
المقرئ عن ابي عبد الله الحسين بن علي الامدي عن علي بن عيسى
الربعي عن ابي علي الحسين بن احمد بن عبد الغفار الفارسي المصنف
، كنت سمعتها عليه بقراءة غيري قبل ذلك ، كتب ابو اليمن الكندي .
نقلته كما شاهدته .... في صفر من سنة ثلاث و عشرين و ستمائة *

A note, in the margin of the same folio, a portion of which has been cut off by the binder, tells us of the reading of the MS. in the presence of the same Tâjaddîn al-Kindî at the grand mosque of Damascus at several sittings, the last of which was held on Wednesday, the 18th Du'l-Ḥijjah, A.H. 589=A.D. 1193.

Fol. 145 contains a lengthy note, dated the 'Azîziyah Madrasah, Damascus, Sunday, the 20th D̲u'l-Qa'dah, A.H. 606=A.D. 1210, giving the following names, among others of those who read the book with Tâjaddîn al-Kindî :—

1. Qâḍî Zakîaddîn Ṣadr as̲h̲-S̲h̲âm Abu'l-'Abbâs Ṭâhir bin Muḥammad bin 'Ali al-Quras̲h̲î (*d.* A.H. 610=A.D. 1214; see Ṭabaqât by Ibn al-Mulaqqin, fol. 115[b]).

2. Wajîhaddîn Abu'l-Faraj Ibrâhîm bin Yûsuf al-Ma'âfirî al-Bûnî (*d.* A.H. 612=A.D. 1216; see Al-Jawâhir al-Muḍîyah, vol. i, fol. 22[a]).

3. Muḥammad bin Aḥmad As̲h̲-S̲h̲âṭibî (*d.* A.H. 614=A.D. 1218; see Ṭabaqât al-Qurrâ' by Ad̲-D̲ahabî, fol. 138[b]).

4. Abu'l-Ḥasan 'Alî bin Abi'l-Ḥasan bin Abî 'Abdallâh al-Wâsiṭî (*d.* A.H. 617=A.D. 1220; see *ibid.*, fol. 141[a]).

5. Ismâ'îl bin 'Abdallâh bin 'Abdalmuḥsin al-Anmâṭî (*d.* A.H. 619=A.D. 1222; see Ṭabaqât by Al-Isnawî, fol. 24[b]).

6. Zainaddîn Abu'l-Ḥusain Yaḥyâ bin Mu'ṭî bin 'Abdannûr az-Zuwâwî an-Naḥwî (*d.* A.H. 628=A.D. 1231; see Buġyat al-Wu'ât, fol. 333[a]).

7. Abu'l-Fatḥ Manṣûr bin 'Abdallâh bin Jâmi' aḍ-Ḍarîr (*d.* A.H. 641=A.D. 1244; see Ṭabaqât al-Qurrâ' by Ad̲-D̲ahabî, fol. 152[a]).

8. Al-Muntak̲h̲ab bin Abi'l-'Izz bin ar-Ras̲h̲îd al-Hamdânî (*d.* A.H. 643=A.D. 1245; see *ibid.*, fol. 151[a]).

9. 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad as-Sak̲h̲âwî (*d.* A.H. 643=A.D. 1245; see No. 1246 below).

10. Abu'l-Binâ' Maḥmûd, the son of 'Alamaddîn as-Sak͟hâwî.

11. Al-Qâḍî al-Muntak͟hab Kamâladdîn Abu'l-Mufaḍḍal Yaḥyâ bin Muḥammad bin 'Alî al-Quras͟hî (*d.* A.H. 668=A.D. 1270; see Ṭabaqât by Ibn al-Mulaqqin, fol. 115[b]).

12. Ismâ'îl bin Abî Ṭâlib al-'Aṭṭâr (*d.* A.H. 668=A.D. 1270; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 155[a]).

13. Amînaddîn Abu'l-'Abbâs Aḥmad bin 'Abdallâh, the nephew of Tâjaddîn al-Kindî.

14. Abû Isḥâq Ibrâhîm bin 'Abdalwahhâb bin Abi'l-Ma'âlî al-K͟hazrajî ar-Raiḥânî (who was alive up to A.H. 625=A.D. 1228; see Ṭabaqât by Ibn al-Mulaqqin, fol. 122[a]).

15. 'Azîzaddîn Abû Ḥâmid Muḥammad, the son of 'Imâdaddîn Muḥammad al-Kâtib al-Iṣfahânî (*d.* A.H. 597=A.D. 1200; see Ḥusn al-Muḥâḍarah, fol. 142 [b]).

Fol. 278[b] contains a note, which tells us of the reading of the second part of the work in the presence of Tâjaddîn al-Kindî at the grand mosque of Damascus at four sittings, the last of which was held on Wednesday, the 2nd Muḥarram, A.H. 590=A.D. 1194.

Another note, on the same folio, dated the 'Azîzîyah Madrasah, Damascus, Sunday, the 27th Ḏu'l–Qa'dah, A.H. 606=A.D. 1210, repeats, for the most part, the contents of that found on fol. 145. The following concluding words of this note are in Tâjaddîn al-Kindî's own hand :—

عاد القاري لولدي ابى الفضل الكمال ابي عبد الله و ابى الفرج
ما فاتهما من هذا الجزء فصح لهما سماع جميعه و كتب ابو اليمن بخطه *

Fol. 281, which is the last folio of the seventh part of the work, contains two notes. The first tells us of the reading of this seventh part, in the presence of Tâjaddîn al-Kindî, at the grand mosque of Damascus at three sittings, the last of which was held on Wednesday, the 7th Rabî' I, A.H. 590=A.D. 1194. It also states that Tâjaddîn al-Kindî was authorised to teach the book by Imâm Abû Muḥammad 'Abdallâh bin 'Alî bin Aḥmad an-Naḥwî in A.H. 540=A.D. 1146. The second note tells us of the reading of the seventh part, again in the presence of Tâjaddîn al-Kindî, at the 'Azîzîyah Madrasah, Damascus, at two sittings, the last of which was held on Sunday, the 17th Muḥarram, A.H. 607=A.D. 1210.

No other copy of the work is known.

Written in old Arabian Nask͟h, with occasional vowel-points. Fol. 280 should follow fol. 273.

The date of the copy is not given; but it must certainly be earlier than the date of the first note, viz., A.H. 582=A.D. 1186.

Slightly worm-eaten and water-stained.

Foll. 66[a], 143[b], 144[a], 230[a], 254[b], and 273[b] contain seals of Ilyâs bin Muḥammad bin 'Alî al-'Arabî, a distinguished Qurân-reader of Damascus. According to Aḏ-Ḏahabî, Ṭabaqât al-Qurrâ', fol. 142[b], he died in A.H. 626=A.D. 1229.

No. 1212.

foll. 149; lines and size same as above.

The Same.

The tenth part of the work noticed above.

Beginning:—

قرأ نافع و حفص عن عاصم أُفٍّ لكما - خفض منون - ابن كثير و ابن عامر و الكسائي أُفِّ لكما - خفض غير منون - قال ابو علي من نوّن فقال أُفٍّ جعله نكرة مثل غاقٍ و صهٍ و نحو ذلك من الاصوات و هذا التنوين في الصوت دليل التنكير و من لم ينون جعله معرفة كانه في المعنى الصوت الذي يعرّف الخ *

Incomplete at the end. It breaks off abruptly thus:—

و زعم بعض البصريين في حذف هذه النون انها لغة لغطفان *

Uniform with the preceding, and written by the same hand. The seals of Ilyâs bin Muḥammad bin 'Alî al-'Arabî are found on foll. 1[b], 2[a], 83[a], and 148[b].

Slightly worm-eaten and water-stained.

The title-page bears the signature of Tâjaddîn Zaid bin Ḥasan al-Kindî, for some account of whom see No. 1211 above.

No. 1213.

foll. 202; lines 25; size $8\frac{1}{2}\times 6$; $8\times 4\frac{3}{4}$.

المحتسب في شرح الشواذ

AL-MUḤTASIB FÎ SHARḤ ASH-SHAWÂDD.

A rare copy of a work, treating of the disputed readings of the Qurân, based on the *Kitâb ash-Shawâdd* of Abû Bakr Aḥmad bin Mûsâ, better known as Ibn Mujâhid (*d.* A.H. 324=A.D. 936).

Author: Abu'l-Fatḥ 'Uṣmân bin Jinnî al-Mawsilî an-Naḥwî ابو الفتح عثمان بن جني الموصلي النحوي

Beginning:—

اللهم انا نحمدك اقصى مدى الحامدين و نعترف بآلائك كما اوجبت على المطيعين من عبادك المعترفين الخ *

The author, a grammarian and philologist of eminent talent, whose father was a Greek slave belonging to Sulaimân bin Fahd bin Aḥmad al-Azdî, was born at Mawṣil some time before A.H. 330=A.D. 941. He was an assiduous disciple of Abû 'Alî al-Fârisî (*d.* A.H. 377=A.D. 987), to whom he attached himself for a period of about forty years. After the death of Al-Fârisî, he succeeded him as the chief philologist in Bağdâd, and wrote, besides the present work, a large number of instructive books on the science of grammar, among which *Al-Khaṣâ'iṣ*, *Sirr aṣ-Ṣanâ'ah*, *Kitâb al-Lam'* and *Sharḥ Taṣrîf al-Mâzinî* are much admired. His works are remarkable for the way in which he has applied scientific principles to the study of grammar. His treatise on the principles of inflection has been translated into Latin, and was published by G. Hoberg, Leipzig, 1885. Our author also wrote a commentary on the Dîwân of Al-Mutanabbî (*d.* A.H. 354=A.D. 965), which work he studied under the personal direction of the author. This commentary was the first of its kind, and became the chief source for later commentaries. He died at Bağdâd on Friday, the 27th Ṣafar, A.H. 392=A.D. 1002. Ibn Abi'd-Dam (At-Ta'rîkh al-Islâmî, fol. 143[a]), however, places his death in A.H. 386=A.D. 996. For the author's life and a complete list of his works see Nâmah-i-Dânishwarân, vol. i, p. 171. See also Nuzhat al-Alibbâ', fol. 151[b]; Yâqût, vol. v, p. 15; Ibn Khallikân (De Slane's translation, vol. ii, p. 191); Dustûr al-I'lâm, fol. 33[a];

Mir'ât al-Janân, fol. 237b; Buġyat al-Wu'ât, fol. 257b; Tâj aṭ-Ṭabaqât, vol. iv, part ii, fol. 304a; and Brock., vol. i, p. 125.

In the preface, the author makes mention of the *Kitâb al-Ḥujjah* of Abû 'Alî al-Fârisî (No. 1211 above) and of the *Kitâb ash-Shawâdd* of Ibn al-Mujâhid. The former, he says, exceeded the limits necessary for dealing with the subject. On the latter he depends for both matter and method. He also mentions as his authorities the names of the following two masters of the subject, with *Isnâd* (i.e., the names of the intermediate teachers through whom their teaching was derived):—

1. Abû Ḥâtim Sahl bin Muḥammad bin 'Uṣmân as-Sajistânî (*d.* A.H. 250=A.D. 864).

2. Abû 'Alî Muḥammad bin Aḥmad al-Mustanîr Quṭrub (*d.* A.H. 206=A.D. 821).

The following, quoted from the preface, will give a fair idea of the subject-matter and of how it is dealt with in the present work:—

و انا باذن الله بادي بكتاب اذكر فيه احوال ما شذ عن السبعة و قائل
في معناه مما يريده الله عز اسمه و اياه استعين و هو كافيّ و نعم الوكيل اعلم
ان جميع ماشذ عن قراءة القراء السبعة و شهرتهم مغنية عن تسميتهم ضربان
ضرب شذ عن القراءة عاريا من الصنعة ليس فيه الا ما يتناوله الظاهر فما
هذه سبيله فلا وجه للتشاغل به و ذلك ان كتابنا هذا ليس موضوعا على
جمع كافة القرآت الشاذة عن قراءة السبعة و انما الغرض فيه ابانة ما لطفت
صنعته واغربت طريقته و ضرب ثان و هو هذا الذي نحن على سمته اعني
ما شذ عن السبعة و غمض عن ظاهر الصنعة و هو المعتمد المقول عليه
المولّى جهة الاشتغال به و نحن نورد ذلك على ما رويناه ثم على ما صح
عندنا من طريق رواية غيرنا له لا نألوا فيه وجهة ما تقتضيه حال مثله من
تأدية امانته و تحري الصحة في روايته و على اننا نُنَحّي فيه على كتاب
ابي بكر احمد بن موسى بن مجاهد رحمه الله تعالى الذي وضعه لذكر
الشواذ من القراءة اذ كان موسوما به مَحْنُوّ الارجاء عليه و اذ هو اثبت
في النفس من كثير من الشواذ المحكية عمن ليست له روايته ولا توفيقه
و لا هدايته فاما ما رويناه في ذلك فكتاب ابي حاتم سهل بن محمد بن

عثمان السجستاني .... و روينا ايضا في كتاب ابي علي محمد بن المستنير قطرب رحمة الله من هذه الشواذ صدرا كبيرا غير ان كتاب ابي حاتم اجمع من كتاب قطرب *

The work is arranged according to Sûrahs of the Qurân.

Ḥâj Khal., vol. v, p. 105, describes the present work as a commentary on the *Kitâb ash-Shawâdd* of Abû Bakr Aḥmad bin Mûsâ bin al-Mujâhid; but it is evidently an original work. The title given on fol. 1[a] is كتاب المحتسب في شرح الشواذ; and by the word شرح is understood an exposition, not a commentary. In Buġyat al-Wu'ât (*loc. cit.*), however, the work is entitled كتاب المحتسب في اعراب الشواذ.

Only two other copies of the work are known, one in the Library of Kuprîlîzâdah, No. 29, and the other in the Library of Râġib Pâshâ, No. 13.

Two short notes are given at the end, reproducing the author's autograph notes on his own copy. The first begins thus و مما وجد بخط موءلفه على ظهر الجلد من كتابة, and the second begins with the word و بخطه. This shows that the present MS. was transcribed from a copy, which had been in the author's hands.

Written in ordinary Arabian Naskh.

Dated the 18th Jumâdâ II, A.H. 1068=A.D. 1657.

Scribe: تاج الدين محمد الحنفي.

A flyleaf at the end contains a note, explaining the meaning of some Arabic idioms.

No. 1214.

foll. 670; lines 21; size $10\frac{1}{4} \times 6\frac{3}{4}$; 8×4.

جامع البيان فى القرآت السبع

JÂMI' AL-BAYÂN FI'L-QIRÂ'ÂT AS-SAB'.

A rare and comprehensive work on the various readings of the seven canonical Qurân-readers, by Abû 'Amr 'Uṣmân bin Sa'îd ad-Dânî al-Qurṭubi ابو عمرو عثمان بن سعيد الداني القرطبي.

Beginning:—

حدثني الفقيه المقرئ ابو داؤد قال حدثني شيخنا ابو عمرو عثمان بن سعيد بن عمرو الفقيه المقرئ اللغوي الاموي ....

قراءة مني عليه في منزله بمدينة دانية من كتابي و هو يمسك اصله في ربيع الآخر سنة اربعين و اربعمائة قلت له قلتم رضي الله عنكم الحمد لله بارئ الانام بحكمته و فاطر السموات و الارض بقدرته الاول بلا عديل و الآخر بلا مثيل الخ *

The author, a great Qârî of Spain, was born at Dâniyah in A.H. 371=A.D. 981. From A.H. 386=A.D. 996 he applied himself to his studies. In A.H. 397=A.D. 1006 he journeyed to the east, made the Hajj pilgrimage, and spent four months at Qairawân and a year in Cairo. On his return to Spain, in Du'l-Qa'dah, A.H. 399=A.D. 1008, he settled in his native town, where he died in Shawwâl, A.H. 444=A.D. 1053. He acquired much traditional learning from the lips of Ibn Ġalbûn (*d.* A.H. 389=A.D. 998) and other great masters. The number of works composed by him, as stated by Ad-Dahabî, Ṭabaqât al-Qurrâ', fol. 91ª, amounted to one hundred and twenty. Brock., vol. i, p. 407, enumerates nine compositions of his, all of them on the various readings and correct pronunciation of the Qurân. For his life see Mir'ât al-Janân, fol. 256ª; Dustûr al-I'lâm, fol. 47ᵇ; Dahabî's Ṭabaqât al-Qurrâ', fol. 91ª; Tadkirat al-Ḥuffâẓ, vol. iii, p. 16; Yâqût, vol. v, p. 35; Nafḥ aṭ-Ṭîb, vol. i, p. 386.

The work is divided into thirty *Bâb* as follows:—

I. Fol. 5ª. باب ذكر الخبر الوارد عن النبي صلى الله عليه و سلم بان القرآن انزل على سبعة احرف و بيان ما ينطوي عليه من المعاني و يشتمل عليه من الوجوه *

II. Fol. 17ª. باب ذكر الاخبار الواردة بالحض على اتباع الائمة من السلف في القراءة و التمسك بما اداه ائمة القراءة عنهم *

III. Fol. 21ª. باب ذكر اسماء ائمة القراءة و الناقلين عنهم و انسابهم وكناهم و مواطنهم و وفاتهم و نكت من مناقبهم و اخبارهم *

IV. Fol. 41ª. باب ذكر تسمية ائمة القراآت الذين نقلو عنهم القراءة و ادوها اليهم عن رسول الله صلى الله عليه و سلم *

V. Fol. 61b. باب ذكر الاسانيد التي نقلت الينا القراءة عن ائمة القراءة رواية وادت الينا الحروف عنهم تلاوة *

VI. Fol. 100b. باب ذكر مذاهبهم في التسمية و الفصل بها بين السورتين *

VII. Fol. 108a. باب ذكر قولهم في ضم ميم الجمع و في اسكانها

VIII. Fol. 114a. باب ذكر مذهب ابي عمرو في الادغام

IX. Fol. 128b. باب ذكر مذاهبهم في زيادة التمكين لحرف المد و اللين اذا التقين بالهمزات في المتصل و المنفصل *

X. Fol. 146b. باب ذكر مذاهبهم في الهمزتين المتلاصقتين في كلمة *

XI. Fol. 154b. باب ذكر مذاهبهم في الهمزتين المتلاصقتين في كلمتين *

XII. Fol. 165a. باب ذكر مذاهبهم في الهمزة المفردة *

XIII. Fol. 165b. باب ذكر بيان مذهب ورش عن نافع في تسهيل الهمزة الساكنة و المتحركة *

XIV. Fol. 170b. باب ذكر بيان مذهب الاعشى عن عاصم في تسهيل الهمزة *

XV. Fol. 172b. باب ذكر مذهب ابي عمرو في ترك الهمزة الساكنة دون المتحركة *

XVI. Fol. 174a. باب ذكر بيان مذهب هشام عن ابن عامر و حمزة في الوقف على الهمزة المتطرفة *

XVII. Fol. 180b. باب ذكر بيان مذهب حمزة في تسهيل الهمزة المتوسطة *

XVIII. Fol. 192b. باب ذكر مذهبهم في القاء حركة الهمزة على الساكن قبلها و في تحقيقها *

XIX. Fol. 195b. باب ذكر مذاهبهم في السكوت على الساكن الواقع قبل الهمزة و في وصله معا *

XX. Fol. 198b. باب ذكر مذاهبهم فى الاظهار و الادغام للحروف السواكن *

XXI. Fol. 214a. باب ذكر احوال النون الساكنة و التنوين و مذاهبهم في بيان الغنة و ادغامها *

XXII. Fol. 223a. باب ذكر مذاهبهم فى الفتح و الامالة

XXIII. Fol. 254a. باب ذكر مذاهبهم فى الوقف علي الممال فى الوصل *

XXIV. Fol. 260a. باب ذكر مذهب الكسائى والاعشى عن ابي بكر عن عاصم في امالة هاء التانيث، و ما قبلها عند الوقف *

XXV. Fol. 264b. باب ذكر مذهب ورش عن نافع في امالة الراء يسيرا و في اخلاص فتحها *

XXVI. Fol. 272b. باب ذكر اللامات و مذهب ورش وغيرة من الرواة عن ائمة القراءة في ترقيقهن و تغليظهن *

XXVII. Fol. 277a. باب ذكر مذاهبهم فى الوقف علي مرسوم الخط و بيان ما اختلفوا فيه من ذلك *

XXVIII. Fol. 291a. باب ذكر مذاهبهم فى الوقف علي الحركات اللآتي في اواخر الكلم و معنى الروم و الاشمام *

XXIX. Fol. 296b. باب ذكر الحروف المتفرقة و اختلافهم فيها *

XXX. Fol. 663a. باب ذكر التكبير في قراءة ابن كثير و ذكر الاخبار الواردة عن المكيين في ذلك *

For other copies see Cairo, vol. i, p. 94; and Nûr ‘Uṣmâniyah, No. 62. See also Ḥâj Khal., vol. ii, p. 507; and Brock, vol. i, p. 407.

Written in fair small Naskh, with the headings in red. Dated the 18th Sha‘bân, A.H. 1295=A.D. 1878.

Scribe: مصطفى ابراهيم خادم الاستاذ الخلوتي.

No. 1215.

foll. 153 ; lines 15 ; size $6\frac{3}{4} \times 5$; $5 \times 3\frac{1}{2}$.

(Two separate works bound together.)

foll. 1—44. I.

كتاب التهذيب
KITÂB AT-TAHḎÎB.

A work dealing with only those principles of Qirâ'at, which are peculiar to each of the seven great Qurân-readers.

By the same Ad-Dânî.

Beginning :—

قال ابو عمرو عثمان بن سعيد المقرئ رضي الله عنه الحمد لله الذي هدانا لدينه المرتضى و عرفنا بمحمد نبيه المصطفى الخ *

The plan and arrangement of the work is set forth in the preface thus :—

فان نيتي قويت في تصنيف ما تفرد به كل واحد من القراء السبعة رحمهم الله من الاظهار و الادغام و الهمز و تركه و نقل الحركة و الامالة و بين اللفظين و من فرش الحروف من اوله الى آخره حتى آتي على جميع ما تفرد به كل واحد منهم من ذلك و من غيره مما لم يوافقه عليه احد من القراء فاذكر اولا ما تفرد به كل واحد منهم في الروايتين المشهورتين عنه ثم اتبع ذلك ما تفرد به في هذه الرواية من جميع ما تقدم ذكره و الخص ذلك و اهذبه فادل على جليه و خفيه لكي يعم نفعه و تكثر فائدته ان شاء الله عز و جل *

Contents :—

Fol. 2ª. [باب] ذكر ما تفرد به نافع بن ابي نعيم في روايتيه من اول القرآن الى آخره *

Fol. 5ᵇ. باب ذكر ما تفرد به نافع في رواية قالون من اول القرآن الى آخره *

Fol. 6ª. باب ذكر ما تفرد به نافع من رواية ورش من اول القرآن الى آخره *

Fol. 43b. باب ذكر ما تفرد به الكسائى في رواية ابي عمرو الدوري من اول القرآن الى آخره *

Fol. 44b. باب ذكر ما تفرد به الكسائى في رواية ابى الحارث من اول القرآن الى آخره *

The only other copy of the work, so far as is known, is in the Ayâ Ṣûfiyah Library, No. 39.

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foll. 45–153. II.

كتاب التيسير فى القراآت السبع

KITÂB AT-TAISÎR FI'L-QIRÂ'ÂT AS-SAB'.

The well-known treatise on the various readings of the seven canonical Qurân-readers, by the same Ad-Dânî.

Beginning:—

قال ابو عمرو عثمان بن سعيد بن عثمان المقرىء الحافظ رضي الله عنه الحمد لله المتفرد بالدوام المتطول بالانعام خالق الخلق بقدرته و مدبر الامر بحكمته .... اما بعد فانكم سألتموني احسن الله ارشادكم ان اصنف لكم كتابا مختصرا في مذاهب القراء السبعة الخ *

We are told, in the preface, that the work was composed at the request of certain persons (probably, the author's pupils), its object being to supply a book which should be easy to study, and which should contain a brief and well-written exposition of the seven canonical readings of the Qurân. The author states that he proposes to give two versions of each reading.

The work begins with a chapter, containing short biographical notices of the chief Qurân-readers and their eminent followers.

For other copies see Berlin, Nos. 579—89; Br. Mus. Suppl., No. 84; Gotha, No. 350; India Office, No. 41; Ayâ Ṣûfiyah, No 35; Kûprîlîzâdah, No. 14; Cairo, vol. i, pp. 34, 40, 43; Bodleian, vol. ii, p. 87; Brill's Catalogue, 1886, No. 319; Râmpûr, p. 46; Âṣafîyah, p. 296; and Bûhâr, No. 1.

The work has been lithographed at Delhi, A.H. 1328.

The MS. was transcribed by Muḥammad bin 'Abdalmuhaimin for his own use.

Written in old Arabian Naskh, with some marginal notes. The headings are in red.

Dated A.H. 726=A.D. 1326.

The last folio contains four notes by a certain Mûsâ bin Muḥammad al-Qurashî, recording the dates of the birth of his daughter and of three sons. Another note on the same folio, dated Wednesday, the 6th Rabî' II, A.H. 785=A.D. 1383, records the date of the birth of one Sayyid 'Abdallâh bin Ma'mûn ad-Damanhûrî.

The MS. was presented to the library by Dr. Asdar 'Alî Khân of Patna in 1897.

No. 1216.

foll. 167; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the second work, included in No. 1215 above.

Beginning:—

الحمد لله خالق الخلق بقدرته و مدبر الامر بحكمته الخ *

Both on the title-page and in the colophon is given the name of Sulṭân al-Malik az-Ẓâhir Muḥammad Abû Sa'îd Jaqmaq (A.H. 842—857=A.D. 1438—1453), for whom the MS. was transcribed by Aḥmad bin Ḥusain bin 'Alî al-Mundirî at the Madrasah Al-Manṣûrîyah (founded by Sulṭân al-Malik al-Manṣûr Qalâ'ûn of Egypt; see Ḥusn al-Muḥâḍarah, fol. 189[a]). The colophon runs thus:—

كتب هذا التيسير المبارک لجمع الروايات السبعة برسم المقام الشريف
العالی السلطان الاعظم المالک الملک الظاهر محمد ابي سعيد جقمق
اعز الله انصاره بمحمد و آله من كتابة الفقير الى الله تعالى احمد بن
حسين بن علي المنذري الامام بالمدرسة المنصورية غفر الله له و لوالديه
و للمسلمين اجمعين في شهر صفر سنة خمس و اربعين و ثمان مائة *

Written in good, neat, and vocalised Naskh. The headings are mostly in gold, but in some cases in blue or red. The title-page is richly illuminated.

Dated A.H. 845=A.D. 1441.

No. 1217.

foll. 103 ; lines 15 : size $10\frac{3}{4} \times 7$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, with some marginal notes extracted from the *Taḥbîr at-Taisîr* of Al-Jazarî (No. 1220 below).

Beginning :—

قرأت علی ابي داؤد سليمان بن نجاح الاموي ...... الحمد لله المتفرد بالدوام و المتطول بالانعام الخ *

The MS., dated Damascus, the 9th Rajab, A.H. 864=A.D. 1460, was transcribed by Muḥammad bin Muḥammad bin 'Alî al-Ḥalabî al-Ḥanafî, probably identical with the commentator on Al-Kâshgarî's *Munyat al-Muṣallî* (see Paris, Nos. 1147—8), who died in A.H. 879=A.D. 1474.

In a note at the end of the work (fol. 99[a]), we are told that the present MS. was collated with the copy read in the presence of شماد [؟] بن الجراعي. The date of this note has been partly cut off in the binding; but it is probably the 7th Shawwâl, A.H. 865=A.D. 1461. The words و مد في حياته show that الجراعي was alive then. Another note, below the above, runs thus :—

بلغ مقابلة بحسب الطاقة و الامكان علی نسخة التحبير للعلامة ابن الجزري فصح بحمد الله و الحمد لله وحده بتاريخ ثاني عشري ربيع الآخر من شهور سنة احدی و ثلاثين و تسعمائة علی يد مالكه احمد بن احمد الطيبي المقرئ الشافعي *

According to this, the marginal notes in the present MS. were compared by Aḥmad bin Aḥmad aṭ-Ṭîbî (*d.* A.H. 979=A.D. 1571; see Brock., vol. ii, p. 320) with a copy of the *Taḥbîr at-Taisîr* of Al-Jazarî on the 22nd Rabî II, A.H. 931=A.D. 1525.

The last four foll. contain, among miscellaneous notes and extracts, a poem by Abu'l-Khair Shamsaddîn Muḥammad bin Muḥammad al-Jazarî (*d.* A.H. 833=A.D. 1429).

Beginning :—

سألتكم يا مقرئ الارض كلها حروفا اتت فی الذكر للسبعة الملا

This is followed by a short piece, containing altogether six verses, by Aṣ-Ṣarṣarî, evidently Abû Zakarîyâ Yaḥyâ bin Yûsuf al-Anṣârî aṣ-Ṣarṣarî (*d.* A.H. 656=A.D. 1258; see Mir'ât al-Janân, fol. 415ᵇ).

Beginning :—

اتاخذ بمعنى جآء بالقصر تاليا   كمثـــل اتاها امرنا فتـــدبرًا

Written in fair Naskh, with the headings in red. Dated A.H. 864=A.D. 1460.

The title-page contains notes by several former owners of the MS., two of which are of great importance, viz., one by Aḥmad bin Aḥmad bin Badr aṭ-Ṭîbî (*d.* A.H. 979=A.D. 1571), the author of the poem, entitled جواز تقليد الشافعي على مذهب الامام ابي حنيفه, and the other by 'Abdallaṭîf bin 'Abdal-Mun'im, commonly called Ibn al-Jâbî ash-Shâfi'î al-Muqrî, a scholar of some reputation, who held the post of Qâḍî at Damascus, and died on Saturday, the 2nd Sha'bân, A.H. 1026=A.D. 1617. See Khulâṣat al-Aṣar, vol. iii, p. 17.

No. 1218.

foll. 157; lines 13; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work.

Beginning :—

قرأت على ابي داؤد المقرئ سليمن بن نجاح الاموي ....

الحمد لله المتفرد بالدوام و المتطول بالانعام خالق الخلق بقدرته و مدبر لامر بحكمته الخ *

Foll. 25, 72—73, 80—88, 95—100, 141—151 and 155—157 have been added in a later hand. According to a Persian note at the end, they were supplied by 'Inâyatallâh bin Muḥammad Faḍlallâh al-'Uṣmânî al-Muḥammadî ash-Shâfi'î, in the grand mosque of Delhi, at the instance of Mîrzâ Saff-Shikan Khân.

Written in fair Naskh, within red and blue ruled borders; with an illuminated frontispiece.

Not dated; probably 16th century.

The title-page contains a seal bearing the name of the above-mentioned Mîrzâ Ṣaff-Shikan Khân, dated A. H. 1250=A.D. 1834.

No. 1219.

foll. 127; lines 16; size 8¼ × 5; 6¼ × 3.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red, within gold and black ruled borders.

Not dated; probably 17th century.

The last nine foll., which are written in a later hand, contain the following four tracts:—

I. A tract on the orthography of the Qurân, divided into 14 chapters, or *Faṣl*

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين .... و بعد فهذه رسالة تتعلق بالتجويد الخ *

II. A tract on the orthography of *Sûrat al-Fâtiḥah*, i.e., the first chapter of the Qurân.

Beginning:—

فائدة حسنة تجويد الفاتحة اذا اردت قراءة الفاتحة الخ *

III. A tract dealing with the places in the Qurân where *Waqf* (a full-stop) is not permissible.

Beginning:—

فهذه فائدة في معرفة الاوقاف التي يحرم الوقوف عليها الخ *

IV. A tract on the difference between النون الساكنة and التنوين

Beginning:—

النون الساكنة و التنوين لهما عند حروف الهجاء خمسة احكام الخ *

Two flyleaves, at the beginning, contain a key in tabular form, explaining the abbreviations used by Ash-Shâṭibî (*d.* A.H. 590=A.D. 1194) in his versified work, entitled المنظومة الشاطبية.

No. 1220.

foll. 64; lines 25; size $8\frac{1}{4} \times 6$; 6×4

تحبير التيسير

TAḤBÎR AT-TAISÎR.

A commentary on the preceding work, by Shamsaddîn Abû'l-Khair Muḥammad Ibn al-Jazarî شمس الدين ابو الخير محمد ابن الجزري (*d.* A.H. 833=A.D. 1429; see Lib. Cat., vol. xv. No. 1015, ii.)

Beginning:—

قال الشيخ الفاضل العلامة .... شمس الملة و الدين ابو الخير محمد بن محمد بن محمد بن الجزري الشافعي أيّد الله ظلال افادته على كافة المسلمين و كثر امثاله بين الخلائق اجمعين الحمد لله على تحبير التيسير و اشهد ان لا اله الا الله وحده لا شريک له الحکم العدل السميع البصير الخ *

The author tells us, in the preface, that the *Kitâb at-Taisîr* of Ad-Dânî and its versified version by Ash-Shâṭibî created a general belief that the seven readings of the Qurân, dealt with in these two works, are the only authentic and correct readings. This belief, the author says, he refuted in a previous work, entitled *Ṭayyibat an-Nashr* (see No. 1246 below), and established three other readings, other than the canonical, as equally authentic in their origin. In the present work he confines himself to a commentary on the *Kitâb at-Taisîr*, incorporating with it the three additional readings.

The preface is followed by a short biographical account of the author of *At-Taisîr*, to whom our author traces his *Isnâd* (chain of successive teachers).

For other copies see Berlin, No. 590; Cairo, vol. i, p. 92; Râmpûr, p. 46; and Nûr 'Uṣmânîyah, No. 60. See also Brock. vol. ii, p. 201; and Ḥâj. Khal., vol. ii, p. 488.

Written in small Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

No. 1221.

foll. 94; lines 5–14; size $10\frac{3}{4} \times 6\frac{1}{2}$; 6×4.

حرز الاماني و وجه التهاني
ḤIRZ AL-AMÂNÎ WA WAJH AT-TAHÂNÎ.

A versified version of Ad-Dânî's *Kitâb at-Taisir*, by Abû Muḥammad al-Qâsim bin Firruh bin Abi'l-Qâsim Khalaf bin Aḥmad ar-Ru'ainî ash-Shâṭibî ابومحمد القاسم بن فيرة بن ابى القاسم خلف بن احمد الرعيني الشاطبي.

Beginning :—

بدأت ببسم الله فى النظم اولا   تبارک رحمانا رحيما و موئلا

The author, who belonged by race to Dû Ru'ain (a tribe of Yemen), was born at Shâṭibah (a large city in the east of Spain) towards the end of A.H. 538=A.D. 1144. He was a great master of the Qurân and tradition, and stood unrivalled in grammar and philology. For some time he held the post of Khaṭîb in his native town. In A.H. 572=A.D. 1176 he came to Cairo, where he was appointed a professor in the Madrasah Al-Fâḍilîyah. He settled there permanently, and died on Sunday, the 28th Jumâdâ II, A.H. 590 =A.D. 1194. See Ibn Khallikân (De Slane's translation, vol. ii, p. 499); Ḥusn al-Muḥâḍarah, fol. 148[b]; Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 131[b]; Dustûr al-I'lâm, fol. 71[a]; Mir'ât al-Janân, fol. 365[a]; Buġyat al-Wu'ât, fol. 305[b]; Tâj aṭ-Ṭabaqât, vol. vi, part ii, fol. 259[a]; Nakt al-Himyân, fol. 69[a]; Yâqût, vol. vi, p. 184; and Brock., vol. i, p. 409.

The poem, which is generally known as *Ash-Shâṭibiyah*, consists of 1173 verses, and is the main authority on which the subsequent Qurân-readers rely. The author is reported to have said "No one will read this poem of mine without Almighty God's permitting him to derive profit from it; for I composed it purely and simply with the view of serving Him".

For other copies, see Br. Mus. Suppl., No. 87; Berlin, No. 594; India Office, No. 43; München, No. 101; Gotha, No. 551; Paris, No. 609; Brill, No. 321; Cairo, vol. i, p. 35; Waliaddin, No. 31; Ayâ Ṣûfiyah, No. 37; Ḥamîdîyah, No. 20; Nûr 'Usmânîyah, No. 87; Râmpûr, p. 47; Âṣafîyah, p. 296. For commentaries, see Brock., vol. i, p. 409; and Ḥâj. Khal., vol.iii, p. 43.

The poem was lithographed in Cairo, A.H. 1308.

Written in fair Nasta'lîq, with interlinear and marginal notes.

Dated Wednesday, the 9th Du'l-Ḥijjah, A.H. 1115=A.D. 1704.

Scribe: محمد الشبلي شفيعي.

The title-page contains the seals and signatures of former owners of the MS.

No. 1222.

foll. 35; lines 19; size 7×4¾; 5×3.

The Same.

Another copy of the preceding poem, with the following title:—

هذه القصيدة الملقبة بحرز الاماني و وجه التهاني نظم الشيخ الامام المقرئ ابى القاسم ابن فيره بن خلف بن احمد الرعيني الشاطبي رضي الله عنه *

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders.

Dated Monday, the 20th Sha'bân, A.H. 1133=A.D. 1721.

No. 1223.

foll. 96; lines 13; size 6½×4; 5×2¾.

The Same.

Another copy of the same poem, with the following title:—

هذا متن الشاطبية فى القرآت السبع تاليف الامام العالم العلامة الشيخ الشاطبي غفر الله له ولوالديه *

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. Slightly water-stained.

Dated A.H. 1176=A.D. 1763.

No. 1224.

foll. 139; lines 18; size 10×6; 8×4½.

شرح الشاطبيه

SHARḤ ASH-SHÂṬIBÎYAH.

A commentary on the preceding poem, by 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad bin 'Abdaṣṣamad al-Hamdânî as-Sakhâwî علم الدين ابو الحسن علي بن محمد بن عبد الصمد الهمداني السخاوي.

Beginning:—

احمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبيين و المرسلين و على آله و صحبه اجمعين - قال الشيخ الفقيه الامام المقرئ الحافظ ابو القاسم الشاطبي رحمه الله الخ *

The author, As-Sakhâwî, was born at Sakhâ (a village in Egypt) in A.H. 558=A.D. 1163. He studied at Cairo under Abû Muḥammad Qâsim ash-Shâṭibî (d. A.H. 590=A.D. 1194), and acquired under his tuition a sound knowledge of the various readings of the Qurân, grammar and philology. After completing his education at Alexandria, he proceeded to Damascus, where he was held in great esteem for his profound learning and courtesy. He wrote, besides the present work and those mentioned in Brock., vol. i, p. 410, a commentary on *Al-Mufaṣṣal* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143) and a commentary on the Qurân up to Sûrah الكهف. He died at Damascus on the 12th Jumâda II, A.H. 643=A.D. 1245. See Dahabî's Ṭabaqât al-Qurrâ', fol. 148b; Ibn Khallikân (De Slane's translation, vol. ii, p. 281); Mir'ât al-Janân, fol. 405a; Ṭabaqât by Ibn al-Mulaqqin, 57a; Ṭabaqât by Al-Isnawî, fol. 127b; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 81b; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 244b; Dustûr al-I'lâm, fol. 62b; Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 175b; Bugyat al-Wu'ât, fol. 284a; Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 70b; and Brock., vol. i, p. 410.

The present commentary only explains the verbal difficulties of the poem of Ash-Shâṭibî. In Ḥâj. Khal., vol. iii, p. 44, it is entitled الفتح الوسيط في شرح القصيد; but the title-page of the present MS. reads: كتاب النكت المفيدة في شرح القصيدة.

For other copies see Paris, No. 611; München, No. 102; Cairo, vol. i, p. 104; Nûr 'Uṣmânîyah, No. 74; and Âṣafîyah, p. 300.

The present copy contains the following two appendices:—

I. عمدة المفيد و عدة المجيد, a poem of sixty verses on the correct pronunciation of the Qurân, by the same As-Sakhâwî, fol. 137b.

Beginning:—

يا من يريد تلاوة القرآن و يرود شاو ائمة الاتقان

For other copies see Berlin, No. 497; and Alger, No. 561, vi. See also Ḥâj. Khal., vol. iv, p. 266.

II. A poem of twenty-two verses, by Abu'l-Ḥasan 'Alî bin Muḥammad al-Khazrajî (see Berlin, No. 3432), fol. 139a.

Beginning:—

يا سائلي عن كتاب الله مجتهدا و عن ترتب مايتلى من المضر

In this poem, the order of the revelation of Sûrahs of the Qurân is set forth.

The MS. was transcribed by 'Abdalqâdir bin 'Abdannûr bin Aḥmad bin 'Umar al-Yazîdî for a certain Shamsaddîn 'Alî bin Ibrâhîm al-Bajalî.

Written in Arabian Naskh, with occasional vowel-points. Slightly worm-eaten and water-stained. Dated Tuesday, the 17th Rabî' I, A.H. 929=A.D. 1523.

The correct order of the folios should be: 1—51, 57, 55—56, 53—54, 52, 58—99, 106—109, 104—105, 100—103 and 110—139.

No. 1225.

foll. 224; lines 21; size 8×5¼; 6¼×3¾

كنز المعاني في شرح حرز الاماني

KANZ AL-MA'ÂNÎ FÎ SHARḤ ḤIRZ AL-AMÂNÎ.

A commentary on the same poem of Ash-Shâṭibî, by Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin Aḥmad bin al-Ḥusain al-Mawṣilî, better known as Shu'lah al-Ḥanbalî شمس الدين ابو عبد الله محمد بن احمد بن احمد بن الحسين الموصلي المعروف بشعلة الحنبلي.

Beginning:—

الحمد لله الذي انزل القرآن على سبعة احرف كلها شاف واف .... بعد فلما ترتبت مزية العلوم على مزية المعلوم عرائسها النفائس لا تغلي مهورها الخ *

The author was born at Mawṣil in A.H. 623=A.D. 1226. He studied under Abu'l-Ḥasan 'Alî bin 'Abdal'azîz al-Anmâṭî al-Irbilî (who was born in A.H. 610=A.D. 1213, and was alive up to A.H. 676=A.D. 1278; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 168ᵇ). Our author soon acquired a great knowledge of the various readings of the Qurân, grammar and law. He wrote several works, and died at Mawṣil on the 25th Ṣafar, A.H. 656=A.D. 1258, or, according to another version, in Bagdâd, A.H. 650=A.D. 1252. For further particulars of his life and works see Ṭabaqât al-Ḥanâbilah by Ibn Rajab al-Ḥanbalî, vol. ii, fol. 76ᵃ; Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 160ᵃ; Dustûr al-I'lâm, fol. 73ᵃ; Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 221ᵃ; and Mir'ât al-Janân, fol. 415ᵃ.

In the present commentary, the comments on each verse are divided into three parts. In the first, to which the letter ب is prefixed, lexicographical difficulties are solved; in the second, which is separated from the first by the letter ح, grammatical difficulties are explained; and in the third, distinguished by the letter ص, the meaning of the verse is explained. The letters ب, ح and ص are written in red ink.

For other copies see Berlin, No. 604; Cairo, vol. i, p. 104; Ayâ Ṣûfiyah, No. 46; Râmpûr, p. 53; and Âṣafîyah, p. 302. See also Ḥâj. Khal., vol. iii, p. 44.

The work was printed in A.H. 1288.

Written in small and fair Naskh, with quotations from the text in large characters.

Dated the 27th Muḥarram, A.H. 1046=A.D. 1636.

Scribe: محمود بن الحاجي مصطفى الادرنوي.

No. 1226.

foll. 346; lines 15–16; size 9 × 5¼; 6¼ × 3¼.

The Same.

Another copy of the same work, beginning as the above.

Written in different hands, both Naskh and Nasta'lîq. Seriously worm-eaten.

Not dated; probably 18th century.

No. 1227.

foll. 232; lines 24; size 11 x 6; 7¾ x 4.

اللآلي الفريدة في شرح القصيدة

AL-LA'ÂLÎ AL-FARÎDAH FÎ SHARḤ AL-QAṢÎDAH

A commentary on the same poem of Ash-Shâṭibî, by Jamâladdîn Abû 'Abdallâh Muḥammad bin al-Ḥasan bin Muḥammad bin Yûsuf al-Fâsî al-Maġribî al-Ḥanafî al-Muqrî جمال الدين ابو عبد الله محمد بن الحسن بن محمد بن يوسف الفاسي المغربي الحنفي المقرى.

Complete in two separate volumes.

Vol. I.

Beginning:—

يقول العبد الفقير الى رحمة ربه المستغفر من ذنبه محمد بن حسن المقرى عفى الله عنه الحمد لله الذي انزل على عبده الكتاب و وعد من تلاه فوعد به جزيل الثواب .... اما بعد فان جماعة من القراء المشتغلين بقصيدة الشيخ الامام ابى القاسم الشاطبي رحمه الله سألوني ان اشرحها لهم شرحا يعينهم على فهمها و يوقفهم على علمها فوقفت عن ذلك زمانا لاختلاف اغراضهم فى التكثير و التقليل اذ الجمع بينهما في شرح واحد مستحيل ثم استخرت الله تعالى في جمع شرح وسط لا اميل فيه الى الاكثار ولا اخل فيه بالمقصود لقصد الاختصار فجمعته على ما رأيت من الترتيب و آثرت من التخليص و التقريب و سميته باللآلي الفريدة في شرح القصيدة الخ *

The author, who belonged to the Ḥanafî school, was born at Fâs some time after A.H. 580=A.D. 1185. At an early age, he came to Ḥalab, where he was educated under several eminent scholars. He also studied in Cairo under two distinguished disciples of Ash-Shâṭibî, viz., Abû Mûsâ 'Isâ bin Yûsuf bin Ismâ'îl al-Maqdisî and 'Abdarraḥmân bin Sa'îd ash-Shâfi'î. Our author was the foremost Qurân-reader of Ḥalab in his time. He died at Ḥalab in A.H. 656=A.D. 1258. See Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 158b; Al-Jawâ-

bir al-Muḍîyah, vol. ii, fol. 9[b]; Dustûr al-I'lâm, fol. 102[b]; Mir'ât al-Janân, fol. 415[a]; and Tâj aṭ-Ṭabaqât vol. vii, part i, fol. 234[a].

For other copies see Ayâ Ṣûfîyah, No. 49; Nûr 'Uṣmânîyah, No. 75; and Âṣafîyah, p. 300. See also Ḥaj. Khal., vol. iii, p. 44. There it is stated that the work was completed in A.H. 672=A.D. 1274, but this is obviously wrong.

Written in small and fair Naskh. Slightly worm-eaten. It appears, from the original pagination of the MS., that foll. 65 and 72, which should come in their proper order, have been wrongly placed in binding after foll. 71 and 64, respectively.

Dated A.H. 1226=A.D. 1811.

Scribe: ملا عبد الصمد.

No. 1228.

foll. 194; lines 23; size 11×7¾; 9×6.

The Same.

Vol. II.

A very old copy of the second volume of the same work, beginning with the heading: سورة آل عمران

Written in fair Arabian Naskh.

Dated the 17th Sha'bân, A.H. 669=A.D. 1271.

Scribe: علي بن الحسن بن علي الطفونجي.

The last page contains the following note by a certain Muhammad bin ash-Shaikh Riḍwân about his purchase of the MS.:—

دخل في ملك الفقير الى ربه الغني محمد بن الشيخ رضوان

الحافظ المصري الشافعي في محلة الميدان الوسطاني في زقاق البصل

حرر في غرة رجب سنة ١٢٨١ *

No. 1229.

foll. 193; lines 21; size 10×6; 6¾×4½.

ابراز المعاني من حرز الاماني
IBRÂZ AL-MA'ÂNÎ MIN ḤIRZ AL-AMÂNÎ.

A remarkable and very old copy of the first half of a commentary on the same poem of Ash-Shâṭibî, by Shihâbaddîn Abu'l-Qâsim 'Abdarraḥmân bin Ismâ'il bin Ibrâhîm, better known as Abû Shâmah شهاب الدين ابو القاسم عبدالرحمن بن اسمعيل بن ابراهيم المعروف بابي شامة (*d.* A.H. 665=A.D. 1268; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي اسبغ علينا نعمه و افاض لدينا منته و انزل الينا كتابه الذي فصل آياته فاحكمه و اتقنه و جعلنا من حملته و خدام شرعه الذي علمنا فروضه و سننه و خصنا بارسال اكرم الخلق محمد بن عبد الله خاتم انبيائه و سيد اصفيائه الخ *

The author states, in the preface, that Ash-Shâṭibî, the author of the original poem, encouraged him in a dream to write the present commentary. He began the work in a very diffuse style; but after writing up to باب الهمزتين, he discovered that the method adopted was a mistaken one, and consequently he abridged the portion already composed, and finished the work in a much more compendious style than that originally contemplated.

The MS. ends with the chapter: باب مذاهبهم فى الزوائد اى فى اليا آت الزوائد, the last line of the poem commented upon being:—

سامضى على شرطي و بالله اكتفي
و ماخاب ذوجد اذا هو حسبه

For other copies see Berlin, Nos. 606–7; Br. Mus., No. 1558; Nûr 'Uşmânîyah, No. 73; Ayâ Ṣûfiyah, No. 48; Waliaddîn, No. 16; Râmpûr, p. 44; and Âṣafîyah, p. 300. See also Ḥâj. Khal., vol. iii, p. 44.

Written in small closely written and cursive Persian Naskh, with quotations from the text in red.

Dated the 23rd Rabî' II, A.H. 778=A.D. 1376.

Scribe: محمد بن علي بن حسين بن مردانشاه المعروف ببهرامي الهروي .

Two flyleaves, at the beginning, contain, besides miscellaneous notes and extracts, an anonymous poem on the various readings of the seven canonical Qurân-readers, beginning as follows:—

الا قد حمـــدت الله فى القول اولا

الهـــا عليمـــا قـــادرا متفضـــلا

The title-page contains a note by 'Umar bin Shamsaddîn Aḥmad al-Qastamûnî, stating that the MS. was purchased by him, at Brussa for 65 Dirhams.

No. 1230.

foll. 260; lines 23; size $8\frac{1}{2} \times 6$; 6×4.

كنز المعاني

KANZ AL-MA'ÂNÎ.

A well-known commentary on the same poem of Ash-Shâṭibî, by Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي (d. A.H. 732=A.D. 1332), for some account of whom see Lib. Cat., vol. xii, No. 706.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله مبدئ الامم و منشئ الرمم الذي علّم بالقلم علم الانسان مالم يعلم الخ •

The introduction consists of two sections, as follows:—

I. The origin of the various readings of the Qurân and the Prophet's directions regarding them.

II. A short biographical sketch of Ash-Shâṭibî, the author of the text.

The comments on each verse consist of three *Anwâ'* (parts), as follows:—

(i) الاول فی اللغة و الاعراب و البیان

(ii) الثاني في شرح معاني الكلام

(iii) الثالث في توجيه و القرآت

The volume ends with the chapter: باب مذاهبهم فی الزوائد ای باب حکم اختلافهم فی الیآت الزوائد.

According to Ḥâj. Khal., vol. iii, p 43, the work was completed in the month of Sha'bân, A.H. 691=A.D. 1292.

For other copies see Berlin, No. 611; Gotha, No. 554; München, No. 103; Alger, No. 371; Cairo, vol. i, p. 100; Ayâ Ṣûfiyah, No. 47; Walîaddîn, Nos. 17—20; Nûr 'Uṣmânîyah, Nos. 70-72; and Râmpûr, p. 50.

Written in a pointed Naskh, with occasional marginal notes.

Dated the 18th Rabî' I, A.H. 1008=A.D. 1599.

Scribe: ابراهيم بن علي.

No. 1231.

foll. 335; lines 25; size 12 × 6¾; 8½ × 4.

The Same.

Vol. II.

The second volume of the same work, beginning with باب فرش الحروف.

The volume ends with a *Faṣl*, containing short biographical notices of those Qurân-readers, whose names occur incidentally in the present work.

The colophon runs thus:—

تم الکتاب المبارک بحمد الله و عونه و حسن توفیقه بتاریخ تاسع شهر محرم الحرام من شهور سنة ۲۹ جلوس مبارک مطابق سنة الف و تسعین و سبع و ذلک علی ید افقر عباد الله تعالی و احوجهم الی عفوه و مغفرته ابو البرکات بن شیخ ابي محمد زاهدي *

Written in fair Naskh, with quotations from the text in red.

Dated the 9th Muḥarram, A.H. 1097=A.D. 1685.

Scribe: ابو البركات بن شيخ ابي محمد زاهدي.

The title-page contains two seals bearing the inscription افضل عباد الله محمد, dated A.H. 1135=A.D. 1722.

No. 1232.

foll. 236; lines 23; size 12½×7½; 8½×4.

The Same.

Vol. I.

Another copy of the first volume of the same work, beginning like the first volume of the above copy and ending with the following colophon:—

تم الجزء الاول من كتاب كنز المعاني في شرح حرز الاماني و وجه التهاني *

The colophon is followed by a note, in the same hand as the text, discussing certain rules about the letter ء (*Hamzah*).

Written in small Naskh, with quotations from the text in red.

Dated the 50th year (i.e., A.H. 1118=A.D. 1707) of the reign of 'Âlamgîr (A.H. 1069–1118=A.D. 1659–1707).

The title-page contains a seal bearing the inscription افضل عباد الله محمد, dated A.H. 1135=A.D. A.D. 1722.

No. 1233.

foll. 235; lines 21; size 8¼×5⅓; 5½×4.

سراج القاري

SIRÂJ AL-QÂRÎ.

A commentary on the same poem of Ash-Shâṭibî, by Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad, known as Ibn al-Qâṣiḥ al-'Udrî al-Bağdâdî ابو البقاء علي بن عثمان بن محمد بن احمد المعروف بابن القاصح العذري البغدادي.

The full title of the work, as given in the preface, is as follows:— سراج القاري المبتدي و تذكرة المقرئ المنتهي.

Beginning :—

قال مؤلفه الشيخ الامام .... الحمد لله الذي علم القرآن

وزين الانسان بنطق اللسان الخ *

The author, Ibn Al-Qâṣiḥ, was born on the 3rd Rajab, A.H. 716=A.D. 1316. He studied under Ismâ'îl bin Yûsuf al-Kaffatî (*d.* A.H. 764=A.D. 1362; see Ad-Durar al-Kâminah, vol. i, fol. 117[b]), and acquired a great knowledge of the various readings of the Qurân and of grammar. He was appointed a teacher of Qurân-reading in the Madrasah, attached to the grand mosque of Mâridîn (a town in Mesopotamia). He wrote several works, and died in Ḏu'l-Ḥijjah, A.H. 801=A.D. 1399. See Al-Qabas al-Ḥâwî, vol. i, fol. 145[a]; Dustûr al-I'lâm, fol. 112[a]; Ḥusn al-Muḥâḍarah, fol. 127[b]; and Brock., vol, ii, p. 165.

The author tells us, in the preface, that, though numerous commentaries on the poem of Ash-Shâṭibî had been written, they were either over-concise, or more diffuse in treatment than the present work. He tells us further that he derived his material from other commentaries on the same poem, viz., by As-Sakhâwî (No. 1224 above); by Al-Fâsî (No. 1227 above); by Abû Shâmah (No. 1229 above); and by Al-Ja'barî (No. 1230 above). The preface is followed by a short biographical account of Ash-Shâṭibî, the author of the text.

The work was completed, as stated by the author in the colophon, on Thursday, the 18th Sha'bân, A.H. 759=A.D. 1358.

For other copies see Berlin, No. 609; Paris, No. 612; Alger, No. 372; Cairo, vol. i, p. 99; Walîaddîn, No. 25; Nûr 'Uṣmânîyah, No. 68; Râmpûr, p. 50; and Âṣafîyah, p. 300.

The work has been twice printed in Cairo, viz., in A.H. 1293 and 1304.

Written in Arabian Naskh, with quotations from the text in red.

Dated the 8th Ḏu'l-Qa'dah, A.H. 1050=A.D. 1641.

No. 1234.

foll. 390; lines 19; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the same work, beginning as the above.
Written in fair Naskh, within double red-ruled borders.
Not dated; probably 19th century.
Scribe: عبد الوهاب بن محمد سالم.

No. 1235.

foll. 85; lines 15; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

كتاب العنوان فى القرآات السبع

KITÂB AL-‘UNWÂN FI’L-QIRÂ’ÂT AS-SAB‘.

A very old and remarkable copy of a work, treating of the various readings of the seven canonical Qurân-readers.

Author: Abu’ṭ-Ṭâhir Ismâ‘îl bin Khalaf bin Sa‘îd bin ‘Imrân al-Anṣârî aṣ-Ṣaqalî as-Saraqusṭî al-Miṣrî ابو الطاهر اسمعيل بن خلف بن سعيد بن عمران الانصاري الصقلى السرقسطى المصرى. He was a native of Saraqusṭah (Saragossa), a city in the east of Spain. He was an eminent grammarian and a great master of the sciences connected with the Qurân. He kept alive his zeal for study and for the communication of its results to the public till his death. Besides the present work, he abridged the *Kitâb al-Ḥujjah* of ‘Abû ‘Alî al-Fârisî (No. 1211 above) and *Al-Burhân fi Tafsîr ‘Ulûm al-Qurân* of ‘Alî bin Ibrâhîm al-Ḥawfî (*d.* A.H. 430=A.D. 1038). He died in Egypt on Sunday, the 1st Muḥarram, A.H. 455=A.D. 1063. See Ibn Khallikân (De Slane's translation, vol. i, p. 218); Ḥusn al-Muḥâḍarah, fol. 123[b]; Bugyat al-Wu‘ât, fol. 153[b]; Dustûr al-I‘lâm, fol. 63[a]; Ṭabaqât al-Qurrâ’ by Aḏ-Ḏahabi, fol. 95[b]; and Brock., vol. i, p. 407.

Beginning:—

قال الشيخ ابو طاهر اسمعيل بن خلف المقرى النحوي رضي الله
عنه الحمد لله الذي انشانا بقدرته وهدانا للاسلام و فطرته ....

اما بعد فاني ذاكر في هذا الكتاب ان شاء الله ما اختلف فيه القراء السبعة المشهورون من ائمة الامصار الخ •

We are told, in the preface, that the author had previously written a larger work on the various readings of the seven canonical Qurân-readers, entitled *Al-Iktifâ'*, which he subsequently abridged to suit beginners in the present concise work. No copy of his larger work seems to be extant; but it has been noticed by Ḥâj. Khal., vol. i, p. 388.

For other copies see Berlin, Nos. 591-2; and Ayâ Ṣûfiyah, No. 58. See also Ḥâj. Khal., vol. iv, pp. 274-5.

The present MS. was transcribed by 'Abdalqawî bin 'Abdallâh bin Ibrâhîm bin Muḥammad al-Anmâṭî as-Sa'dî, a great Qurân-reader of Egypt, who died in the month of Shawwâl, A.H. 646=A.D. 1248. See Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 152[a].

Written in fair Naskh, with occasional vowel points. Dated A.H. 632=A.D. 1234.

On fol. 86[a] the scribe, 'Abdalqawî al-Anmâṭî, grants a certificate to his pupil, Shamsaddîn Abû 'Amr 'Uṣmân bin 'Alî bin Yaḥyâ al-Khashshâb, who read the MS. with him from beginning to end in the month of Rajab, A.H. 634=A.D. 1237. A similar certificate, dated A.H. 635=A.D. 1238, in the margin of fol. 85[b] runs thus:—

قرأ عليّ هذا الكتاب من اوله الى آخره و تلا عليّ بما فيه من الروايات الطرق صاحبه الشيخ الفقيه العالم المقرئ الضابط الاديب محمد الاصحاب شمس الدين ابو عمرو عثمان بن الشيخ زكي الدين ابي الحسن علي بن يحيى المعروف بالخشاب عصمه الله من الزلل و وفقه لصالح العمل و اجزت له ان يقرئ به لمن شاء و احب في ايّ مصر حلّ من امصار المسلمين فهو اهل لذلك و مستحق له كتب ذلك بخط يده الفقير الى رحمة ربه المعترف بذنبه عبد القوي بن عبد الله بن ابراهيم بن محمد الانماطي في العشر الاوسط من شهر ربيع الآخر من سنة خمس و ثلثين و ستمائة •

Fol. 86[b] contains a note by 'Uṣmân bin 'Alî bin Yaḥyâ, better known as Ibn bint Sa'd, dated A.H. 652=A.D. 1254, stating that the

MS. was read by Shihâbaddin Sha'bân bin Râfi' bin 'Ulaim al-Wâsiṭî in the presence of Kamâladdîn Abu'l-Ḥasan 'Alî bin Shujâ' bin Sâlim al-Hâshimî al-Qurashî al-'Abbâsî (*d.* A.H 661=A.D. 1263; see Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 156[a]). The writer of this note, Ibn bint Sa'd, was born at Dâriyâ in A.H. 629=A.D. 1232; and he died in Cairo, A.H. 719=A.D. 1319. See Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 188[b]; and Ad-Durar al-Kâminah, vol. i, fol. 316[a]

Another note by the same Ibn bint Sa'd is found on the title page.

No. 1236.

foll. 113; lines 21; size $7\frac{3}{4} \times 6$; $6 \times 4\frac{1}{2}$.

المستنير فى القرآت العشره

AL-MUSTANÎR FI'L-QIRÂ'ÂT AL-'ASHARAH.

A treatise on the ten readings of the Qurân, by Abû Ṭâhir Aḥmad bin 'Alî bin 'Ubaidallâh bin 'Umar bin Siwâr al-Bagdâdî al-Muqrî ad-Darîr ابو طاهر احمد بن علي بن عبيد الله بن عمر بن سوار البغدادي المقرئ الضرير

Beginning:—

الحمد لله ولي الانعام و بارى الاجسام الخ *

The author, whom Ad-Dahabî describes, on the authority of As-Sam'ânî, as a skilled Qurân-reader and a traditionist of eminent talent, was born at Bagdâd in A.H. 412=A.D. 1021. He studied under 'Utbah bin 'Abdalmalik al-'Usmânî (*d.* A.H. 446=A.D. 1054), Abû Bakr Muḥammad bin 'Alî al-Khayyâṭ (*d.* A.H. 467=A.D. 1074), Ḥasan bin 'Abdallâh al-'Aṭṭâr (*d.* A.H. 447=A.D. 1055) and several other distinguished scholars. He lived a saintly life, and used to deliver lectures on the Qurân and Ḥadîs. He died at his native city in Sha'bân, A.H. 496=A.D. 1103. See Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 101[b], and Mir'ât al-Janân, fol. 282[b].

The contents of the work, and its method of treatment, have been set forth on fol. 3[a] thus:—

و قد صنف اشياخنا رضي الله عنهم كتبا في اختلاف العشرة فى
الحروف عارية من الآثار و السنن مما تدعو الحاجة اليها و ما روي من ذلك

عن النبي صلى الله عليه و سلم و الصحابة و التابعين فاحببت ان اجمع كتابا اذكر فيه ما قرأت به على شيوخي الذين ادركتهم من القرآت تلاوة دون ما سمعت و اذكر فيه بعده من السنن و الآثار و فضائل القرآن و ماجاء في ذلك و الحث على حفظ القرآن و الاقراء و تعليم العربية التي يتوصل بها الى البحث على المعاني الدقيقة و كل حرف قرأ به احد الائمة العشرة على ما اداه الى خلفنا سلفهم المتصلة اسانيد قراءتهم برسول الله صلى الله عليه و سلم ٭

The work is mentioned by Ḥaj. Khal., vol. v, p. 526, where he quotes an extract from the preface, and states that the work consists of 156 *Riwâyât* (traditions).

The work has been used as an authority, particularly for the three additional readings of the Qurân, by several later writers, such as Ṣadaqah bin Salâm bin Ḥusain al-Masharânî (see Br. Mus. Suppl., No. 90), Muḥammad bin Khalîl al-Qubâqibî, the author of *Îḍâḥ ar-Rumûz* (No. 1250 below), and others.

Another copy of the work is noticed in Nûr 'Uṣmânîyah, No. 91.

Written in fair Naskh, with the headings in red.

Not dated; probably 15th century.

No. 1237.

foll. 39; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

نزهة البررة في مذاهب القراء العشرة

NUZHAT AL-BARARAH FÎ MADÂHIB AL-QURRÂ' AL-'ASHARAH.

An old and remarkable copy of a versified work, treating of the various readings of the ten celebrated Qurân-readers, arranged according to the Sûrahs of the Qurân.

Author: Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي (*d.* A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

The MS., which is slightly defective at the beginning, opens thus:—

لقد فاز والداه بالتاج زلفة
و قيل له اقرأ وارق و احتك في الذرا

According to the colophon, the present valuable copy, dated the Madrasah Nûrîyah, Ba'labakk, A.H. 726=A.D. 1326, was transcribed during the life-time of the author by his pupil, Aḥmad bin Ibrâhîm al-Ba'lî, an eminent scholar and poet, who was born in A.H. 710=A.D. 1310, and died in the month of Ramaḍân, A.H. 747=A.D. 1347. See Ad-Durar al-Kâminah, vol. i, fol. 25[b].

The colophon reads thus:—

كتبها لنفسه احمد بن ابراهيم بن صالر [sic] بمدينة بعلبك المحروسة بالمدرسة النورية اثاب الله تعالى واقفها و وافق الفراغ منها في يوم الثلثاء الثالث من المحرم سنة ست و عشرين و سبعمائة *

The title-page contains a poem by the same Al-Ja'barî, in praise of the present work, beginning as follows:—

و دونك نزهة لطفت و راقت
معانيها بلفظ عسجدي
حديقة ناظر داعت عبيرا
فاغنتنا عن المسك الذكي

No other copy of the work is known.

Written in fair Naskh, with occasional vowel points and marginal notes. Slightly water-stained.

No. 1238.

foll. 14; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة الخل الناصح في حل المشكل الواضح

RISÂLAT AL-KHILL AN-NÂṢIḤ FÎ ḤALL AL-MUSHKIL AL-WÂḌIḤ.

A treatise in refutation of those Qurân-readers, who think that all readings of the Qurân, not sanctioned by any of the seven canonical Qurân-readers, are apocryphal and valueless.

By the same Al-Ja'barî.

Beginning:—

الحمد لله الذي انزل القرآن عربيا غير ذي عوج الخ *

The occasion of the present composition is set forth in the preface thus:—

فهذه رسالة الى بعض الاخوان من اهل القرآن رافعة لهذه الواقعة الشنيعة و البدعة الفظيعة مبينة لما صحف مقومة لما حرف وهو ان قوما من القرآء و غيرهم ركبوا نكباء و خبطوا عشواء فحصروا الاحرف السبعة الواردة فى الحديث في قرآت هؤلاء الائمة السبعة ...... و سموا ما عداها شاذا تمسكا بسبعة الامام ابي بكر بن مجاهد رحمه الله تعالى *

No other copy of the work is known.

Written in the same hand, and by the same scribe, as the preceding work. Dated the Madrasah Nûrîyah, Ba'labakk, the 4th Rabî' II, A.H. 726=A.D. 1326.

The title-page contains an *Ijâzah*, or license, granted by the author, in his own handwriting, to the scribe, Shihâbaddîn Aḥmad bin Ibrâhîm bin Ṣâlar al-Ba'lî.

No. 1239.

foll. 45; lines 13; size 7 × 5; 5½ × 4.

عقد اللآلي في القرآت السبع العوالى

'IQD AL-LA'ÂLÎ FI'L-QIRÂ'ÂT AS-SAB' AL-'AWÂLÎ.

A unique copy of a metrical work, treating of the various readings of the seven canonical Qurân-readers, composed in the same metre and with the same rhymes as the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

Author: Aṣîraddîn Abû Ḥayyân Muḥammad bin Yûsuf bin 'Alî bin Yûsuf bin Ḥayyân al-Garnâṭî al-Andalusî اثير الدين ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان الغرناطي الاندلسي, one of the greatest authors that Spain under the Moors produced. He was born at Granada towards the end of the month of Shawwâl, A.H. 654=A.D. 1256, and received his early education there. In A.H. 679=A.D.

1280 he left Spain, and after some travels in the Ḥijâz and Syria settled permanently at Cairo, where he completed his education, and attached himself for a long time to the celebrated grammarian, Bahâ'addîn Muḥammad bin Ibrâhîm Ibn an-Naḥḥâs al-Ḥalabî (*d.* A.H. 698=A.D. 1298). He studied under no less than 450 teachers, and established his reputation as a distinguished scholar. He was considered the greatest authority of his time in grammar, Ḥadîs̱ and Tafsîr. He served as a professor in several Madrasahs, wrote a large number of books, and died on the 28th Ṣafar, A.H. 745=A.D. 1345. For further particulars of his life and works, see Brock., vol. ii, p. 109; Ad-Durar al-Kâminah, vol. ii, foll. 275[b]–278[b]; Ḥusn al-Muḥâḍarah, fol. 135[a]; Buġyat al-Wu'ât, fol. 92[a]; Ṭabaqât by Ibn Qâḍî S̱hubbah, fol. 148[a]; Tâj aṭ-Ṭabaqât, vol. viii, fol. 135[a]; and Dustûr al-I'lâm, fol. 35[a]. See also Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, foll. 111[b]–113[a], where the date of his death is incorrectly given as Thursday, the 30th D̲u'l-Ḥijjah, A.H. 734=A.D. 1334.

Beginning :—

بحمدک يا الله يستفتح الملا　　و بالشکر للاحسان استمنح الالی

و للصلوات الطيبات التي زکت　　اوالی علی الداعی الی الله مرسلا

The work, as its title clearly indicates, deals with the seven principal readings of the Qurân, and consists of 1044 verses, including a preface of 19 verses. Ibn Ḥajar al-'Asqalânî, in Ad-Durar al-Kâminah (*loc. cit.*), remarks that the '*Iqd al-La'âlî* of Abû Ḥayyân al-Ġarnâṭî is far better in treatment and more useful than the *Ḥirz al-Amânî* of As̱h-S̱hâṭibî.

The MS., dated the Ṣâliḥîyah Madrasah, the 17th Jumâdâ II, A.H. 716=A.D. 1316, was transcribed from the author's original draft by his pupil, S̱hihâbaddîn Aḥmad bin Wajîhaddîn 'Abdalkarîm bin 'Abdarraḥmân al-Abyârî, and was collated with the original with the help of the author himself in several sittings, the last of which was held on Thursday, the 27th Jumâdâ II, A.H. 716=A.D. 1316, as stated in the following note, in the author's own hand, on the title-page :—

قرأ عليّ هذا القصيد من انشادی و كتبه من خطي و قابله معي

با صلي الفقيه الفاضل العالم السري المحصل النبيل شهاب الدين احمد

بن الشيخ الامين الثقة وجيه الدين عبد الكريم بن عبد الرحمن الابياري

نفعه الله و نفع به و اجزت له ان يرويه عني و ان يروی عني جميع

ما يجوز لي روايته و جميع ما صنفته في علم التفسير و النحو و اللغة و القرآت و الفقه و الحديث و الادب و التاريخ و جميع ما انشأته من نظم و نثر و كانت قراءته عليّ لهذا القصيد في مجالس آخرها يوم الخميس السابع و العشرين من شهر جمادى الآخرة سنة ست عشرة و سبع مائة كتبه ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان *

Written in fair Naskh, with occasional vowel points. Fol. 44 is blank; but there is no break in the text.

No. 1240.

foll. 45; lines 15; size 7 × 5; 5 × 3½.

نكت الامالي على عقد اللآلي

NUKAT AL-AMÂLÎ 'ALÂ 'IQD AL-LA'ÂLÎ.

A commentary by Abû Ḥayyân al-Andalusî on his own metrical work, entitled عقد اللآلي فى القرآت السبع العوالي (No. 1239 above.)

Beginning:—

قال الشيخ الامام العالم العلامة فريد دهره وحيد عصره اثير الدين ابو حيان محمد بن يوسف بن علي بن حيان الاندلسي هذه نكت كتبتها على جهة الشرح المختص لقصيدتي فى القرآت و سميتها نكت الامالي على عقد اللآلي و الله ينفع بذلك الخ *

The passages quoted from the text are distinguished by the word قوله.

No other copy of the work is known.

The copy was transcribed, like that of the text noticed above, by the author's pupil, Shihâbaddîn Aḥmad bin Wajîhaddîn 'Abdal-Karîm bin 'Abdarraḥmân al-Abyârî at the Ṣâliḥîyah Madrasah on the 8th Jumâdâ II, A.H. 716=A.D. 1316.

Written in fair Naskh, with occasional vowel points.

The title-page contains a note by the celebrated traditionist, Ibrâhîm bin 'Alî bin Aḥmad al-Qalqashandî al-Maqdisî (*d.* A.H. 922=

A.D. 1516), who states that a portion of the MS., including text and commentary, was read in his presence, on the 9th Jumâdâ II, A.H. 912=A.D. 1506, by Shaikh Zainaddîn 'Abdalqâdir bin Ḥasan bin Ḥusain al-Fayyûmî, and that among the hearers were Az-Zain 'Abdalbâsiṭ al-Ḥaṣîrî, Ash-Shams Muḥammad al-Fakhrî and Az-Zain 'Abdarraḥmân al-'Âṣimî, to each of whom he granted a general permission to transmit his narration to others. The note runs thus :—

قرأ عليّ الشيخ زين الدين عبد القادر بن حسن بن حسين الفيومي قطعة من اول القصيد و قطعة من اول النكت عليها كلاهما للشيخ العلامة وحيد عصره ابي حيان الاندلسي تغمده الله برحمته و سمع ...... المشائخ الزين عبد الباسط الحصيري و الشمس محمد الفخري و الزين عبد الرحمن العاصمي و اجزت لكل منهم ان يرويهما عني و سائر مروياتي و اخبرتهم بروايتي لكتب الشيخ ابي حيان عن جماعة منهم والدي و جدي و شيخ الاسلام و الحفاظ ابن حجر ...... في تاسع شهر جمادى الآخرة سنة اثنى عشر و تسع مائة و كتب ابراهيم بن علي القرشي المقدسي الاثري الشافعي القلقشندي حامدا مصليا مسلما *

No. 1241.

foll. 89; lines 27; size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

المضبوط في القراآت السبع

AL-MAḌBÛṬ FI'L-QIRÂ'ÂT AS-SAB'.

A work on the seven readings of the Qurân.

The author, whose name is not found in the MS., is 'Uṣmân bin Muḥammad bin Muḥammad al-Ġaznawî عثمان بن محمد بن محمد الغزنوي. He refers, on fol. 35ᵃ, to two other works of his, viz., (i) *Maqâlîd ar-Rumûz*, and (ii) *Mafâtîḥ al-Kunûz* (see Leyden, No. 1638). He lived in the 8th century of the Hijrah. See Brock., vol. ii, p. 201.

Beginning :—

الحمد لله الذي كشف عنا الغطاء بتنزيل كتابه و صرف عنا العناء بترتيل خطابه .... فلما رأيت اكثر اهل الزمان معرضين عن فرض

تعلم القرآن الكريم و تعليمه و تجويده و ترتيله المأمور به بقوله سبحانه و تعالى و رتل القرآن ترتيلا الخ *

The work is divided into two parts. The first part is subdivided into six chapters as follows:—

I. The merit attached to the reading of the Qurân, and the regard due to the men who have handed it down, fol. 2ᵃ.

II. The rules to be observed in its reading, teaching and transcribing, fol. 5ᵃ.

III. The orthography of the copies of the Qurân, especially of those written by the *Ṣaḥâbah* (Companions of the Prophet), fol. 16ᵇ.

IV. Principles of the *Qirâ'at*, which are unanimously approved by all, fol. 29ᵇ.

V. Principles of the *Qirâ'at*, on which opinions differ, fol. 30ᵇ.

VI. An explanation of the abbreviations and symbols used in the second part of the present work, fol. 39ᵇ.

The first part ends, on fol. 40ᵇ, with the following colophon:—

تم القسم الاول من المضبوط بحمد الله و حسن توفيقه و الحمد لله رب العالمين و ذلك بتاريخ شهر جمادى الاولى نهار الاربعاء لعله السابع عشر سنة الف و مائة و ثالثة عشر من الهجرة النبوية .... و ذلك بخط فقر العبيد و احوجهم الى المبدى المعيد سعيد بن احمد الغزي الشافعي مذهبا الريمي بلدا و ذلك بمدينة زبيد المحمية *

The second part, which is arranged according to the Sûrahs of the Qurân, deals with the various readings of the seven canonical Qurân-readers.

For other copies, see Leyden, No. 1637; and Râmpûr, p. 54.

Written in cursive Arabian Naskh.

Dated A.H. 1113 = A.D. 1702.

Scribe: سعيد بن احمد الغزي الريمي الشافعي .

Five fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

No. 1242.

foll. 141; lines 17; size $7\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

مصطلح الاشارات

MUṢṬALIḤ AL-ISHÂRÂT.

A rare copy of a work treating of six additional but reliable readings of the Qurân, other than the prevalent seven readings.

The full title of the work, as given in the preface, is as follows:—

مصطلح الاشارات في القراآت الزوائد المروية عن الثقات *

Author: Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad, better kown as Ibn al-Qâṣiḥ al-'Udrî al-Baġdâdî ابو البقاء علي بن عثمان بن محمد بن احمد المعروف بابن القاصح العذري البغدادي (*d.* A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال مؤلفه الفقير ابو البقاء علي بن عثمان بن محمد بن احمد ابن القاصح العذري رحمه الله - الحمد لله الذي جعل القرآن لاهله شرفا و نورا وضاعف لهم ببركة تلاوته اجورا احمده على ما اولى من النعم .... اما بعد فاني لما فرغت من القراءة بما تضمنه كتاب العنوان و كتاب الكافي و كتاب التيسير و قصيد الشاطبي تشوقت للقراءة بغيرها الخ *

The six additional readings mentioned in the work are as follows:—

1. The reading of Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747; see Mir'ât al-Janân, fol. 68a).
2. The reading of Ibn Muḥaiṣin al-Makkî (*d.* A.H. 123=A.D. 741; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 18a).
3. The reading of Ḥasan bin Abi'l-Ḥasan al-Baṣrî (*d.* A.H. 110=A.D. 729; see Al-Kâshif, fol. 26b).
4. The reading of Ya'qûb bin Isḥâq al-Ḥaḍramî (*d.* A.H. 205=A.D. 821; see *ibid.*, fol. 151a).
5. The reading of Sulaimân al-A'mash (*d.* A.H. 148=A.D. 765; see Ṭabaqât al-Ḥuffâẓ, vol. i, p. 138).
6. The reading of Khalaf bin Hishâm al-Bazzâr (*d.* A.H. 229=A.D. 844; see Al-Kâshif, fol. 36a).

In the preface, the author enumerates the following sources, from which he derived material for the present work :—

I. *Al-Mustanîr*, by Abû Ṭâhir Aḥmad bin 'Alî al-Baġdâdî (No. 1236 above).

II. *Irs̲h̲âd al-Mubtadî*, by Abu'l-'Izz al-Qalânisî (*d.* A.H. 521 = A.D. 1127).

III. *Al-Mubhij*, by Sibṭ al-K̲h̲ayyâṭ (*d.* A.H. 541 = A.D. 1146).

IV. *At-Tad̲kirah*, by Ṭâhir Ibn Ġalbûn (*d.* A.H. 389 = A.D. 998).

V. *Mufridât al-Qurrâ'*, by Ḥasan bin 'Alî al-Ahwâzî (*d.* A.H. 446 = A.D. 1054).

Contents :-

Fol. 2[b]. باب اتصال قراءتي بهؤلاء الائمة الستة و اتصال قراءتهم بالنبي صلى الله عليه و سلم *

Fol. 7[a]. باب الادغام الكبير

Fol. 8[b]. باب الادغام الصغير

Fol. 9[b]. باب النون الساكنة و التنوين

Fol. 10[a]. باب المد و القصر

Fol. 11[a]. باب الهمزتين من كلمة

Fol. 11[b]. باب الهمزتين من كلمتين

Fol. 12[a]. باب الهمز المفرد

Fol. 13[b]. باب مذهب الاعمش في الوقف على الهمز

Fol. 14[b]. باب الفتح و الامالة

Fol. 17[b]. باب السكت

Fol. 18[b]. باب الوقف على اواخر الكلم

Fol. 18[b]. باب الاستعاذة و البسملة

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies, see Kûprîlîzâdah, No. 30; and Walîaddîn, No. 38.

Written in bold Arabian Nask̲h̲. Foll. 1–14 are supplied in a later hand.

Dated, the 18th Rabî' I, A.H. 787 = A.D. 1385.

A note at the end says that the MS. was collated with the author's original draft. Another note, in the margin of fol. 21[a], tells us that the MS. was read in the presence of the author.

No. 1243.

foll. 293; lines 19; size 8×6; 5½×3½.

كتاب النشر فى القرآآت العشر

KITÂB AN-NASHR FI'L-QIRÂ'ÂT AL-'ASHR.

A comprehensive work treating of the various readings of the ten Qurân-readers, in three separate volumes.

Author: Shamsaddin Abu'l-Khair Muḥammad bin Muḥammad bin al-Jazarî (*d.* A.H. 833=A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Vol. I.

Beginning:—

قال الشيخ الامام الحافظ المحقق المجود العلامة ....

الحمد لله الذي انزل القرآن كلامه و يسره و سهل نشره لمن رامه و قدره

وفق للقيام به من اختاره و بصره .... و بعد فان الانسان لا يشرف

الا بما يعرف ولا يفضل الا بما يعقل الخ *

The work, according to Brock., vol. ii, p. 201, was composed at Medina, in A.H. 825=A.D. 1420.

For the contents of the work, see Berlin, No. 657. For other copies, see Cairo, vol. i, p. 117; Escur., No. 129; Nûr 'Uṣmânîyah, No. 97; Ayâ Ṣûfiyah, No. 62; Walîaddin, No. 40; Yenî, No. 7; Ḥamîdîyah, No. 25; Âṣafîyah, p. 304; and Râmpûr, p. 55.

The author himself wrote an abridgment of the present work, entitled التقريب مختصر النشر (see Berlin, No. 658). Abridgments were also written by Qâḍî Abu'l-Faḍl Muḥammad bin Muḥammad Ibn ash-Shiḥnah (*d.* A.H. 890=A.D. 1485) and Muṣṭafâ bin 'Abdar-raḥmân al-Izmîrî (*d.* A.H. 1155=A.D. 1742). Cf. Ḥâj. Khal., vol. vi, p. 343.

The last two folios contain miscellaneous notes and extracts from other books.

Written in cursive Naskh. Lacunae are found on foll. 79[b], 111[b], 165[b] and 246[a].

Not dated; probably 18th century.

No. 1244.

foll. 180; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

باب الادغام الصغير و هو عبارة عما اذا كان الحرف الاول منه ساكنا كما قدمنا في اول باب الادغام الكبير الخ *

The last three folios contain several short anonymous poems.

Written in cursive Naskh. Lacunae are found on foll. 79b, 170a, and 171b.

Not dated; probably 18th century.

No. 1245.

foll. 198; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning:—

باب بيان افراد القرآت و جمعها - لم يتعرض احد من ائمة القراوة في تواليفهم لهذا الباب و قد اشار اليه ابو القاسم الصفراوي في اعلانه الخ *

Written in cursive Naskh. Lacunae are found on foll. 10a, 149a, and 188b.

Not dated; probably 18th century.

No. 1246.

foll. 52; lines 11; size 8×6; 5¼×3¼.

طيبة النشر فى القرآت العشر

ṬAYYIBAT AN-NASHR FI'L-QIRÂ'ÂT AL-'ASHR.

A versified work on the various readings of the ten Qurân-readers.

By the same Al-Jazarî.

Beginning:—

قال محمد هو ابن الجزري   يا ذا الجلال ارحمه و استر واغفر

الحمد لله على ما يسره   من نشر منقول حروف العشره

The work, which consists of one thousand verses, was completed at Rûm in the month of Shâ'bân, A.H. 799=A.D. 1396.

For other copies see Berlin, No. 659; Br. Mus., No. 88, iii; Paris, No. 4532, vi; Alger, No. 376, vi; Cairo, vol. i, p. 101; Walîaddîn, No. 32; and Âṣafîyah, p. 300. See also Brock., vol. ii, p. 202; and Ḥâj. Khal., vol. iv, p. 172.

The work was lithographed at Cairo in A.H. 1282, and was printed there in A.H. 1296.

Abû Bakr Aḥmad, the author's son, wrote a commentary on the present work; for copies of which, see Nûr 'Uṣmânîyah, No. 76, and Râmpûr, p. 51.

Foll. 1ᵃ-2ᵇ contain a short extract from the beginning of the commentary on the present work by Abu'l-Qâsim Muḥammad bin Muḥammad al-'Aqîlî an-Nuwairî (*d.* A.H. 837=A.D. 1433); for a copy of which, see Berlin, No. 660. Explanatory notes, extracted from the commentary of Al-'Aqîlî, are found in the margins of foll. 1ᵃ–19ᵇ. Leaflets, containing notes taken from the same commentary, are inserted after foll. 7, 27, and 37.

A fly-leaf, inserted after fol. 48, contains a diagram, showing how the original ten readings of the Qurân got multiplied into many readings, and naming all the successive followers of each of the original Qurân-readers, who are considered authorities.

Written in elegant Naskh, with all the vowel points.

The headings are in red.

Dated A.H. 1202=A.D. 1787

Scribe: محمد بن علي البركوي.

No. 1247.

foll. 139; lines 27; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4$.

شرح طيبة النشر
SHARḤ ṬAYYIBAT AN-NAS̲H̲R.

A unique copy of a commentary on the preceding work, by Jamâladdîn Muḥammad bin al-Ḥasan bin Muḥammad bin Aḥmad as Samannûdî al-K̲h̲alwatî as̲h̲-S̲h̲âfiʻî, commonly called Al-Munayyir جمال الدين محمد بن الحسن بن محمد بن احمد السمنودي الخلوتي الشافعي الشهير بالمنير. He was born at Samannûd, in A.H. 1099=A.D. 1688. After completing his education under Abu'ṣ-Ṣafâ' ʻAlî as̲h̲-S̲h̲anwânî, the author of *Al-Fawâ'id as-Sanîyah* (see Cairo, vol. ii, p. 213), and several other scholars, he came to Egypt, where he became a disciple of Musṭafâ bin Kamâladdîn al-Bakrî (*d*. A.H. 1162=A.D. 1749; see Silk ad-Durar, vol. iv, p. 190) in the K̲h̲alwatîyah order; held for some time the post of a professor in the Jâmiʻ al-Azhar; and died on Monday, the 11th Rajab, A.H. 1199=A.D. 1785. Among his compositions the most popular is *Tuḥfat as-Sâlikîn,* an exposition of Ṣûfî doctrines, which has been twice printed in Cairo, viz., in A.H. 1287 and 1305. For other particulars of his life and works see Tâj aṭ-Ṭabaqât vol. xii, part ii, fol. 359ᵃ, and Brock., vol. ii, p. 353.

In the following extract from the beginning of the MS., the author's name and the title of the work are both mentioned, and it is stated that he wrote the present work at the request of some of his friends:—

الحمد لله الذي جمع في القرآن العظيم كنوز معاني دقائق العلوم
و اعطى من اصطفاه من خلقه مفاتيحها فاستخرج من زوايا خباياها ......
...... و بعد فيقول حمال اثقال الذنوب و اسير وصمات العيوب و كثير هموم
لغوب الكروب فقير ربه المصور الحقير محمد بن الحسن المنير الشافعي الاشعري
الخلوتي السمانودي [sic السمنودي] جمله الله باشراق السر الشهودي سألني
بعض الاخوان و الاحباب من العلماء النبلاء الانجاب ان اضع شرحا لطيفا
على الكتاب المسمى بطيبة النشر في القرآت العشر لحافظ عصره و وحيد
دهره محمد بن محمد بن محمد الجزري .... فاجبته بعد ذلك

كذلك سائلا من مالك الممالك عند الشروع في سلوك تلك المسالك ان
ينجيني منها فيها من المهالك و ان يسهل و ييسرلي ما هنالك طالبا ان
يكون خالصا لوجهه الكريم و سببا للفوز بجنات النعيم ، سميته سطعات لمعات
انوار ضياء الفجر في شرح كتاب طيبة النشر الخ •

No other copy of the work is known.
Written in fair Naskh.
Dated the 3rd Jumâdâ I, A.H. 1288 = A.D. 1871
Scribe : حافظ عبد الله الركاي الجرياني ابن سعيد.

No. 1248.

foll. 31 ; lines 15–25 ; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{3}{4}$

(A MS. containing two works, bound together.)

foll. 1ᵃ–10ᵇ. I.

الدرة المضيه

AD-DURRAT AL-MUḌÎYAH.

A metrical tract containing 244 verses, in the same metre and with the same rhymes as the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

Author: Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad bin al-Jazarî شمس الدين ابو الخير محمد بن محمد بن الجزري (*d.* A.H. 833 = A.D. 1429 ; see Lib. Cat., vol. xv, No. 1015, ii).

Beginning :—

قل الحمد لله الذي وحده علا
و مجده و اسئل عونه و توسلا

The work, which is described by the author as a supplement to the *Ḥirz al-Amânî* of Ash-Shâṭibî, treats of the various readings of the following three Qurân-readers :—

1. Abû Ja'far Yazîd bin al-Qa'qa' al-Madanî (*d.* A.H. 129 = A.D. 747).

2. Ya'qûb bin Isḥâq al-Ḥaḍramî al-Baṣrî (*d.* A.H. 205 = A.D. 821).

3. Khalaf bin Hishâm al-Bazzâr al-Kûfî (*d.* A.H. 229 = A.D. 844).

The work was completed at Mecca in A.H. 823=A.D. 1420. The date of composition is obtained from the following chronogram :—

و تم نظـــام الـدرة احسب بعدهـا
و عام اضا حجـــي فاحســـن تقولا

The last six verses describe the horrors of an attack by a gang of Arab robbers on the author's caravan on his journey from Mecca to Medina.

For other copies see Berlin, No. 662; Gotha, No. 558; München, No. 893; Wien, No. 1632; Alger, No. 376; Cairo, vol. i, p. 108; and Kûprilîzâdah, No. 17.

The work has been printed in Cairo, A.H. 1296.

Written in Arabian Naskh, with the headings in light green.

Dated Thursday, the 15th Ramadân, A.H. 1093=A.D. 1682.

Scribe: محمد بن احمد الدقاق.

foll. 12b–31b. II.

ايضاح الدرة المضيه

ÎḌÂḤ AD-DURRAT AL-MUḌÎYAH.

A commentary on the preceding work, by a certain disciple of the author of the text Cf. Hâj. Khal., vol. iii, p. 210.

Beginning :—

الحمد لله الذي تولى حفظ كتابه المكنون ....

و قد استخرت الله تعالى و اردت ايضاح منظومته الدرة المضيه في قرآت الثلاثة المرضيه و قد قرأتها عليه في مجالس آخرها بعد عصر يوم السبت الثالث و العشرين من جمادي الآخرة سنة ثمان و عشرين و ثمان مائة بمسجد الاشاعر داخل مدينة زبيد الخ *

The commentator, who does not reveal his name, tells us in the above-quoted extract that he had read the text with its author at Zabîd in several sittings, the last of which was held on the 28th Jumâdâ II, A.H. 828=A.D. 1425.

Written in the same hand and by the same scribe as the above. Fol. 11 is blank.

Dated Wednesday, the 11th Du'l-Qa'dah, A.H. 1093=A.D. 1682.

Fol. 12a contains the seals and signatures of several former owners of the MS.

No. 1249.

foll. 31 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The Same

Another copy of the same commentary, beginning as the above.

Foll. 1b–2a contain short biographical notices of the three Qurân-readers, whose readings are dealt with in the text.

Written in fair Naskh, within double red-ruled borders.

Dated Wednesday, the 22nd Ramaḍân, A.H. 1046 = A.D. 1637.

Scribe : محمد ابو نعمة.

A fly-leaf, at the end, contains a diagram of the mouth and tongue, indicating how the different letters of the alphabet should be pronounced, reproduced from As-Sakkâki's *Kitâbal-Miftâḥ*.

No. 1250.

foll. 156 ; lines 19-21 ; size $8\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

ايضاح الرموز و مفتاح الكنوز

ÎḌÂḤ AR-RUMÛZ WA MIFTÂḤ AL-KUNÛZ.

A commentary on the author's own metrical work, entitled *Majma' as-Surûr Wa Maṭla' ash-Shams wa'l-Budûr*, treating of the various readings of the fourteen Qurân-readers.

Author : Shamsaddîn Abû 'Abdallâh Muḥammad bin Khalîl bin Abî Bakr bin Muḥammad al-Ḥalabî al-Maqdisî ash-Shâfi'î, better known as Ibn al-Qubâqibî شمس الدين ابو عبد الله محمد بن خليل بن ابي بكر بن محمد الحلبي المقدسي الشافعي الشهير بابن القباقبي . He was born at Aleppo, in A.H. 777 = A.D. 1376. He studied under 'Abdarraḥîm bin al-Ḥusain al-'Irâqî (*d.* A.H. 806 = A.D. 1404), and became known as a great jurist and a skilled Qurân-reader. He settled permanently at Jerusalem, where he died on Friday, the 20th Rajab, A.H. 849 = A.D. 1445. See Al-Qabas al-Ḥâwî, vol. ii, fol. 59a ; Al-Uns al-Jalil, vol. ii, p. 519 ; Dustûr al- I'lâm, fol. 112b ; and Brock., vol. ii, p. 113.

Beginning :—

قال الشيخ الامام العالم شمس الدين محمد بن خليل بن ابي بكر
بن محمد الحلبي الشافعي الشهير بابن القباقبي المقدسي ....

الحمد لله و كفى و سلام على عباده الذين اصطفى اما بعد فاني لما رأيت كتابي المسمى بمجمع السرور و مطلع الشمس و البدور الجامع بين مذاهب القراء الاربعة عشر قد شاع ذكره بين الطلاب الخ *

In the preface, the author enumerates the following works as his authorities:—

1. *Kitâb an-Nashr*, by Muḥammad bin Muḥammad al-Jazari (see No. **1243** above).

2. *Mufradât al-Qurrâ'*, by Ḥasan bin 'Alî bin Ibrâhîm al-Ahwâzi (*d.* A.H. **446**=A.D. **1054**; see Mir'ât al-Janân, fol. **256**[a]).

3. *Al-Mubhij fi'l-Qirâ'ât as-Ṣamân*, by Abû Muḥammad 'Abdallâh bin 'Alî, called Sibṭ al-Khayyâṭ al-Bagdâi (*d.* A.H. **541**=A.D. **1146**; see *ibid.*, fol. **313**[b]).

4. *Al-Mustanir*, by Abû Ṭâhir Aḥmad bin 'Alî bin 'Ubaidallâh bin 'Umar bin Siwâr al-Bagdâdi (see No. **1236** above).

For the contents of the work see Berlin, No. **669**. For other copies see Cairo, vol. i, p. **105**, and Kûprîlîzâdah, No. **27**. See also Ḥâj. Khal., vol. i, p. **506**.

Written in rough Naskh, with the headings in red.

Dated A.H. **1174**=A.D. **1760**.

No. 1251.

foll. **18**; lines **21**; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الدر الناظم

AD-DURR AN-NÂẒIM.

A treatise on the reading of 'Âṣim (*d.* A.H. **128**=A.D. **745**), as handed down by his disciple, Ḥafṣ (*d.* A.H. **180**=A.D. **796**).

The full title of the work, as given in the preface, is as follows:—

الدر الناظم لرواية حفص عن قراءة عاصم *

Author: Abu't-Tawfîq 'Uṣmân bin 'Umar bin Abî Bakr an-Nâshirî az-Zabîdi ابو التوفيق عثمان بن عمر بن ابي بكر الناشري الزبيدي. He belonged to the illustrious family of An-Nâshirî, which produced a considerable number of eminent scholars. He died about A.H. **860** =A.D. **1456**. See Brock., vol. ii, p. **189**.

Beginning :—

الحمد لله حق حمده و صلاته و سلامه على سيدنا محمد و عبده و على
آله و صحبه من بعده و بعد فاني لما رأيت اهل بلدنا زبيد حماها الله
و سائر بلاد الاسلام يسارعون الى الخيرات و يتنافسون فى الطاعات و كنت
قد جمعت لهم روايتى قالون و الدوري ...... رأيت ان اعززهم بثالث
و هو الامام حفص بن سليمان عن الامام عاصم الخ *

For other copies see Berlin, No. 646; Alger, No. 376; and Âṣafîyah, p. 298.

At the end is a note, in the same hand as the text, enumerating the number of Sûrahs, verses, and words contained in the Qurân, and how many times each letter of the alphabet occurs.

Written in Arabian Naskh, with the headings in red. A short lacuna is found on fol. 16ᵇ.

Not dated; probably 16th century.

No. 1252.

foll. 19; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 4\frac{1}{4}$.

[روايتى قالون و الدوري]

[RIWÂYATAI QÂLÛN WA'D-DAWRÎ.]

A treatise on the readings of Nâfi' bin 'Abdarraḥmân al-Madanî (*d.* A.H. 169=A.D. 786) and Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154=A.D. 771), as handed down by Qâlûn (*d.* A.H. 220=A.D. 835) and Ad-Dawrî (*d.* A.H. 246=A.D. 860), respectively.

The title of the work and the author's name are not found in the MS. From the preface of *Ad-Durr an-Nâẓim* (No. 1251 above), it appears that this work is also by An-Nâshirî.

Beginning :—

الحمد لله خالق الاشياء المنفرد بالعظمة و الكبرياء ....
اما بعد فانه طال ما سئلني بعض الاخوان ان افرد له هذه الروايتين رواية
قالون عن نافع و رواية الدوري عن ابي عمرو فاجبت مسئلته قاصدا بذلك
وجه الكريم الخ *

No other copy of the work is known.

Written in Arabian Naskh, with the headings in red. Dated Friday, the 9th Du'l-Qa'dah, A.H. 1020=A.D. 1612.

Scribe: عبد الله بن سعيد بن عبد الله المكنى .... ابو قشير.

No. 1253.

foll. 50; lines 15; size $8\frac{1}{4} \times 5\frac{1}{2}$; 6×4.

الهدايه الى تحقيق الروايه

AL-HIDÂYAH ILÂ TAḤQÎQ AR-RIWÂYAH.

A work on the readings of Nâfi' bin 'Abdarraḥmân al-Madanî (*d.* A.H. 169=A.D. 786) and Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154 =A.D. 771), as handed down by Qâlûn (*d.* A.H 220=A.D. 835) and Ad-Dawrî (*d.* A.H. 246=A.D. 860), respectively.

Author: 'Afîfaddîn 'Uṣmân bin 'Amr bin Abî Bakr al-'Adnânî عفيف الدين عثمان بن عمرو بن ابي بكر العدنانى.

Beginning:—

الحمد لله حمدا يوافي نعمه و يكافي مزيده و اشهد ان لا اله الا الله وحده .... و بعد فاني تصفحت قراء اهل الزمان فوجدتهم بحمد الله غير خارجين عن اسلوب تحقيق القراءة غالبا غير انهم قد يخرجون في مواضع لحظ رواية برواية و هذا معيب عند القراء كالغنة و الترقيق و التفخيم و المد و الادغام و الاظهار و هذا النوع تسميه القراء اللحن الخفي و قد استخرت الله تعالى و امليت هذه الوريقات في مذهب قالون و الدوري الخ *

The title of the work and the author's name are both given on the title-page; but no mention of either is to be found in any bibliographical or biographical work. The title-page reads thus:—

كتاب الهداية الى تحقيق الرواية عن امام التحقيق و الدراية نافع بن عبد الرحمن المدني و ابي عمرو بن العلاء البصري رواية عيسى بن مينا قالون عن نافع و رواية ابي عمرو الدوري عن ابن محمد اليزيدي عن ابي عمرو

قدس الله ارواحهم و نفعنا بهم آمين - تأليف الفقير المقرئ المحقق
عفيف الدين عثمان بن عمرو بن ابي بكر العدناني نفعنا الله بهم اجمعين •

The fact that the author frequently refers to the celebrated Shamsaddîn Abu'l-Khair Muhammad Ibn al-Jazarî (*d.* A.H. 833 = A.D. 1429) as his Shaikh and teacher gives us ground for believing that he flourished in the middle of the 9th century of the Hijrah.

After the prefatory note, the work begins with a *Faṣl*, containing short biographical notices of the afore-said Nâfi' and Abû 'Amr bin al-'Alâ' al-Baṣrî and their Râwîs (narrators), Qâlûn and Ad-Dawrî.

The work is divided into 14 *Bâb*, some of which are subdivided into several short *Faṣl* and *Tanbîh.*

Written in rough Naskh, with the headings in red. Fol. 2 should come after fol. 10.

Dated A.H 1052 = A.D. 1642.

The last folio contains a note, setting forth how Qârûn (Korah) was punished for his three sins, viz., (i) his avarice; (ii) non-payment of *Zakât* (alms, ordained by the law); and (iii) his slanderous accusation of the Prophet Moses.

No. 1254.

foll. 37; lines 23; size $7\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 4\frac{1}{4}$.

قطف الازهار السنيه من قراءة الائمة الثلاثة المرضيه

QAṬF AL-AZHÂR AS-SANÎYAH MIN QIRÂ'AT AL-A'IMMAT AṢ-ṢALÂṢAT AL-MARḌÎYAH.

A treatise on the various readings of the last three of the ten canonical Qurân-readers.

Author: Zainaddîn Abu'l-Fatḥ Ja'far bin Ibrâhîm bin Ja'far bin Sulaimân as-Sanhûrî ash-Shâfi'i زين الدين ابو الفتح جعفر بن ابراهيم بن جعفر بن سليمان السنهوري الشافعي. He was born at Sanhûr about A.H. 810 = A.D. 1407. He left his native town for Maḥallah, where he learnt the Qurân under Abû 'Abdallâh Muḥammad bin 'Umar al-Ġamrî al-Maḥallî (*d.* A.H. 849 = A.D. 1445; see Al-Qabas al-Ḥâwî, vol.ii, fol. 91[a]). He then proceeded to Cairo, where he completed his studies in several branches of Muhammadan literature at the Jâmi' al-Azhar. Throughout his life, he experienced vicissitudes of fortune, periods of

prosperity alternating with periods of poverty. He died in Du'l-Qa'dah, A.H. 894=A.D. 1489. See Al-Qabas al-Hâwî, vol. i, fol. 61[a], and Brock., vol, ii, p. 115.

Beginning:—

الحمد لله في الصفات الازلية و الصلاة و السلام على سيدنا محمد خير البرية .... و بعد فهذا قطف الازهار السنية من قراءة الائمة الثلاثة المرضية الخ *

The names of the three Qurân-readers, whose readings are dealt with in the work, are as follows:—

1. Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747).

2. Ya'qûb bin Isḥâq al-Ḥaḍramî (*d.* A.H. 205=A.D. 821).

3. Abû Muḥammad Khalaf bin Hishâm al-Bazzâr al-Kûfî (*d.* A.H. 229=A.D. 844).

We are told, in the preface, that the present work is based on the following four compositions of Al-Jazarî (*d.* A.H. 833=A.D. 1429).

I. *Taḥbîr at-Taisîr* (No. 1220 above).

II. *Kitâb an-Nashr* (No. 1243 above).

III. *Taqrîb an-Nashr* (see Berlin, No. 658).

IV. *Ad-Durrat al-Muḍiyah* (No. 1248 above).

Defective at the end. The last folio is wanting.

No other copy of the work is known.

Written in fair Arabian Naskh, but with numerous short lacunæ. The headings are in red.

Not dated; probably 16th century.

The title-page bears the signatures of two former owners of the MS., viz., (i) a certain Abu'l-Faraj al-Muzayyin, and (ii) Kamâladdîn, the son of 'Alî al-Muttaqî (*d.* A.H. 975=A.D. 1567).

No. 1255.

foll. 164; lines 21; size 8 × 6; 6½ × 4.

المكرر في ماتواتر من القرآت السبع و تحرر

AL-MUKARRAR FÎ MÂ TAWÂTAR MINA'L-QIRÂ'ÂT AS-SAB' WA TAḤARRAR.

A treatise on the various readings of the seven canonical Qurân-readers.

By Sirâjaddîn Abû Ḥafṣ 'Umar bin Qâsim bin Muḥammad al-Anṣârî al-Muqrî al-Miṣrî, commonly called An-Nashshâr سراج الدين ابو حفص عمر بن قاسم بن محمد الانصاري المقرئ المصري المعروف بالنشار. He wrote several works on the various readings of the Qurân, and died about A.H. 900 = A.D. 1495. See Brock., vol. ii, p. 115.

Beginning:—

يقول العبد الفقير المعترف بالتقصير .... عمر بن قاسم بن محمد الانصاري المقرئ المصري النشار الحمد لله حق حمده و صلوته و سلامه على محمد خير خلقه و رضى الله عن اصحابه اجمعين و عن لتابعين و تابعيهم باحسان الى يوم الدين و بعد فقد سألني بعض اصدقائي و من هو من اخواني فى الله و احبابي ان اجمع له كتابا فى القرآت السبع المتواترة الخ *

The author tells us, in the above-quoted extract, that he wrote this work at the request of some of his friends.

For the contents of the work see Berlin, No. 623. For other copies see Râmpûr, p. 55, and Âṣafiyah, p. 304.

Written in fair Indian Naskh.

Not dated; probably 18th century.

No. 1256.

foll. 217; lines 19; size $8\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4$.

البدور الزاهره في القراآت العشرة المتواتره

AL-BUDÛR AZ-ZÂHIRAH FI'L-QIRÂ'ÂT AL-'ASHARAT AL-MUTAWÂTIRAH.

A treatise on the ten authentic readings of the Qurân, by the author of the preceding work.

Beginning:—

اللهم صلى على سيدنا محمد .... الحمد لله الذي علم الانسان مالم يعلم فمن شاو اهان و من شاء اكرم الخ •

The author tells us, in the preface, that he wrote the present work at the request of some of his friends, for whom he had previously written his work entitled المكرر فيما تواتر من القراآت السبع و تحرر (No. 1255 above).

A note at the end, containing the date of the author's death, runs thus:—

توفي شيخنا و قدوتنا الى الله تعالى الشيخ الامام العالم العلامة الحبر البحر الفهامة المحقق المدقق الحافظ المجتهد سراج الدين ابي حفص عمر الانصاري المقرئ الشافعى مصنف هذا الكتاب وغيره من كتبه المشهورة في خامس جمادي الاول سنة ٩٧ •

The year of the author's death, inserted after the word سنة, is obviously a mistake; it should be 897 or possibly 907.

For other copies see Waliaddin, No. 8, and Râmpûr, p. 45. See also Ḥâj. Khal., vol. ii, p. 30, where the author's name is erroneously given as 'Abdallâh instead of 'Umar.

Written in small Naskh.

Dated A.H. 1004=A.D. 1595.

No. 1257.

foll. 50 ; lines 23 ; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

القطر المصري

AL-QUṬR AL-MIṢRÎ.

A treatise on the reading of Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154=A.D. 771 ; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 18ᵃ), as handed down by Ḥafṣ bin 'Umar ad-Dawrî (*d.* A.H. 246=A.D. 860 ; see *ibid.*, fol. 42ᵇ) and Abu'sh-Shu'aib Ṣâliḥ bin Ziyâd as-Sûsî (*d.* A.H. 261=A.D. 874 ; see *ibid.*, fol. 43ᵃ).

By the same 'Umar bin Qâsim an-Nashshâr al-Miṣrî.

The full title of the work, as given in the preface, is as follows :—

القطر المصري في قراءة الامام ابي عمرو بن العلاء البصري *

Beginning :—

يقول راجي عفو ربه الكريم السنار عمر بن قاسم بن محمد بن علي الانصاري .... المصري النشار الحمد لله الذي انزل على عبده الكتاب هدى و ذكرى لاولى الالباب .... و بعد فقد سالني جماعة من اصدقائي وفقني الله و اياهم لما يحب و يرضى ان اعمل لهم مختصرا في قراءة ابي عمرو بن العلاء من روايتى الدوري و السوسي الخ *

The work is divided into 17 *Bâb*. The 17th *Bâb*, which forms the bulk of the work and is subdivided, according to the number of the Sûrahs of the Qurân, into 114 sections, explains the reading of every Sûrah.

A fragment of the work, containing the first sixteen *Bâb*, is noticed in Berlin, No. 639. See also Brock., vol. ii, p. 116, and Ḥâj. Khal., vol. iv, p. 562

Written in small Arabian Naskh, with the headings in red.

Dated Monday, the 20th Jumâdâ II, A.H. 1206=A.D. 1792.

No. 1258.

foll. 26; lines 15; size 9 × 6¾; 6¾ × 4¼

حزب القراءة

ḤIZB AL-QIRÂ'AT.

A metrical tract containing 673 verses, composed in the same metre and with the same rhymes as the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

According to a note on the title-page the author, whose name is not known, belonged to Turkey. The note reads thus :—

هذا كتاب حزب القراءة للاخوان و الخلان لبعض فضلاء علماء الروم و هو مختصر حرز الامانى الموسوم بالشاطبية رضى الله تعالى عن مؤلفها *

Beginning :—

بدأت بحمد الله في الذكر اولا
و اردفت شكرا ثانيا متفضلا

The work was dedicated to Sulṭân Bâyazîd II (A.H. 886–918 = A.D. 1481–1512), whose name occurs in the following lines on fol. 2ª thus :—

و هذا كتابي قد رسمت لحضرة
الامام الهمام العالم العامل العلى
و فى الارض ظل الله ايضا خليفته
و سلطان بن سلطان الى جده العلى
[و] ابن محمد بن مراد و اسمه
اولوا الامر اعنى بايزيد و ذاالولا

No other copy of the work is known.

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. The headings are in light green.

Dated the 28th Du'l-Ḥijjah, A.H. 1303 = A.D. 1886.

Scribe: محمد احمد الخواجه.

No. 1259.

foll. 51; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{2} \times 3$.

العقد الفريد و الدر النضيد

AL-'IQD AL-FARÎD WA'D-DURR AN-NAḌÎD.

A work on the reading of Nâfi' (*d.* A.H. 169=A.D. 786), as handed down by his pupil, Qâlûn (*d.* A.H. 220=A.D. 835).

The full title of the work, as given in the preface, is as follows:-

العقد الفريد و الدر النضيد في رواية قالون بالتجويد *

The author's name is not known. The latest authority quoted, fol. 45[a], is 'Uṣmân bin 'Umar bin Abî Bakr an-Nâshirî, who died about A.H. 860=A.D. 1456.

Beginning:—

الحمد لله ذي الانعام و الافضال و الاحسان و الاكمال و الكبرياء و الجلال و الجمال و الكمال .... اما بعد فانه لما كان القرآن اعظم الكتب المنزلة تفضل من انزل عليه الخ *

In the preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to Qâlûn's *Riwâyat* (narration) of the reading of Nâfi' being current in his time. The preface is followed by a *Faṣl*, containing short biographical notices of Qâlûn and his teacher, Nâfi'. The fifteen chapters, into which the work is divided, are as follows:—

(i) باب الاستعاذة, fol. 3[b].

(ii) باب البسملة, fol. 4[a].

(iii) باب هاء الكناية, fol. 7[b].

(iv) باب المد و القصر, fol. 8[a].

(v) باب الهمزتين من كلمة, fol. 10[b].

(vi) باب الهمزتين من كلمتين fol. 12[b].

(vii) باب الاظهار و الادغام fol. 15[a].

(viii) باب حروف قربت مخارجها, fol. 16[a].

(ix) باب احكام النون الساكن و التنوين, fol. 16

(x) باب الفتح و الامالة, fol. 18ª.

(xi) باب الراآت, fol. 18ᵇ.

(xii) باب اللامات fol. 19ᵇ.

(xiii) باب الوقف علي اواخر الكلم و ما يلتحق به في الحكم, fol. 20ª.

(xiv) باب الوقف علي مرسوم الخط, fol. 21ᵇ.

(xv) باب فرش الحروف, fol. 26ᵇ.

The last chapter is arranged according to the Sûrahs of the Qurân, explaining the reading of every Sûrah. The work ends with a *Khâtimah*, dealing with the importance of the correct pronunciation of the Qurân.

No other copy of the work is known.

Written in fair Arabian Naskh.

Dated Wednesday, the 13th Jumâdâ I, A.H. 1197=A.D. 1783.

Scribe : محمد بن مصطفى بن علي بن نوفل ...... الشافعي الاحمدي.

No. 1260.

foll. 5 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

رسالة في ما خالف القراء الثلاثة السبعة

RISÂLAH FÎMÂ KHÂLAFA'L-QURRÂ' AṢ-ṢALÂṢAT AS-SAB'AH.

A pamphlet, enumerating the points in which the three later Qurân-readers, viz., Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747), Ya'qûb al-Ḥaḍramî (*d.* A.H. 205=A.D. 821), and Khalaf bin Hishâm al-Bazzâr (*d.* A.H. 229=A.D. 844), disagree with the seven canonical Qurân-readers.

The MS. contains no clue as to its authorship.

Beginning :—

به ثقتي و عليه توكلي و بعد فهذه الحروف التي خالف القراء الثلاثة فيها السبعة وهم ابو جعفر و يعقوب و خلف و رواتهم ابن وردان و ابن جماز واويس و روح و اسحق و ادريس و فائدتها الاحاطة بجميع القراآت الخ •

Written in minute Naskh, with occasional rubrics.

Dated the 18th Rabî' II, A.H. 1043=A.D. 1633.

Scribe : حسين بن علي الوقاد.

No. 1261.

foll. 26 ; lines 25 ; size $8\frac{1}{4} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

انوار الطلعه في مذاهب القراء السبعه

ANWÂR AṬ-ṬAL‘AH FÎ MAḎÂHIB AL-QURRÂ’ AS-SAB‘AH.

A unique copy of a work, dealing with the various readings of the seven canonical Qurân-readers.

Author: Aḥmad bin Muḥammad ash-Shawbarî احمد بن محمد الشوبري.

Beginning:—

الحمد لله الذي هدانا لطاعته و خصنا بالقرآن العظيم و تلاوته ...... و بعد فيقول العبد الفقير الى مولاه الغني به عما سواه احمد بن محمد الشوبري الازهري .... قد سألني بعض الاخوان من اهل الصفا و العرفان المترددين عليَّ الى تلاوة القرآن ان اجمع كتابا مختصرا في بيان مذاهب الائمة السبعة اصحاب القرآن المتبعة وان اذكر لكل منهم مذهبا يشتمل على معظم ما له من الاصول مما يجد الطالب به الوصول خال عن الحشو و التطويل غير معترض فيه للدليل و التعليل فاجبته الى سواله طالبا للثواب .... و رتبته على مقدمة و سبعة ابواب و سميته انوار الطلعه في مذاهب القراء السبعه الخ *

The author, who flourished in the earlier part of the 11th century of the Hijrah, was a native of Shawbar (a village in Egypt). He composed the present work, as he states at the end, in the last week of Rajab, A.H. 1009=A.D. 1600. In the following colophon, he is said to be the grandson of Ash-Shinnâwî, probably Muḥammad al-Aḥmadî ash-Shinnâwî (*d.* A.H. 933=A.D. 1527):—

تم الكتاب للامام العالم الولي العارف بالله تعالى شيخنا الشيخ احمد الشوبري سبط الشناوي رحمة الله عليهم *

The author's two sons, Aḥmad ash-Shawbarî (*d.* A.H. 1066=A.D. 1656) and Muḥammad ash-Shawbarî (*d.* A.H. 1069=A.D. 1659), were distinguished scholars. The former, owing to his great mastery over

the Ḥanafî doctrines, was called *Abû Ḥanîfat aṣ-Ṣaġîr* (the younger Abû Ḥanîfah); while the latter, on account of his exceptional knowledge of the Shâfi'i tenets, was surnamed *Ash-Shâfi'î aṣ-Ṣaġîr* (the younger Shâfi'i). See Khulâṣat al-Aṣar, vol. i, p. 174.

The work is divided into a *Muqaddimah* and eight *Bâb*, as follows :—

Muqaddimah. Fol. 2[a].

المقدمة فهى في بيان التجويد و احكامه و ما يتعلق به من معرفة النون الساكنة و التنوين و الوقف و الابتداء و المد و اقسامه و غيرذلك مما يحتاج اليه القاري مما اتفق عليه الائمة رضى الله عنهم اجمعين *

Bâb I. Fol. 5[a]. الباب الاول في مذهب سيدنا نافع بن عبد الله بن نعيم *

Bâb II. Fol. 9[b]. الباب الثاني في مذهب سيدنا عبد الله بن كثير المكى *

Bâb III. Fol. 10[b]. الباب الثالث في مذهب سيدنا ابي عمرو البصري *

Bâb IV. Fol. 14[b]. الباب الرابع في مذهب سيدنا عبد الله بن عامر الدمشقي *

Bâb V. Fol. 16[a]. الباب الخامس في مذهب سيدنا عاصم بن ابي النجود الكوفي *

Bâb VI. Fol. 16[b]. الباب السادس في مذهب سيدنا حمزة الكوفي

Bâb VII. Fol. 21[a]. الباب السابع في مذهب سيدنا علي الكسائي الكوفي *

Bâb VIII. Fol. 22[a]. الباب الثامن في ياآت الاضافة

No other copy of the work is known.

Written in minute Arabian Naskh, with the headings in red. A short lacuna is found on fol. 18[a].

Not dated; probably 18th century.

No. 1262.

foll. 8; lines 11; size $9 \times 5\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

[رسالة فی القراءة]

[RISÂLAH FI'L-QIRÂ'AT.]

A tract on the various readings of the Qurân.

Author: Ismâ'îl bin Sayyid Aḥmad Ja'far aṣ-Ṣânî اسمعیل بن سید احمد جعفر الثاني.

Beginning:—

الحمد لله الذي انزل القرآن بالقرآت الصحيحة المروية عنه بلا ارتياب و شرف حامليها بالكرامات الجليلة على غيرهم من الطلاب .... اما بعد فيقول احقر مخلوقات حضرة الباري اسمعيل الغريب بن سيد احمد جعفر الثاني .... اني لما رأيت تشوق بعض الفضلاء المتدينين الى معرفة الجموع الثلثة بالتوضيح و التبئين الفت فيها هذه الرسالة الخ •

The author, who probably belonged to India and flourished in the middle of the 11th century of the Hijrah, tells us, at the end, that the tract is based on the following two works of his teacher, Shaikh 'Abdallaṭîf bin Shaikh Jamâl an-Nahrawâlî, viz., (i) *Al-Jâmi' al-'Ilmî* and (ii) *An-Nûr al-Azhar*. He further tells us that he thought of writing another more detailed work on the same subject.

The tract was completed, as stated by the author at the end, on Tuesday, the 2nd Shawwâl, A.H. 1045=A.D. 1636.

Written in cursive Naskh, within coloured ruled borders.

Dated Thursday, the 5th Shawwâl, A.H. 1114=A.D. 1703.

No. 1263.

foll. 106; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

الجواهر المكللة

AL-JAWÂHIR AL-MUKALLALAH.

A work, treating of the various readings of the ten canonical Qurân-readers, being an abridgment of the author's other work, entitled *Baḥr al-Ma'ânî Wa Kanz as-Sab' al-Maṣânî.*

The full title of the work, as given in the preface, is as follows:—

الجواهر المكللة لمن رام الطرق المكملة *

Author: Muḥammad bin Aḥamad al-'Awfî محمد بن احمد العوفي. He flourished in the middle of the 11th century of the Hijrah. See Brock., vol. ii, p. 326.

Beginning:—

الحمد لله الذي هدانا لتلاوة كتابه المهيمن علي كل كتاب انزل ......

و بعد فيقول اضعف عباد الله و احوجهم الى رحمته المنزلة محمد بن احمد العوفي .... هذا كتاب فى القرآت العشرة اختصرته من كتابى المسمى ببحر المعاني و كنز السبع المثاني لمن علمه و تعلمه الخ *

The work was composed, as stated by Brock. (*loc. cit.*), in A.H. 1049 = A.D. 1639.

For the contents of the work see Berlin, No. 666. For other copies see Waliaddîn, No. 15; Cairo, vol. i, p. 95; and Râmpûr, p. 47.

Written in clear Arabian Naskh, within red-ruled borders.

Not dated; probably 18th century.

No. 1264.

foll. 11; lines 25; size $8\frac{1}{2}\times6\frac{1}{2}$; $6\frac{1}{2}\times3\frac{1}{2}$.

[رساله فی التکبیر]

[RISÁLAH FI'T-TAKBÎR.]

A tract on the *Takbîr* (the expression, *Allâhu akbar*), which a Qurân-reader must recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: Zainaddîn Abu'l-'Azâ'im Sulṭân bin Aḥmad bin Salâmah bin Ismâ'îl al-Mazzâḥî al-Azharî ash-Shâfi'î زين الدين ابو العزائم سلطان بن احمد بن سلامة بن اسمعيل المزاحي الازهري الشافعي. He was born at Mazzâḥ (a village in Egypt) in A.H. 985=A.D. 1577. He studied under no less than thirty Shaikhs. He was well-versed in the various readings of the Qurân and in the Shâfi'î law. In A.H. 1008=A.D. 1600 he was formally permitted by his Shaikhs to write answers to legal and religious questions put to him. Subsequently, he was appointed a professor at the Jâmi' al-Azhar in Cairo, where pupils thronged to him from far and near to take lessons in the Qirâ'at and the Shâfi'î law. He wrote several instructive works, and died on Wednesday, the 17th Jumâdâ II, A.H. 1075=A.D. 1664. See Khulâṣat al-Aṣar, vol. ii, p. 210, and 'Iqd al-Jawâhir, fol. 199a.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا محمد خاتم النبيين .... و بعد فقد كنت كتبت رسالة لطيفة تشتمل على جميع الاوجه التي بين السور للقراء السبع من طريق الشاطبية و الثلاثة ابى جعفر و خلف و يعقوب من طريق الدرة لابن الجزري من سورة و الضحى الى آخر القرآن مع بيان التكبير و الآن قد طلب مني بعض اصحابنا ان افعل كذلک من طريق الطيبة لابن الجزري ايضا ليكون تذكارا له و لغيره نفع الله به فاجبته الى ذلک الخ *

The tract was completed, as stated by the author at the end, on the 8th Ṣafar, A.H 1048=A.D. 1638.

No other copy of the work is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1265.

foll. 254; lines 23; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

غيث النفع في القرآت السبع

ĠAIṢ AN-NAF' FI'L-QIRÂ'ÂT AS-SAB'.

A work, treating of the various readings of the seven canonical Qurân-readers.

Author: 'Alî an-Nûri as-Safâqusî علي النوري السفاقسي. He was a disciple of Muḥammad bin Muḥammad al-Afrânî al-Maġribî as-Sûsî (*d.* A.H. 1081=A.D. 1671), to whom he refers in the preface thus:—

و اذا قلت شيخنا فالمراد به العلامة المحقق المدقق الصالح الناصح سيدي محمد بن محمد الافراني المغربي السوسي نزيل مصر و المتوفى بها رحمه الله تعالى شهيدا بالطاعون اواخر ذي القعدة الحرام سنة واحد و ثمانين و الف ٭

Our author flourished towards the end of the 11th century of the Hijrah. See Brock., vol. ii, p. 461.

Beginning:—

قال الشيخ الفقيه الامام العالم العلامة المحقق الولي الصالح سيدي علي النوري السفاقسي رضى الله عنه و نفعنا به و بعلومه آمين الحمد لله الذي انزل القرآن و شرفنا بحفظه و تلاوته الخ ٭

The author, in the preface, condemns the spread of unauthorised and doubtful readings of the Qurân; and says that, although the number of authorised and correct readings of the holy book may exceed seven, he prefers to disregard readings other than the canonical seven.

The following ten preliminary points of the Qirâ'at are discussed in the introduction:—

I. Fol. 2ᵇ الاولى تواتر عن النبي صلى الله عليه و سلم انه قال ان هذا القرآن انزل على سبعة احرف فاقرؤا ما تيسر منه ٭

II. Fol. 4ᵇ الثانية مذهب الاصوليين و فقهاء المذاهب الاربعة و المحدثين و القراء ان التواتر شرط في صحة القراءة ٭

III. Fol. 5a. الثالثة شرط المقرئ ان يكون مسلما عاقلا بالغا ثقة مامونا ضابطا خاليا من الفسق و مسقطات المروة *

IV. Fol. 5b. الرابعة يجب على كل من يقرأ القرآن ان يخلص النية لله ولا يطلب بذلك غرضا من اغراض الدنيا *

V. Fol. 6a. الخامسة ينبغي له تحسين هيئته و ليحذر من الملابس المنهي عنها *

VI. Fol. 7a. السادسة لم يكن فى الصدر الاول هذا الجمع المتعارف في زماننا بل كانوا لاهتمامهم بالخير و عكوفهم عليه يقرؤن على الشيخ الواحد *

VII. Fol. 8a. السابعة للشيوخ في كيفية هذا الجمع ثلاثة مذاهب

VIII. Fol. 8b. الثامنة لابد لكل من اراد ان يقرأ بمضمن كتاب ان يحفظه على ظهر قلبه *

IX. Fol. 9b. التاسعة لابد لكل من اراد القراءة ان يعرف الخلاف الواجب من الخلاف الجائز *

X. Fol. 10a. العاشرة اهمل الشاطبي رحمه الله ذكر طرق كتابه اتكالا على اصله التيسير و نحن نذكرها تتميما للفائدة *

For other copies see Br. Mus., No. 78, and Alger, No. 369.
The work has been printed in Cairo, A.H. 1293.
Written in small Naskh.
Not dated; probably 18th century.
Scribe: عبد الرحمن بن السيد الزيني.

No. 1266.

foll. 11; lines 18–21; size $7\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

[رسالة فى القراءة]

[RISÂLAH FI'L-QIRÂ'AT.]

A tract on the reading of Abû 'Amr bin al-'Alâ' al-Basrî (*d.* A.H. 154=A.D. 771), as handed down by Ḥafṣ bin 'Umar ad-Dawrî (*d.* A.H. 246=A.D. 860) and Abu'sh-Shu'aib Ṣâliḥ bin Ziyâd as-Sûsî (*d.* A.H. 261=A.D. 874).

The title of the work and the author's name are not known.

Beginning:—

الحمد لله الذي فتح و علّم و اوضح و فهّم و بشّر و الهم و فضّل نبينا على الانبياء و كرّم و فضّل كتابه على الكتب و قدّم فنحن السابقون الاولون المخصوصون بالدين الاقوم و النبي الاكرم و الكتاب الاعظم ....

و بعد فاني ذاكر في هذا الكتاب قراءة الامام ابي عمرو بن العلاء البصري الخ *

We are told, in the preface, that the present work is based on the *Kitâb at-Taisîr* of Abû 'Amr ad-Dânî (No. 1215, ii above) and the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

Contents:—

1. باب الاستعاذة, fol. 2ᵃ; 2. باب البسملة, fol. 2ᵇ; 3. باب الهمز الساكن, fol. 5ᵇ; 4. باب المد و القصر, fol. 6ᵃ; 5. باب الهمزتين من كلمة, fol. 6ᵇ; 6. باب الهمزتين من كلمتين, fol. 7ᵃ; 7. باب مذهب ابي عمرو فى الفتح و الامالة, fol. 8ᵃ; 8. باب الوقف على اواخر الكلم, fol. 9ᵇ; 9. باب الوقف على مرسوم الخط, fol. 10ᵃ.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other books.

No. 1267.

foll. 18; lines 19; size 9×6¼; 6×3½.

القواعد المقررة والفوائد المحررة

AL-QAWÂ'ID AL-MUQARRARAH WA'L-FAWÂ'ID AL-MUḤARRARAH.

A tract, treating of the various readings of the seven canonical Qurân-readers.

Author: Muḥammad bin Qâsim bin Ismâ'îl al-Baqarî ash-Shâfi'î محمد بن قاسم بن اسمعيل البقري الشافعي. He was a great authority on the subject of Qirâ'at, of which he was a professor at the Jâmi' al-Azhar in Cairo. He was born in A.H. 1018=A.D. 1609; and he died in Cairo, according to Brock., vol. ii, p. 327, on the 20th Jumâdâ II, A.H. 1111=A.D. 1699. The 21st Rajab, A.H. 1107=A.D. 1695, is also given as the date of his death. See Silk ad-Durar, vol. iv, p. 35, and Tâj aṭ-Ṭabaqât, vol. xii, part i, fol. 47b.

Beginning:—

يقول المعترف بذنوبه الراجي من ربه ستر عيوبه محمد بن قاسم بن اسمعيل البقري بلدا الشافعي مذهبا الازهري وطنا مستعينا بالله متوكلا عليه الحمد لله على افضاله و اشهد ان لااله الا الله وحده لاشريك له ...... و بعد فقد سالني بعض الاخوان ان اجمع رسالة تشتمل على ما يتعلق بمذهب كل واحد من القراء بانفراده سالكا طريق الاختصار فاجبته الى سواله الخ *

The title of the tract is not found in the MS.; but the tract is identical with that entitled *Al-Qawâ'id al-Muqarrarah Wa'l Fawâ'id al-Muḥarrarah*, a copy of which is noticed in Berlin, No. 624.

The author tells us, in the preface, that the tract contains only what he had collected from the teachings of his Shaikh, 'Abdar-raḥmân al-Yamanî (*d.* A.H. 1050=A.D. 1640; see Khulâṣat al-Aṣar, vol. ii, p. 358).

Written in fair Naskh.

Not dated; probably 19th century.

Scribe: وهبة بن الشيخ محمد سالم.

No. 1268.

foll. 218; lines 29; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

اتحاف فضلاء البشر بالقرآت الاربعة عشر

ITHÂF FUDALÂ' AL-BASHAR BI'L-QIRÂ'ÂT AL-ARBA'AH 'ASHAR.

A work, treating of the fourteen readings of the Qurân.

Author: Aḥmad bin Muḥammad bin Aḥmad bin 'Abdalġani ad-Dimyâṭî ash-Shâfi'î, commonly called Al-Bannâ' احمد بن محمد بن عبد الغني الدمياطي الشافعي الشهير بالبناء. He was born at Dimyât (a town in Egypt) in A.H. 1040=A.D. 1630. He was a great Ṣûfî of the Naqshbandiyah order, and one of the most learned men of his age. Besides the present work, he wrote a treatise on the signs of the end of this world, entitled الذخائر المهمة فيما يجب الايمان به من المسموعات, and an abridgment of the *Insân al-'Uyûn* of Alî al-Ḥalabî (*d.* A.H. 1044=A.D. 1634). He died at Medina on Monday, the 3rd Muḥarram, A.H. 1117=A.D. 1705. See Tâj aṭ-Ṭabaqât, vol. xii, part i, fol. 104b, and Brock., vol. ii, p. 327.

Beginning:—

الحمد لله الذي جمع ببديع حكمته اشتات العلوم باوجز كتاب و فتح بمقاليد هدايته مقفلات الفهوم لافصح خطاب .... وبعد فلما كان عام الاثنين و ثمانين بعد الالف و منّ الله تعالى بالرحلة الى طيبة المنورة زادها الله تعالى نورا و شرفا الخ •

The author tells us, in the preface, that it was in A.H. 1082=A.D. 1671, when he was staying at Medina, where a large number of pupils flocked round him to take lessons in the various readings of the Qurân, that he formed the project of writing the present work, and began to collect material from the following authorities:—

1. *An-Nashr fi'l-Qira'ât al-'Ashr*, by Muḥammad Ibn al-Jazarî (No. 1243 above).
2. *Ṭayyibat an-Nashr*, by the same (No. 1246 above).
3. *Sharḥ Ṭayyibat an-Nashr*, by Muḥammad al-'Aqîlî an-Nuwairî (*d.* A.H. 837=A.D. 1433).
4. *Kitâb al-Laṭâ'if*, by Aḥmad bin Muḥammad al-Qasṭallânî (*d.* A.H. 923=A.D. 1517).

He further tells us that he found very useful the notes which

he had taken down from the lectures of his teacher, Nûraddîn 'Alî ash-Shabrâmallisî (*d.* A.H. 1087 = A.D. 1676).

Contents :—

Fol. 2ª مقدمة ذكرها مهم قبل الخوض فى المقصود ليعلم ان علم القرآت علم يعلم منه اتفاق الناقلين لكتاب الله تعالى و اختلافهم في الحذف و الاثبات و التحريك و التسكين و الفصل و الوصل و غير ذلك *

Fol. 3ª. باب اسماء ائمة القرآت الاربعة عشر و رواتهم و طرقهم

Fol. 9ª. باب الاستعاذة

Fol. 9ᵇ. باب الادغام

Fol. 16ª. باب هاء الكناية

Fol. 17ª. باب المد و القصر

Fol. 20ᵇ. باب الهمزتين المجتمعتين في كلمة

Fol 24ª. باب الهمزتين الملاصقتين في كلمتين

Fol. 25ª. باب الهمز المفرد

Fol. 27ᵇ. باب نقل حركة الهمزة الى الساكن قبلها

Fol. 28ᵇ. باب السكت على الساكن قبل الهمز وغيره

Fol. 30ª. باب وقف حمزة و هشام على الهمز و موافقة الاعمش لهما

Fol. 35ª. باب الفتح و الامالة بين اللفظين

Fol. 43ª. باب امالة هاء التانيث و ما قبلها فى الوقف

Fol. 43ᵇ. باب مذاهبهم في ترقيق الراآت و تفخيمها

Fol. 47ᵇ. باب الوقف على اواخر الكلم

Fol. 48ᵇ. باب الوقف على مرسوم الخط

Fol. 51ª. باب مذاهبهم في ياآت الاضافة

Fol. 53ᵇ. باب مذاهبهم في ياآت الزوائد

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies see Râgib Pâshâ, No. 4; Cairo, vol. i, p. 91; Ḥamidîyah, No. 15; Ayâ Ṣûfiyah, No. 32; and Râmpûr, p. 44.

The work has been printed, viz., in A.H. 1285.

Written in minute Naskh, within gold and black-ruled borders; with an illuminated frontispiece.

Not dated; probably 18th century.

Scribe: الحاجي محمود بن محمد امين شيخ القراء في اياصوفية.

No. 1269.

foll. 522; lines 17; size $8\frac{3}{4} \times 4\frac{3}{4}$; 6×3.

The Same.

Another copy of the same work.

The first two folios contain a list of the names of eminent Qurân-readers.

Foll. 3, 231, 275–277 and the last two folios are late insertions, having been copied from the preceding MS.

Written in fair Naskh.

Not dated; probably 18th century.

No. 1270.

foll. 364; lines 27; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

Another copy of the same work.

Written in elegant Naskh on glazed paper. Fol. 182[b] is blank.

Dated A.H. 1261 = A.D. 1846.

Scribe: حافظ عبد الرحمن بن حسن.

No. 1271.

foll. 156; lines 15; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

القواعد السنيه

AL-QAWÂ'ID AS-SANÎYAH.

A treatise on the reading of 'Âṣim bin Abi'n-Najûd (*d.* A.H. 128 = A.D. 746; see Mir'ât al-Janân, fol. 67[b]), as handed down by his pupil, Ḥafṣ bin Sulaiman (*d.* A.H. 180 = A.D. 796; see *ibid.*, fol. 97[a]), based on the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

The full title of the work, as given in the preface, is as follows:—

القواعد السنيه في قراءة حفص عن عاصم من طريق الشاطبيه •

Author: Ibrâhîm bin Ismâ'îl al-'Adawî ابراهيم بن اسمعيل العدوي, a disciple of Abu'l-Mawâhib bin Abdalbâqî al-Ḥanbalî (*d.* A.H. 1126=A.D. 1714; see Silk ad-Durar, vol. i, p. 67). He died about A.H. 1140=A.D. 1727. See Berlin, No. 649.

Beginning:—

الحمد لله الذي انزل القرآن العظيم رحمة للامة و تيسيرا و فهمنا طرق قراءته .... و بعد فقد سألني من خص بمزيد التوفيق و العناية و حظي بالتحقيق و الولاية ان اجمع قراءة حفص عن عاصم من طريق ولى الله الشاطبي الخ •

We learn from the preface that, in A.H. 1078=A.D. 1668, the author had already written a treatise on the same subject, and had incorporated therein the work of his aforesaid teacher, Abu'l-Mawâhib al-Ḥanbalî. For this treatise see Berlin, No. 649.

The work is divided into two *Naw'*, the first being subdivided into fifteen *Báb* as follows:—

I.	Fol. 3b.	باب الاستعاذة
II.	Fol. 5a.	باب البسملة
III.	Fol. 6a.	باب الادغام
IV.	Fol. 6b	باب هاء الكناية
V.	Fol. 8a.	باب المد و القصر
VI.	Fol. 11a.	باب الهمزتين من كلمة
VII.	Fol. 16a.	باب الهمزتين من كلمتين
VIII.	Fol. 18a.	باب الهمز المفرد
IX.	Fol. 21a.	باب الاظهار و الادغام
X.	Fol. 24b	باب احكام النون الساكنة و التنوين
XI.	Fol. 26a	باب الفتح و الامالة
XII.	Fol. 29b	باب الوقف على اواخر الكلم
XIII.	Fol. 31	باب الوقف على مرسوم الخط

XIV. Fol. 37[b]. باب ياآت الاضافة

XV. Fol. 43[a]. باب ياآت الزوائد

The second *Naw'* is arranged according to the Sûrahs of the Qurân, explaining the reading of every Sûrah.

At the end, the author traces his *Isnâd* (chain of successive teachers) to two great authorities on the subject of Qirâ'at, viz., (i) Abû 'Amr ad-Dânî (*d.* A.H. 444=A.D. 1053), and (ii) Abu'l-Qâsim ash-Shâṭibî (*d.* A.H. 590=A.D. 1194).

No other copy of the work is known.

Written in small and fair Naskh, with the headings in red. Slightly water-stained.

Dated A.H. 1098=A.D. 1687.

No. 1272.

foll. 197; lines 13–17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الائتلاف فی وجوه الاختلاف

AL-I'TILÂF FÎ WUJÛH AL-IKHTILÂF.

A work on the discrepancies, which occur in the ten readings of the Qurân, arranged according to Sûrahs on the same lines as the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: 'Abdallâh bin Muḥammad bin Yûsuf bin 'Abdalmannân al-Ḥilmî al-Ḥanafî, better known as Yûsuf Âfindîzâdah عبد الله بن محمد بن يوسف بن عبد المنان الحلمي الحنفي الشهير بيوسف آفندي زاده. He was born at Constantinople in A.H. 1081=A.D. 1671. He received his early education from his father, and subsequently completed it under celebrated masters of his native city. After completing his education, he attached himself to Sulṭân Aḥmad III (A.H. 1115–1143 =A.D. 1703–1730) and then to Sulṭân Maḥmûd I (A.H. 1143–1168= A.D. 1730–1754), both of whom showered upon him marks of respect and favour. For some time he officiated as Imâm of Jâmi' Nakhlband; and he was then appointed Mufassir of the Dâr al-Kutub, which was built by Sulṭân Maḥmûd within the precincts of his new palace. He was munificently rewarded by the Sulṭân for his commentary on *Al-Jâmi' aṣ-Ṣaḥîḥ* of Al-Bukhârî, entitled *Najâḥ al-Qârî*, in thirty volumes. He also wrote a commentary on

the *Al-Jâmi' aṣ-Ṣaḥîḥ* of Al-Muslim and a gloss on Al-Baiḍâwî's commentary on the Qurân. He was a great scholar, and held in much esteem at the Turkish capital, where he died on Monday, the 16th Rabî' II, A.H. 1167=A.D. 1754. See Tâj aṭ-Ṭabaqât, vol. xii, part ii, fol. 83b, and Silk ad-Durar, vol. iii, p. 87.

Beginning:—

الحمد لله الذي انزل القرآن علي سبعة احرف .... اما بعد
فيقول العبد الفقير الي عناية ربه القدير عبد الله بن محمد الشهير بيوسف
افندي زاده يسر الله بالخير ما اراده لقد طال ما جال في خلدي ان اجمع
علي ترتيب السور القرآنية بعض الآيات التي اجتمع فيها الاختلاف من
الوجوه و الروايات من قراآت الائمة العشر علي طريقة طيبة النشر و اطبقها
على الطرق التي جاء منها ذلك الاختلاف حتى يحصل بينها الالتيام
و الائتلاف لكن كان يعوقني العوائق عن ذلك الامر اللائق الفائق الي ان
يشير الىَّ بذلك من المشتغلين بهذا الفن لدىَّ من هو صالح لان يعتد
بشأنه و مستعد لان يلقى اليه مانحن بصدد جمعه و بيانه فشرعت فيه
متوكلا على الله و مستعينا في جميع اموري بالله و سميته الائتلاف في
وجوه الاختلاف الخ *

No other copy of the work is known.

The work ends with the following epilogue:—

هذا ما تيسرلي من جميع الوجوه لبعض القراء و الرواة في بعض
الآيات القرانية على ترتيب السورة الفرقانية علي ما اخذنا من افواه المشائخ
الكرام و الائمة الاعلام مع تطبيق الطرق على قدر الامكان و ان كان يضيق
عن احاطتها نطاق البيان *

The colophon, which is in Turkish, runs thus:—

كاتب هذا الائتلاف خواجه زاده ساكن بكبه جيلرحانند السيد حملة
القرآن محمد امين سنه بيك يوزيغمش يدى جمادى الآخرك اوجنجى
كنى اتمام او لمشدر تمت *

Written in fair Naskh, within red-ruled borders; with an illuminated frontispiece.

Fol. 40ᵃ is blank, but there is no break in the context.

Not dated; probably 18th century.

No. 1273.

foll. 133; lines 27; size 8 × 6; 6¼ × 3¼.

مرشد الطلبة

MURSHID AṬ-ṬALABAH.

A treatise on the various readings of the ten eminent Qurân-readers, arranged according to Sûrahs on the same lines as the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: Aḥmad ar-Rushdî, better known as Yûsuf Imâm Âfindîzâdah احمد الرشدي العريف بيوسف امام آفندي زاده, a Turkish scholar, who flourished in the latter part of the twelfth century of the Hijrah.

Beginning:—

الحمد لله رب العالمين حمدا يوافي نعمه و يكافي مزيده ....

و بعد فهذه رسالة العبد الفقير الحقير المعترف بالعجز و التقصير خادم القرآن العظيم احمد الرشدي العريف بين الاقران بيوسف امام آفندي زاده يسره الله تعالى بالخير ما اراده الخ *

In the preface, the author tells us that he learnt the science of Qirâ'at from Muḥammad Âfindî, better known as Ḥâjjîzâdah, who was a professor at the College of Shaikh Mashâ'ikh al-Islâm Muḥammad As 'ad Âfindî (*d.* A.H. 1166=A.D. 1752; see Brock., vol. ii, p. 424). The author also tells us, in the preface, that he was a professor for a long time at Jâmi' Abi'l- Futûḥ; and it was there that the present work was composed, at the request of some of his pupils. Three authorities (which appear to be contemporary works) are cited as the sources of the present treatise, viz., (i) رسالة شيخ علي المنصوري; (ii) كتاب الائتلاف by Yûsuf Âfindîzâdah (No. 1272 above); and (iii) بدائع البرهان by Muṣṭafâ al-Izmîrî (*d.* A.H. 1152=A.D. 1739; see Brock., vol. ii, p. 440).

No other copy of the work is known.

Written in a minute Naskh. Omissions in the text are supplied in the margins.

Not dated; probably 19th century.

No. 1274.

foll. 25; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; 6×4.

(Two short treatises bound together.)

foll. 1–16. I.

غنية الفقير

ĠUNYAT AL-FAQÎR.

A short treatise on the *Takbîr* (the expression, *Allâhu akbar*) and other prayers, which a Qurân-reader should recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above). The full title of the work, as stated in the preface, is as follows:—

غنية الفقير لما للطيبة من التكبير *

Author: Aḥmad bin 'Abdalmun'im bin Khayyâm ash-Shâfi'î ad-Damanhûrî احمد بن عبد المنعم بن خيام الشافعي الدمنهوري. He was born about A.H. 1090=A.D. 1679. The author of the Silk ad-Durar (vol. i, p. 117) describes him as a great scholar, deeply versed in the various readings of the Qurân, and in several other branches of Muhammadan literature. He was appointed Principal of the Jâmi' al-Azhar. He wrote several works, and died in A.H. 1192=A.D. 1778. See silk ad-Durar (*loc. cit.*).

Beginning:—

الحمد لله الذي منحنا حفظ كتابه المبين و اتحفنا بمعرفة قدر رواياته عن الائمة المتقين الخ *

The work is divided into four *Faṣl* and a *Khâtimah*, as follows:—

I. Fol. 1b. الفصل الاول في سبب ورود التكبير

II. Fol. 2a. الفصل الثاني في ذكر من ورد عنه و اين ورد و صيغته

III. Fol. 3a. الفصل الثالث في صيغته و حكم الاتيان به و سببه

IV. Fol. 7a. الفصل الرابع في امور تتعلق بختم القرآن العظيم

Khâtimah. Fol. 9b. الخاتمه في مسائل منثورة اخذتها عن شيخنا الشيخ عبد الجواد الميداني و استاذنا الشيخ احمد بن الخبازه *

foll. 17–23. II.

فوائد في علم القراآت

FAWÂ'ID FÎ 'ILM AL-QIRÂ'ÂT.

A short treatise on the various readings and correct pronunciation of the Qurân, based on the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

The author's name is not known. He occasionally refers to Aḥmad al-Isqâṭî (*d.* A.H. 1132=A.D. 1720; see Silk ad-Durar, vol. i, p. 149) as his Shaikh, and to Sulṭân al-Mazzâḥî (*d.* A.H. 1075=A.D. 1665) as his teacher's teacher.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام علي سيدنا محمد و آله اجمعين و بعد فهذه فوائد في علم القراآت من طريق الطيبة و غيرها الخ *

The work is divided into numerous short *Masâ'il*.

Both treatises are written by the same scribe, in Arabian Naskh, with the headings in red.

Dated A.H. 1204=A.D. 1790.

No. 1275.

foll. 30; lines 23; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$.

الثغر الباسم في قراءة عاصم

AṢ-ṢAĠAR AL-BÂSIM FÎ QIRÂ'AT 'ÂṢIM.

A treatise on the reading of the Qurân, according to 'Âṣim (*d.* A.H. 128=A.D. 746) and his two pupils, viz., Shu'bah (A.H. 160=A.D. 777) and Ḥafṣ (*d.* A.H. 180=A.D. 796), derived from *Ash-Shâṭibîyah* (No. 1221 above).

Author: 'Alî 'Aṭîyah Abû Muṣliḥ al-Ġamrînî ash-Shâfi'î al-Azharî علي عطيه ابو مصلح الغمريني الشافعي الازهري.

Beginning:—

حمدا لمن اصطفى من عباده اهل كتابه و خصهم بمزايا بين العباد فهم خلاصة احبابه .... و بعد فيقول راجي عفو ربه العلي علي عطية

ابو مصلح الغمريطي الشافعي الازهري وفقه الله و غفر له و لمن والاه

هذه مقدمة في قراءة عاصم الكوفي و راوييه شعبة و حفص من طريق ولى

الله تعالى محمد بن قاسم الشاطبي.......... و سميتها الثغر الباسم في

قراءة عاصم الخ *

The author, who flourished towards the end of the twelfth century of the Hijrah, tells us, in the preface, that he was assisted in writing the present work by his teacher, 'Alî al-Badrî (*d.* A.H. 1190=A.D. 1776; see Silk ad-Durar, vol. iii, p. 257). Our author also quotes frequently from the works of As-Sayyid 'Alî al-Muqrî (*d.* A.H. 1169=A.D. 1756) and Muḥammad bin Ḥasan al-Munayyir (*d.* A.H. 1199=A.D. 1785), each of whom he calls his Shaikh and teacher

The work ends with a *Khâtimah*, containing a prayer to be recited after finishing the reading of the Qurân.

The work was completed, as stated by the author in the colophon, on Monday, the 5th Du'l-Ḥijjah, A.H. 1188=A.D. 1775.

An incomplete copy of the work is noticed in Cairo, vol. i, p. 94.

The present copy, dated the 6th Du'l-Qa'dah, A.H. 1190=A.D. 1776, was transcribed two years after the composition of the work.

Written in small Arabian Naskh, with marginal notes.

Scribe: محمد هيكل الدردي.

No. 1276.

foll. 172; lines 11; size $6\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{4} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

The author's colophon, containing the date of composition, is not found in this copy.

Written in fair Naskh, within double red-ruled borders.

Dated the 15th Rajab, A.H. 1295=A.D. 1878.

Scribe: احمد جلال الدين.

No. 1277.

foll. 12; lines not uniform in number; size $8\frac{1}{4} \times 6\frac{3}{8}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

مسائل شتّى

MASÂ'IL SHATTÂ.

An anonymous pamphlet, containing rules important to all students of Qirâ'at and Tajwîd.

The rules are extracted from the following works, to which the author refers at the end of the quotations:—

1. *At-Taisîr*, by Abû 'Amr 'Usmân bin Sa'îd ad-Dânî (No. 1215, ii above).
2. *Zubdat al-Furqân.*
3. *Al-Mukarrar*, by Sirâjaddîn Abû Ḥafṣ an-Nashshâr (No. 1255 above).
4. *Al-Ḥawâshî al-Mufhimah*, by Abû Bakr Aḥmad (No. 1296 below).
5. *Kanz al-Ma'ânî*, by Ibrâhîm bin 'Umar al-Ja'barî (No. 1230 above).
6. *Sharḥ ad-Durr al-Yatîm*, by Mullâ 'Alî al-Qârî (*d.* A.H. 1014 = A.D. 1605).
7. *Durr al-Afkâr*, by Muḥammad bin Aḥmad al-'Awfî (who died about A.H. 1050 = A.D. 1640).
8. *Tahdîb al-Qirâ'at*, by Muḥammad Sâchaqlîzâdah al-Mar'ashî (*d.* A.H. 1150 = A.D. 1737; see Râgib Pâshâ, No. 7).

Beginning:—

اعلم ان الكسائى كان يقف على هذه التانيث و ما ضارعها فى اللفظ بالامالة الا ان يقع قبل الهاء احد من عشرة احرف الطاء و ظ و ص و ض و ح و ع و ق و الف و خ و غ الخ *

On fol. 6ᵇ is a list of the names of the Imâms of Qirâ'at, with the dates of their death and particulars of the places where they flourished. On the next page is given a list of the names of the persons, who trace their *Isnâd* (chain of successive teachers) to these Imâms.

Written in fair Naskh. Fol. 7ᵇ is blank.

Not dated; probably 19th century.

No. 1278.

foll. 88; lines 21; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

الفوز العظيم فى شرح فتح الكريم

AL-FAWZ AL-'AẒÎM FÎ SHARḤ FATḤ AL-KARÎM.

A commentary on the author's own metrical treatise on the various readings of the ten eminent Qurân-readers, entitled *Fatḥ al-Karîm.*

Author: Muḥammad al-Mutawallî ash-Shâfi'î al-Khalwatî al Azharî محمد المتولي الشافعي الخلوتي الازهري, a great Ṣûfî, belonging to the Khalwatîyah order. He held the post of professor in the Jâmi' al-Azhar, and wrote several works on the subject of Qirâ'at. Besides the present work he wrote, as he states on fol. 4b, an abridgment of the *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above) in three parts, each having a separate title, as follows:—

(i) تهذيب النشر و خزانة القرآات العشر.

(ii) فتح الرحمن في تجويد القرآن.

(iii) ايضاح الدلالات في ضابط ما يجوز من القرآات و يسوغ من الروايات.

He also wrote two other works, viz., (i) الوجوه المسفرة في اتمام القرآات العشرة, which has been lithographed in Cairo, A.H. 1308, and (ii) فتح المعطي و غنية المقرئ, which is a commentary on the author's own tract, entitled المقدمة, of which both text and commentary have been lithographed in Cairo, A.H. 1309. He died in A.H. 1313=A.D. 1895. See Iktifâ' al-Qunû', pp. 121 and 123.

Beginning:—

الحمد لله الذي ارسل رسوله بالهدى و الدين القويم رحمة للعالمين مؤيدا بالآيات و الذكر الحكيم .... اما بعد فيقول اسير وصمة ذنبه و فقير رحمة ربه محمد المتولي الشافعي الخلوتي بلغه الله جميع مأموله بجاه نبيه و رسوله لما منّ الله عليّ بانشاء هذا النظم المسمى بفتح الكريم في تحرير اوجه القرآن شرح صدري لان ازينه بتعليق لطيف لكل قاصر مثلي ضعيف و سميته الفوز العظيم في شرح فتح الكريم الخ *

The first verse of the text runs thus:—

حمدت الٰها كافيا من توكلا عليه و مغن من اليه تبتلا

From verses 5 and 6 and the accompanying commentary we learn that the text is really a metrical version of the *Tayyibat an-Nashr* of Ibn al-Jazarî (No. 1246 above), of whose life a brief sketch is given. In his commentary on verses 8 and 9, the author tells us that he consulted three other works, viz., (i) *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above); (ii) *Badâ'i' al-Burhân* of Muṣṭafâ bin 'Abdarraḥmân al-Izmîrî (*d.* A.H. 1152=A.D. 1739); and (iii) *'Umdat al-Furqân fî Wujûh al-Qurân*, by the same Al-Izmîrî (see Berlin, No. 667).

The text was completed, as stated by the author on fol. 86[a], in the month of Rabî 'II, A.H. 1284=A.D. 1867; and the commentary was finished, according to the colophon, on Saturday, the 16th Ṣafar, A.H. 1288=A.D. 1871.

The colophon reads thus:—

تم هذا الكتاب في يوم السبت المبارك ستة عشر خلت من شهر
صفر سنة ثمانية و ثمانين و مأتين و الف .... و كان الفراغ من
نقل هذه النسخة المباركة يوم الثلاث تاسع ذي الحجة ختام عام سنة ١٢٩٠
الف [sic تسعين] و مأتين و الف من هجرة من له العز و الشرف •

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

Dated A.H. 1290=A.D. 1873.

Scribe: احمد [بن] خلف الطهويهي المالكي.

ORTHOGRAPHY OF THE QURÂN.

No. 1279.

foll. 52; lines 21; size 9½ × 5½; 5¾ × 3¼.

كتاب المقنع

KITÂB AL-MUQNI'.

A treatise on the orthography of the copies of the Qurân sent by 'Uṣmân, the third Caliph (A.H. 23–35 = A.D. 644–656), to the chief Muslim cities.

By Abû 'Amr 'Uṣmân ad-Dâni (*d.* A.H. 444 = A.D. 1053), for some account of whom see No. 1214 above.

Beginning:—

قال الحافظ ابو عمرو عثمان بن سعيد بن عثمان المقرئ الداني رضي الله عنه و ارضاه الحمد لله الذي اكرمنا بكتابه المنزل و شرفنا بنبيه المرسل .... هذا كتاب اذكر فيه ان شاء الله تعالى ما سمعته من مشيختي و رويته عن ائمتي من مرسوم خطوط مصاحف اهل الامصار المدينة و المكة و الكوفة و البصرة و سائر العراق الخ *

For the contents of the work see Berlin, No. 419. For other copies see S. de Sacy, Notices et Extraits, vol. viii, pp. 290–332; Br. Mus. Suppl. No. 83; Wien, No. 1624; Paris, No. 593; Leyden, No. 1635; Walîaddîn, No. 39. See also Brock., vol. i, p. 407, and Ḥâj. Khal., vol. vi, p. 95.

Foll. 43ᵇ–52ᵇ contain a supplement by the same author, entitled *Kitâb an-Nuqaṭ*. It begins with a short prefatory note, in which the author tells us that, after completing the *Kitâb al-Muqni'*, he considered it necessary to add the following nine chapters on the rules regarding diacritical points:—

Fol. 43ᵇ. باب ذكر من نقط المصاحف من التابعين و من كره ذلك

Fol. 44ᵇ. باب ذكر مواضع الحركات من الحروف و تراكب التنوين و تتابعه *

Fol. 46ᵇ. باب ذكر حكم النون الساكنة و ما بعدها

Fol. 47[a]. باب ذكر احكام المظهر و المدغم

Fol. 49[a]. باب ذكر احكام الصلات فى الفات الوصل

Fol. 49[b]. باب ذكر احكام نقط ما نقص من هجائه

Fol. 50[a]. باب ذكر احكام نقط ما زاد في هجائه

Fol. 51[a]. باب ذكر امتحان مواضع الهمزات من الكلم

Fol. 51[b]. باب ذكر اللام الف

No other copy of the above supplement is known.

Written in fair Naskh, with the headings in red.

Not dated; probably 17th century.

Slightly worm-eaten.

The title-page contains a seal, bearing the inscription لسان السلطان محمود الدوله منشي محمد صفدر عليخان بهادر.

No. 1280.

foll. 48; lines 18; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3.

The Same.

A defective copy of the same work, beginning as the above. After the first folio there are several folios wanting. The supplementary portion is also wanting.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

The title-page contains the seal and signature of a certain Zainaddîn Aḥmad Khân Bahâdur, dated A.H. 1229 = A.D. 1814.

No. 1281.

foll. 75; lines 21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

الوسيلة الى كشف العقيلة

AL-WASÎLAH ILÂ KASHF AL-‘AQÎLAH.

An old and remarkable copy of a commentary on the *Aqîlatu Atrâb al-Qaṣâ’id*, or metrical treatise on the proper orthography of the Qurân, by Abû Muḥammad al-Qâsim ash-Shâṭibî (*d.* A.H. 590 = A.D. 1194

The author of the commentary does not reveal his name; but in the preface he calls the author of the text his teacher. We know him to have been 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad bin 'Abdaṣṣamad as-Sakhâwî علم الدين ابو الحسن علي بن محمد بن عبد الصمد السخاوى. He died in A.H. 643=A.D. 1245. For some account of his life, see No. 1224 above.

Beginning:—

الحمد لله الذي بدأ المنن و اعادها و اسبغ النعم و افادها ....

و بعد فان الله تعالى جعل الكتابة من اجل صنائع البشر و اعلاها الخ *

For other copies see Wien, No. 1634; Berlin, No. 495; Paris, No. 610; Br. Mus. Suppl., No. 89; S. de Sacy, Notices et Extraits, vol. viii, p. 336; Cairo, vol. i, p. 47; and Râmpûr p. 56. See also Brock., vol. i, p. 410, and Ḥâj. Khal., vol. iv, p. 244.

Written in fair Naskh; with some marginal notes. The quotations from the text are in red. Slightly worm-eaten and water-stained.

Dated Friday, the 2nd Ḏu'l--Qa'dah, A.H. 807=A.D. 1405

Scribe: علي بن محمود بن محمد الملقب بصائغ الشيرازى.

The title-page contains the following three notes:—

I. A note by 'Alî bin Sulṭân Muḥammad al-Harawî, the well-known scholar and the author of several works, who died in A.H. 1014=A.D. 1605, stating that the MS. once belonged to him:—

ملكه بالشراء الشرعي افقر عباد الله الملك الغني علي بن سلطان محمد الهروي لطف الله بهما بلطفه الخفي *

II. A note by 'Alamallâh bin 'Abdarrazzâq al-Ḥanafî, stating that he purchased the MS. from the above-mentioned 'Alî bin Sulṭân Muḥammad al-Harawî:—

فاز بملكه بالشراء الشرعي منه سلمه الله و ابقاه الفقير الى الله الغني علم الله بن عبد الرزاق الحنفي *

III. A note in Persian, dated the 1st Ḏu'l-Ḥijjah, A.H. 1022=A.D. 1613, stating that the MS. was secured for a certain library (see below) after the death of Shaikh 'Alamallâh (the writer of the second note):—

كتاب الوسيله في شرح قصيدة العقيله بخط نسخ جلد سياه شكسته بابت .... از تركة شيخ علم الله جمع كتاب خانة معموره شده بتاريخ غرة ماه ذي الحجة سنه ١٠٢٢ *

This note is followed by a seal bearing the name of 'Abdarrahîm Khân, most probably the celebrated 'Abdarrahîm Khân, who bore the title of Khân Khânân. He was the son of Bairam Khân, the first prime minister of the emperor Akbar (A.H. 963–1014=A.D. 1556–1605), and died in A.H. 1036=A.D. 1627. Hence the library referred to in the note is evidently that of Khân Khânân.

The title-page also contains four seals, bearing the name of Qâḍî Muḥammad Sharî'atallâh Khân, dated A.H 1211=A.D. 1797.

No. 1282.

foll. 12; lines 21; size $9\frac{1}{2}\times6\frac{1}{2}$; $6\frac{1}{2}\times3\frac{1}{2}$.

هداية المرتاب وغاية الحفاظ والطلاب

HIDÂYAT AL-MURTÂB WA ĠÂYAT AL-ḤUFFÂẒ WA'Ṭ-ṬULLÂB.

A versified tract on the orthography of the Qurân. All such words as may be confounded with one another in reading are alphabetically arranged, with references to the Sûrahs in which they occur.

Author: 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad bin 'Abdaṣṣamad as-Sakhâwi علم الدين ابو الحسن علي بن محمد بن عبد الصمد السخاوي (*d.* A.H. 643=A.D. 1245), for some account of whom see No. 1224 above.

Beginning:—

قال السخاوي علي ناظما كن لة الله الرحيم راحما
الحمد لله الحميد الصمد منزل الذكر علي محمد

The tract consists of 425 verses, as stated in the last verse:—

وخمسة من بعد عشرين العدد مع اربع من المئين لم تزد

For other copies see Berlin, No. 710; Br. Mus. Suppl., No. 95, v; Cairo, vol. i, p. 119; Râmpûr, p. 56; and Âṣafîyah, p. 304. See also Ḥâj. Khal., vol. vi, p. 497, and Brock., vol. i, p. 410.

Written in Arabian Naskh.

Dated Friday, the 22nd Rajab, A.H. 1267=A.D. 1851.

Scribe: عبد الحي [بن] موسى [بن] عمر القريطي الشافعي.

The title-page contains a seal, bearing the name of 'Abdalḥamîd Nâfi.

No. 1283.

foll. 9; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

روضة الطرائف في رسم المصاحف

RAWḌAT AṬ-ṬARÂ'IF FÎ RASM AL-MAṢÂḤIF.

A versified work on the proper orthography of the Qurân.

Author: Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي (*d.* A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

Beginning:—

الله احمد علام الغيوب على　　　آلائه حمد راجي العفو مبتهلا

The last verse runs thus:—

ضوع مسكا ذكيا مونقا زهرا　　　مطيبا طيبه الابكار و الأصلا

No other copy of the work is known.

Written in fair Arabian Naskh, with occasional vowel points Foll. 2–3 should follow fol. 9.

Dated the Madrasah Nûrîyah, Ba'labakk, Tuesday, the 3rd Muḥarram, A.H. 726=A.D. 1325.

Scribe: شهاب الدين احمد بن ابراهيم بن صالر البعلي.

The title-page contains the author's autograph note, stating that the MS. was read in his presence by the scribe, Shihâbaddîn Aḥmad bin Ibrâhîm bin Ṣâlar al-Ba'lî, whom he authorised to publish the work. The note reads thus:—

قرأ عليّ هذه روضة الطرائف في رسم المصاحف الشيخ العالم العامل الفاضل الاديب الفقيه المقرئ شهاب الدين احمد بن ابراهيم بن صالر البعلي قراءة جيدة و اجزت له روايتها بشرطها كتبه ناظمها ابراهيم بن عمر بن ابراهيم الجعبري الخليلي حامدا و مصليا ٭

No. 1284.

foll. 110; lines 9; size $8\frac{1}{2} \times 6$; $5 \times 2\frac{1}{4}$.

مورد الظمآن

MAWRID AẒ-ẒAM'ÂN.

A metrical treatise on the orthography of the Qurân, containing altogether 514 verses.

Author: Abû 'Abdallâh Muḥammad bin Muḥammad bin Ibrâhîm bin 'Abdallâh al-Umawî ash Sharîshî al-Kharrâzî ابو عبد الله محمد بن محمد بن ابراهيم بن عبد الله الاموي الشريشي الخرازي. He lived in the earlier part of the 8th century of the Hijrah. Some account of his life is given by his disciple, Abû Muḥammad 'Abdallâh bin 'Umar as-Ṣanhâjî, in the preface of *At-Tibyân* (No. 1285 below), where he is described as the foremost Qurân-reader of Fez, especially versed in the readings handed down by Nâfi' (*d.* A.H. 169=A.D. 786) Besides the present work, he wrote a metrical treatise on the various readings of the Qurân, entitled *'Umdat al-Bayân*, and several other works in prose and verse. His forefathers were natives of Sharîsh (a town in Andalusia); but he himself settled permanently at Fez, where he died and was buried in the cemetery of Al-Jîziyîn.

Beginning:—

الحمد لله العظيم المنن و مرسل الرسل باهدى سنن

The work is based, as stated by the author in the preface, on the following four authorities:—

1. *Al-Muqni'*, by Abû 'Amar ad-Dânî (No. 1279 above).
2. *'Aqîlatu Atrâb al-Qaṣâ'id*, by Ash-Shâṭibî (*d.* A.H. 590= A.D. 1194).
3. *At-Tanzîl*, by Abû Dâ'ûd Sulaimân bin Najâh al-Balansî (*d.* A.H. 496=A.D. 1103; see Ṭabaqât al-Qurrâ', by Aḏ-Ḏahabî, fol. 102a).
4. *Al-Munṣif*, by Abu'l-Ḥasan 'Alî bin Muḥammad al-Murâdî al-Balansî (who lived about A.H. 563=A.D. 1168; see At-Tibyân, fol. 26b).

The work was completed, as stated by the author at the end, in A.H. 703=A.D. 1304.

For other copies see Alger, Nos. 386–9, 394 and 411. See also Brock., vol. ii, p. 248.

Written in clear and bold Arabian Naskh, within double red-ruled borders. The headings of the chapters, which are also in verse, are in red.

Not dated; probably 17th century.

The title-page contains the seals and signature of a certain Jalâladdîn.

No. 1285.

foll. 178; lines 33; size $10 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$

التبيان في شرح مورد الظمآن

AT-TIBYÂN FÎ SHARḤ MAWRID AẒ-ẒAM'ÂN.

A commentary on the preceding work, composed in A.H. 744=A.D. 1344.

The author's name, as given in the beginning, is Muḥammad bin 'Abdallâh aṣ-Ṣanhâjî محمد بن عبد الله الصنهاجي; but in Brock., vol. ii, p. 248, he is called Abû Muḥammad 'Abdallâh bin 'Umar aṣ-Ṣanhâjî. He was a disciple of the author of *Mawrid aẓ-ẓam'ân*, and lived in the middle of the 8th century of the Hijrah.

Beginning:—

صلّى الله على سيدنا و مولانا محمد الكريم و على آله و صحبه و سلم تسليما كثيرا يقول العبد الفقير الراجي الى رحمة ربه و عفوه و غفرانه محمد بن عبد الله الصنهاجي .... الحمد لله الملك الديان الرحيم الرحمن القديم الاحسان الواسع الغفران الحنان المنان ذى العظمة و السلطان الخ *

The author, in the preface, after dwelling on the importance of the art of writing, describes minutely the occasion of the composition of the present commentary. He tells us that it was begun in the life-time of the author of *Mawrid aẓ-Ẓam'ân*, but the work was dropped for some time, and was taken up again on the earnest persuasion of his friends and pupils in A.H. 744=A.D. 1344. He further tells us that he had studied the *Mawrid aẓ-Ẓam'ân* with its author, and that his copy of this work, which he transcribed from the original, begins as follows:—

قال عبيد الله محمد بن محمد بن ابراهيم بن محمد بن عبد الله الاموى الشريشي عفى الله عنه. Then he gives a short biographical notice of the author of the *Mawrid aẓ-Ẓam'ân*; and says that he tried hard to ascertain the precise dates of his birth and death, but unsuccessfully.

The colophon reads thus:—

انتهى الشرح بحمد الله تعالى و صلى الله على سيدنا و نبينا و مولا[نا] محمد الكريم و على آله و صحبه و سلم تسليما و كان الفراغ منه يوم الجمعة و هو الاول من شهر صفر المبارك من عام اربعة و تسعين و سبعمائة فرحم الله كاتبه و قاريه و فاظمه و ناظره و من دعا اللهم بالرحمة آمين يا رب العالمين •

On the margin of the last folio, there is a note to the effect that the date, A.H. 794=A.D. 1392, given in the colophon, is not that of the present MS. but of the copy from which it was transcribed. Though the note is in a later hand, we may accept it as correct; and the paper and handwriting indicate that the present copy was made towards the end of the 16th century.

A copy of the work is noticed in Alger, No. 389/15.

Written in Arabian Naskh, quotations from the text being indicated by a red line above the words. The correct order of the folios should be as follows: 1–32, 40, 34–39, 33, 41–136, 144, 138–143, 137, 145–178. A large gap is found on fol. 104[a].

The title-page contains a seal, bearing the inscription عبد الباقي بن ولي الله العلوي مريد غوث العيدروس. dated A.H. 1118 = A.D. 1706.

No. 1286.

foll. 101; lines 15; size $7\frac{3}{4} \times 5$; $4\frac{3}{4} \times 2\frac{3}{4}$.

انشاد الشريد من ضوال القصيد

INSHÂD ASH-SHARÎD MIN DAWÂLL AL-QAṢÎD.

A treatise, dealing with the method of writing the Qurân, arranged according to Sûrahs.

On the title-page, the work is designated *Kitâb Shawâhid Ibn Ġâzî 'Ala'sh-Shâṭibiyah*; but the beginning of the MS. is identical with that of *Irshâd ash-Sharîd*, noticed by Ḥâj Khal., vol., i, p. 461.

Author: Abû 'Abdallâh Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad bin 'Alî bin Ġâzî al 'Uṣmânî al-Miknâsî ابو عبد الله محمد بن احمد بن محمد بن محمد بن علي بن غازي العثماني المكناسي, the

greatest divine of his time. He belonged to the Banû 'Uṣmân, a tribe of Morocco, and was born at Miknâsah in A.H. 841=A.D. 1438. Besides the present work, he wrote several books on history and mathematics. In his work, entitled الروض الهتون في اخبار مكناسة و الزيتون, a history of his native city, Miknasah, he gives a short account of his life. He says that, about A.H. 858=A.D. 1454, he travelled to Fez to prosecute his studies there. After completing his education, he proceeded to Kitâmah, where he spent about twenty years with his relatives. Subsequently he settled permanently at Fez, where he was appointed Imâm and Khaṭîb of the Jâmi' al-Qarâwîyin. He died at Fez in A.H. 919=A.D. 1513. See Brock., vol. ii, p. 240.

Beginning :—

يقول العبد المقصر المعترف بذنبه الفقير الى رحمة ربه محمد بن محمد بن علي بن غازي العثماني سمح له بمنه الحمد لله الذي من علينا بقراءة كتابه العزيز و وفقنا لدوام تلاوته الخ *

For other copies see Alger, No. 367/3, and Râmpûr, p. 45.

Written in hasty Naskh, within double red-ruled borders.

Dated Sunday, the 21st Rajab, A.H. 1279=A.D. 1862.

Scribe : حسين بن موسى الشافعي.

The title-page contains a poem by Shihâbaddîn Abû Shâmah (*d.* A.H. 665=A.D. 1267) on the abbreviations used by Ash-Shâṭibî and others in their works on the subject of Qirâ'at. The poem begins thus :—

الف نافع و البا لقالون فاستمع   و بالجيم ورش كن به متمثلا

The title-page also contains a note, stating that the total number of verses contained in the Qurân is 6,666.

No. 1287.

foll. 6 ; lines 25 ; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة لطيفة فى الرسم

RISÂLAH LAṬÎFAH FI'R-RASM.

A tract on the orthography of the Qurân, based on a commentary on the *'Aqîlatu Atrâb al-Qaṣâ'id* of Ash-Shâṭibî (*d.* A.H. 590=A.D. 1194).

The author's name and his dates cannot be traced.

Beginning:—

الحمد لله الولي الحميد ذو [sic ذی] العزة والقدرة و التمجيد احمده حمدا لايفني ولا يبيد .... و بعد فهذه رسالة لطيفة فی الوسم جمعتها من شرح الرائية الخ *

No other copy of the tract is known.
Written in Arabian Naskh.
Not dated; probably 18th century.

No. 1288.

foll. 109; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الجوهر الفريد في رسم القرآن المجيد

AL-JAWHAR AL-FARÎḌ FÎ RASM AL-QURÂN AL-MAJÎD.

A treatise on the orthography of the copies of the Qurân sent by 'Uṣmân, the third Caliph, to the chief Muslim cities.

Author: Sayyid bin Yûsuf bin 'Âmir 'Arîshah al-Hûrînî سيد بن يوسف بن عامر عريشه الهوريني. He flourished towards the end of the 13th century of the Hijrah.

Beginning:—

الحمد لله الذي علم بالقلم علم الانسان مالم يعلم احمده سبحانه و تعالى و اشكره على ما اولانا من النعم و اشهد ان لا اله الا الله وحده لا شريك له الموصوف بالقدم .... اما بعد فلما كان علم الرسم من اهم المهمات و التفحص فيه من الواجبات سيما رسم القرآن الوارد عن الامام سيدنا عثمان بن عفان الخ *

The author tells us, in the preface, that he extracted the present work, at the request of some of his friends, from *Tagrîd al-Jamîlah limunâdamat al-'Aqîlah*, a commentary on Ash-Shâṭibî's *'Aqîlatu Atrâb al-Qaṣâ'id*.

The work is divided into a *Muqaddimah*, twelve *Bâb* and a *Khâtimah*, as follows:—

Fol. 2b. مقدمة الكتاب في اصل نسخ المصاحف العثمانية و كم هي وسبب شكل ما استجد بعد ها *

The work was completed, as stated by the author at the end, on Wednesday, the 22nd Ṣafar, A.H. 1286=A.D. 1869.

Foll. 103b–108b contain an extract from *Aḏ-Ḏahab al-Ibrîz* of Aḥmad bin al-Mubârak.

Fol. 109a contains a poem by a certain As-Sayyid Zain al-Marṣafî aṣ-Ṣayyâd in praise of the present work, beginning :—

للرسم قد ألفت اوفى جوهر فزهت خرائده با بهى منظر

Written in Naskh, with the headings in red. The MS. appears to be an autograph copy, the author referring to himself on the title-page in the following terms :—

هذا الكتاب المسمى بالجوهر الفريد في رسم القرآن المجيد لمؤلفه الفقير الى ربه سيد بن يوسف بن عامر عريشه الهوريني بلدا عفى الله عنهما آمين *

A table of contents is prefixed to the work.

Four fly-leaves, at the beginning, contain appreciations by a number of the author's contemporaries, including Ash-Shaikh Muḥammad

al-Mutawallî ash-Shâfi'î (*d.* A.H. 1313=A.D. 1895; see Iktifâ' al-Qunû', p. 121) and Ash-Shaikh Naṣr Abu'l-Wafâ' al-Hûrînî (*d.* A.H. 1291=A.D. 1874; see *ibid.*, p. 114).

PRONUNCIATION OF THE QURÂN.

No. 1289.

foll. 113; lines 17; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

كتاب الوقف و الابتداء

KITÂB AL-WAQF WA'L-IBTIDÂ'

An index of the pauses (وقف) to be observed in reading the Qurân.

The author himself does not reveal his name. In the following note on the title-page, the work is ascribed to Muḥammad bin Ṭaifûr al-Ġaznawî as-Sajâwandî (who died about A.H. 560=A.D. 1165; see Brock., vol. i, p. 408):—

كتاب الوقف و الابتداء للعلامة السجاوندي رضى الله تعالى عنه آمين *

It would appear, however, that our author cannot be earlier than the 7th century of the Hijrah, since he refers in his preface to *Al-Murshid*, a work by Abû Muḥammad Ḥasan bin 'Alî bin Sa'îd al-'Ummânî, who flourished in the middle of the 7th century (see Brock., vol. ii, p 99).

Beginning:—

الحمد لله المفتتح كلامه بحمده المجرى الالسنة به لطفا من عنده المستنطق مقاول الذكر علي جزائل ذكره المستغرق خصائل الشكر في طوائل شكره و شرائف صلوته علي نبيه و عبده الوا في بعهدة عهده الباذل نهاية جهده في بداية جهده و علي آله القائمين على حده من بعده الخ *

In the preface, it is stated that the present work was undertaken because *Al-Maqâṭi' wa'l-Mabâdî* and *Al-Murshid*, the only two works

on the subject available at that time, were both of them too long, and therefore tiresome for students. An abridgment of the latter work by Zakarîyâ bin Muḥammad al-Anṣârî (*d.* A.H. 926=A.D. 1520), entitled المقصد لتخليص ما فى المرشد فى الوقف و الابتداء, has been twice printed, viz., at Bûlâq, A.H. 1282, and in Cairo, A.H. 1305.

The preface is followed by a description of stops, which are divided into five classes, viz., (i) لازم; (ii) مطلق; (iii) جائز; (iv) مجوزلوجه; and (v) مرخص لوجه. The main body of the work is arranged according to Sûrahs, the beginning and end of each verse being given, and the class of stops employed being classified accordingly.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in minute Naskh.

Dated the 3rd Jumâdâ II, A.H. 1138=A.D. 1726.

Scribe: محمد الكردي بن حاج دياب.

No. 1290.

foll. 134; lines 15; size 8×5¼; 6×3.

The Same.

Another copy of the same work.

Begins as the preceding copy. Apart from occasional variants, the two MSS. are identical. It is difficult, therefore, to understand why, in a note on the title-page, written in a very recent hand, the following particulars are given as to the title and authorship:—

رساله ميرزا حسن بردي درسجاوندي مسمى بمدلل •

Written in small Nasta'liq.

Not dated; probably 18th century.

No. 1291.

foll. 38; lines 25; size 8×6; 6¼×3¾.

(Ten separate works bound together.)

foll. 1b–18a. I.

شرح عمدة المفيد

SHARH 'UMDAT AL-MUFÎD.

A commentary on the '*Umdat al-Mufîd wa 'Uddat al-Mujîd*, a metrical treatise of As-Sakhâwi (*d.* A.H. 643=A.D. 1245) on the correct

pronunciation of the Qurân, consisting of 64 *Kâmil* verses on the model of the *Qaṣîdah Râ'iyah* of Abû Muzâḥim Mûsâ al-Khâqânî (*d.* A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator does not reveal his name; but in all likelihood he is Jamâladdîn Ismâ'îl bin Muḥammad bin Ismâ'îl bin Sa'dallâh, commonly called Ibn al-Fuqqâ'î al-Ḥamawî, جمال الدين اسمعيل بن محمد بن اسمعيل بن سعد الله الشهير بابن الفقاعي الحموي Imâm Dahabî, in the Ṭabaqât al-Qurrâ', fol. 181b, describes him as a great scholar, deeply versed in the various readings of the Qurân, the traditions of the Prophet, and several other branches of Muhammadan literature. He was born at Ḥamât, A.H. 642=A.D. 1244, where he served as a professor in several Madrasahs, and died in A.H. 715=A.D. 1315. See Buġyat al-Wu'ât, fol. 156a; Ad-Durar al-Kâminah, vol. i, fol. 115b; Ṭabaqât al-Qurrâ', fol. 181b; and Tâj aṭ-Ṭabaqât, vol. viii, fol. 31a.

The text begins thus:—

يا من يروم تـــلاوة القـــرآن ويروى شاو ائمـــة الاتـــقان

The commentary begins thus:

الحمد لله الذي اتخذ الحمد لنفسه ذكرا و رضى به عن عباده شكرا و صلواته على سيدنا محمد الذي صدع بالرسالة و انذر بفصيح المقالة و على آله الطيبين الطاهرين و سلم تسليما فان القصيدة النونية المنسوبة الى الشيخ الامام العلامة علم الدين السخاوي برد الله مضجعه في معرفة تجويد القرآن و تحقيق الفاظه عظيمة الشان الخ *

The commentator tells us, in a short prefatory note, that he wrote this commentary at the request of his son, explaining the difficult words and phrases of the text and adding considerable new material from other sources.

Another copy of the work is noticed in Wien, No. 1628. See also Brock., vol. i, p. 410, and Ḥâj. Khal., vol. iv, p. 267.

foll. 18b-25b. II.

شرح عمدة المفيد

SHARḤ 'UMDAT AL-MUFÎD.

Another commentary on As-Sakhâwî's *'Umdat al-Mufîd*, by Shamsaddîn Aḥmad bin Maḥmûd al-Adîb al-Ḥakîm al-Muqrî شمس الدين احمد بن محمود الاديب الحكيم المقرى

Beginning :—

الحمد لله الذي انزل القرآن العظيم والذكر الحكيم الخ *

Cf. Ḥâj. Khal., vol. iv, p. 267.

foll. 25ᵇ–28ᵇ. III.

ارجوزة التجويد

URJÛZAT AT-TAJWÎD.

A metrical tract, consisting of 132 verses on the subject of the correct pronunciation of the letters of the Arabic alphabet.

By Muḥammad bin Khalil al-Qubâqibî محمد بن خليل القباقبي (*d.* A.H. 849=A.D. 1445); for some account of whom see No. 1250 above.

Beginning :—

يقول راجى الله ذى المواهب محمد الشهير بالقباقبي
بدأت فى نظمي ببسم الله و فيه ثنيت بحمد الله

Though the first two verses of the present tract are identical with those of the *Majma' as-Surûr*, another metrical work by the same author, treating of the various readings of the fourteen Qurân-readers (see Cairo, vol. i, p. 105), yet it is clear that the present tract is a different work, and in the last verse is entitled by the author *Urjûzat at-Tajwîd*, as below :—

قد نجزت ارجوزة التجويد بحمد ربى المالک المجيد

No other copy of the tract is known.

foll. 28ᵇ–29ᵇ. IV

منظومة فى الضاد و الظاء

MANẒÛMAH FI'Ḍ-ḌÂD WA'Ẓ-ẒÂ'.

A versified essay on the letters ض (ḍ) and ظ (ẓ), with the following heading :—

هذه الابيات من نظم سيف الدين ابي نصر محمد بن محمود رحمه الله لفظات اذا كتبت بالضاد كانت بمعنى و اذا كتبت بالظاء كانت بمعنى غيره و تفسير ما يشكل من غريبها تاتي كل لفظة نظما و الحمد لله وحده *

Author: Saifaddîn Abû Naṣr Muḥammad bin Maḥmûd سيف الدين ابو نصر محمد بن محمود.

Beginning :—

افـــضل ما فاه به الانـسان و خير ما جرى بـــه اللسان

حـــمد الاله و الصلوة بعده على النــبي فهو خير عبده

foll. 29ᵇ–33ᵃ. V.

بهجة المقربين

BAHJAT AL-MUQARRABÎN.

An anonymous tract, dealing with the rules regarding the letter ن, the *Tanwin* (nasal vowels), the *Ḥurûf al-Madd* (prolongation) and the *Makhârij al-Ḥurûf* (articulation).

Beginning :—

الحمد لله رب العالمين .... اما بعد فهذه بهجة المقربين في معرفة النون الساكنة و التنوين و المد و مخارج الحروف و صفاتها و مالكل حرف من الالقاب و الصفات الخ *

fol. 33ᵇ. VI.

شروط الفاتحة

SHURÛṬ AL-FÂTIḤAH.

A short essay, explaining the rules regarding the recitation of *Sûral al-Fâtihah* (the first chapter of the Qurân). The author's name is not known.

Beginning :—

الحمد لله الذي انشانا بقدرته الخ *

foll. 34ᵃ–36ᵃ. VII.

قصيدة الشيخ الوعيظي

QAṢÎDAT ASH-SHAIKH AL-WAʿÎẒÎ.

An ode consisting of 102 verses, containing moral lessons, by Ash-Shaikh al-Waʿîẓî الشيخ الوعيظي.

Beginning :—

ليس المقام بدارالوزن الفدمى [sic] و لا معاشرة الاوباش من شيمي
انا الوعيظي ولي في الشعر فافلة اسمع و صـــية [sic] امين غير متهم

The *Qaṣîdah*, noticed in Berlin, No. 8088, is evidently the same ode; but the Berlin MS. has 130 verses, and is probably the more correct version. The above two verses are quoted in that catalogue with some variation, as follows :—

ليس المقام بدار الذل من شيمي و لامجاورة الاوباش من هممي
انا الو عيظي و لي في الشعر نافلة افهم كلامي شبيه الدر منتظمي

The last verse of the Berlin copy, beginning with, يا رب اغفر لنا ظمها, وقائلها is not given in our MS.

foll. 37ᵃ–37ᵇ. VIII.

منظومة فى التسابيح
MANẒÛMAH FI'T-TASÂBÎḤ.

An ode containing 34 verses in praise of God, by Maḥmûd al-Luṭfî محمود اللطفي.

Beginning :—

سبحان ربي الذي قد كان في الازل ربا رحيما و هذا الوصف لم يزل

In this ode, all but the last five verses begin with the word سبحان or سبحانه.

foll. 37ᵇ–38ᵇ. IX.

استغفارة
ISTIGFÂRAH.

An ode of 44 verses on the *Istiġfâr* or praying for God's pardon, by Ibn al-Qâsim al-Munâwî ابن القاسم المناوي.

Beginning :—

استغفر الله من ذنبي و من زللي و من فعالي و من قول بلا عمل

fol. 38b. X.

القصيدة المنفرجه

AL-QAṢÎDAT AL-MUNFARIJAH.

An ode of 15 verses in praise of God, by Al-Yâfi'î; probably 'Afîfaddîn 'Abdallâh bin As'ad al-Yâfi'î عفيف الدين عبد الله بن اسعد اليافعي (*d.* A.H. 768=A.D. 1368; see Lib. Cat., vol. xiii, No. 908).

Beginning:—

يا مـــدركا بسريع اللطف و الفرج عند الشدائد للملهوف في الحرج

The whole MS. is written in Arabian Naskh.
Not dated; probably 17th century.

No. 1292.

foll. 25; lines 27; size $8\frac{1}{2} \times 5$; $6 \times 2\frac{3}{4}$.

قرة العين

QURRAT AL-'AIN.

A treatise on *Fatḥah* (the vowel which is sounded in Arabic like "a") and *Imâlah* (i.e., giving to *Fatḥah* a sound like that of the vowel *Kasrah*).

Author: Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad bin al-Ḥasan al-Qâṣiḥ al-'Udrî al-Bağdâdî ابو البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصح العذري البغدادي (*d.* A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال الشيخ الامام العلامة نور الدين علي ابو الحسن بن عثمان بن احمد بن ابى الحسن الشهير بالقاصح اما بعد حمد الله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبيين و آله و صحبه اجمعين فان هذه رسالة سميتها قرة العين و جمعت فيها المشهور من الفتح و الامالة و بين اللفظين مما قرأت به و رويته عن الائمة السبعة من الطرق المعول عليها في عصرنا الخ *

We are told, in the preface, that the work is based on authentic traditions of the seven canonical readers of the Qurân, and that the main object of the author is to help students of *At-Taisîr* of Ad-Dânî (No. 1215, ii above) and the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

The work is arranged according to the Sûrahs of the Qurân.

For other copies see Berlin, Nos. 549–550; Leyden, No. 1641; Paris, No. 2677; Cairo, vol. i, p. 109; and Âṣafîyah, p. 302. See also Ḥâj-Khal., vol. iv, p. 511, and Brock., vol. ii, p. 165.

Written in elegant Naskh, with the headings in red, within red-ruled borders. Fol. 24 should come after fol. 17.

Not dated; probably 19th century.

At the end is a licence (اذن نامهٔ شريف), dated A.H. 1215=A.D. 1800, granted by Faiḍallâh Âfindî to his disciple, Muṣṭafâ bin Ibrâhîm Âfindî, authorising him to narrate his teachings to others.

No. 1293.

foll. 71; lines 15–22; size $6\frac{1}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

تحفة الانام

TUḤFAT AL-ANÂM.

A treatise on the subject of pausing at the letter ء (*Hamzah*), in reading the Qurân, according to the methods of Ḥamzah (*d.* A.H. 156 =A.D. 773) and Hishâm (*d.* A.H. 245=A.D. 859).

By the same Ibn al-Qâṣiḥ al-Bagdâdî.

The full title of the work, as given in the preface, is as follows:—

تحفة الانام فى الوقف على الهمزة لحمزة و هشام *

Beginning:—

الحمد لله النافذة قدرته القاطعة حجته العالية كلمته السابغة نعمته الذي تكلم بالقرآن في ازليته و حفظه لمن شاء من بريته .... اما بعد فانك سألتني ايها الاخ الصالح النجيب الفالح .... ان الخص لك ورقات تحتوي على بعض مسائل من باب وقف حمزة و هشام فاجبتك الى ما سألت الخ *

The author tells us, in the preface, that he wrote this work at the request of his brother, whom he does not mention by name, and that he derived material from the *Kitâb at-Taisîr* of Ad-Dânî (No. 1215, ii above), the *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above) and several commentaries on the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

For other copies see Cairo, vol. i, p. 106, and Âṣafîyah, p. 296.

Written in Naskh.

Not dated; probably 18th century.

No. 1294.

foll. 54; lines 23; size 8½ × 5; 6 × 3.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red.

Dated A.H. 1184=A.D. 1770.

No. 1295.

foll. 117; lines 14; size 8¼ × 4½; 6 × 3.

(Two separate works bound together.)

foll. 1b–74a. I.

The Same.

Another copy of the same work, beginning as the above. Foll. 74b–75a are blank.

foll. 75b–117a. II.

[مسائل القراءة]

[MASÂ'IL AL-QIRÂ'AT.]

A treatise on the correct reading of the Qurân, written by Zainaddîn Abu'l 'Azâ'im Sulṭân bin Aḥmad bin Salâmah bin Ismâ'îl al-Mazzâḥî al-Miṣrî al-Azharî ash-Shâfi'î زين الدين ابو العزائم سلطان بن احمد بن سلامة بن اسمعيل المزاحي المصري الازهري (d. A.H. 1075=A.D. 1664), in answer to a question put to him.

The preface, which is written by a pupil of the author, begins thus:—

الحمد لله الذي فيض للعلم ائمة قائمين به في كل وقت و اوان و اهلهم لبيان حل المشكل منه باظهر حجة و برهان .... و بعد فيقول شيخنا و سيدنا و مولانا العالم العلامة الحبر البحر الفهامة جامع اشتات الفضائل شمس النهار .... زين الدين ابن احمد سلطان المزاحي الشافعي الازهري الفقيه المقرئ متعنا الله بوجوده الخ *

The question begins thus:—

ما قولكم رضى الله تعالى عنكم فى البسملة في اجزاء براءة هل هى متروكة فيها الخ *

The answer, which is divided into twenty *Mas'alah*, begins thus:—

اجبت ان اتكلم عليه و آخرة كل مسئلة بالكلام عليها مع ذكر ما يتعلق بها .... و هذا اوان الشروع فاقول اعلم ان جملة المسائل المذكورة عشرون مسئلة المسئلة الاولى فى البسملة في اجزاء براءة الخ *

Written in fair Naskh.
Dated, A.H. 1176=A.D. 1763.
Scribe: حافظ صبغة الله ولد شيخ سلام الله ساكن قصبه كوث در ملک ميوات.

No. 1296.

foll. 37; lines 20; size $8\frac{1}{4}\times 6$; 6×3.

الحواشي المفهمه في شرح المقدمه

AL-ḤAWÂSHÎ AL-MUFHIMAH FÎ SHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazariyah*, the well-known metrical treatise on the correct pronunciation of the Qurân, by Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad Ibn al-Jazarî (*d.* A.H. 833=A.D. 1429).

Beginning:—

الحمد لله المتعال في جلال قدسه لا احصي ثناء عليه كما هو اثني علي نفسه .... اما بعد فان اولى ما تصرف فيه الهمم العوال كلام الله الكبير المتعال الخ *

The author of the commentary does not reveal his name, but in his preface refers to the author of the text as his father. From biographical notices of his father, we know him to have been Shihâbaddîn Abû Bakr Aḥmad bin Muḥammad شهاب الدين ابوبكر احمد بن محمد. He was born at Damascus in A.H. 780=A.D. 1379, and was educated as a specialist in Qirâ'at and Tajwîd. For some time he lived with his father at Brussa, and afterwards in Cairo, where he was appointed by Tamerlane as his ambassador at the court of Sulṭân Faraj Ibn Barqûq (A.H. 801–815=A.D. 1398–1412). Besides the present work, he wrote commentaries on two other works of his father, viz., (i) *Ṭayyibat an-Nashr* (No. 1246 above), and (ii) *Muqaddimatu 'Ilm al-Ḥadîṣ* (see Berlin, No. 1084). His commentaries were very much appreciated by his father, who speaks of them in the following terms (*vide* Ash-Shaqâ'iq an-Nu'mânîyah, vol. i, p. 39):—

و لما كان بمصر في غيبتي و انا مجاور بمكة شرح طيبة النشر فاحسن فيه مع انه لم يكن عنده نسخة بالحواشي التي كنت كتبت عليها و من قبل ذلك شرح مقدمة التجويد و مقدمة علم الحديث من نظمي في غاية الحسن *

The date of his death is not known.

At the end of the commentary is a chapter on the rules to be observed in reading the Qurân.

The work was completed, as stated by the author at the end, on Saturday, the 27th Rabî' II, A.H. 806=A.D. 1403, at Lârindah, a town in Qarâmân.

For other copies see Berlin, Nos. 511–12; Gotha, No. 563; Br. Mus. Suppl., No. 93; Nûr 'Uṣmânîyah, Nos. 82–3; Kûprîlîzâdah, p. 180; Cairo, vol. i, p. 35, vol. vii, pp. 215, 221; Âṣafîyah, p. 296; and Râmpûr, p. 48. See also Ḥâj. Khal., vol. vi, p. 78, and Brock., vol. ii, p. 202.

The work has been twice printed, viz., in Cairo, A.H. 1309, and in Kâsân, A.D. 1893.

The present copy was transcribed by Maḥmûd bin Muḥammad, at the instance of his teacher, Mullâ Naṣrallâh.

Written in Nasta'lîq, with quotations from the text in Naskh. Dated Friday, the 14th Rabî' I, A.H. 1262=A.D. 1846.

No. 1297.

foll. 56; lines 21; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

اللآلي السنيه في شرح المقدمة الجزريه

AL-LA'ÂLÎ AS-SANÎYAH FÎ SHARH AL-MUQADDIMAT AL-JAZARÎYAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Shihâbaddîn Abu'l-'Abbâs Ahmad bin Muhammad bin Abî Bakr al-Khatîb al-Qastallânî ash-Shâfi'î شهاب الدين ابو العباس احمد بن محمد بن ابي بكر الخطيب القسطلاني الشافعي (*d.* A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

قال الفقير الى ربه احمد بن محمد بن ابي بكر بن عبد الملك بن احمد بن محمد بن محمد بن حسين بن علي بن احمد بن علي القسطلاني المقرى غفر الله له و للمسلمين احمد الله سبحانه حمدا كثيرا دائما بدوامه باقيا ببقائه .... اما بعد فهذا تعليق على مقدمة الشيخ الامام بقية المحققين الاعلام ابى الخير محمد بن محمد الجزري الشافعي سقى الله ثراه الخ •

The above is the title of the work, as given in the preface as well as on the title-page; but in Hâj. Khal., vol. vi, p. 78, Berlin, No. 526, and An-Nûr as-Sâfir, fol. 57[b], it is entitled العقود السنيه في شرح المقدمة الجزريه.

In the preface, the commentator tells us that he wrote this commentary at the request of some of his friends, incorporating much useful matter from the work of Al-Ja'barî (*d.* A.H. 732=A.D. 1332).

The preface is followed by an *Isnâd*, or chain of the commentator's successive teachers through whom he received the teachings of the author of the text.

A short biographical notice of the author of the text is given on fol. 3[b], under the heading تتمه.

In the colophon, it is stated that the work was completed on the

19th Ṣafar, A.H. 875=A.D. 1470, at Cairo; that it was revised by the author himself in A.H. 877=A.D. 1472 at Mecca; and that, at Mecca and also at Medina, it was read to some of the most learned men of the time, and finally to Shaikh 'Abdalqâdir al-Minhâj, who was entrusted by the author with the publication of the work on the 17th Muḥarram, A.H. 880=A.D. 1475.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in fair Naskh, with quotations from the text in red.

Not dated; probably 19th century.

No. 1298.

foll. 22; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

الدقائق المحكمه في شرح المقدمه

AD-DAQÂ'IQ AL-MUḤKAMAH FÎ SHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Zainaddîn Abû Yaḥyâ Zakarîyâ bin Muḥammad al-Anṣârî زين الدين ابو يحيى زكريا بن محمد الانصاري (*d.* A.H. 926=A.D. 1520); for some account of whom see Lib. Cat., vol. xiii, No. 921.

Beginning:—

قال شيخ الاسلام و المسلمين زين الملة و الدين ابو يحيى زكريا الانصاري الشافعي .... الحمد لله الذي افتتح بالحمد كتابه و اجزل لمن جوده و عمل به ثوابه الخ *

The work was completed, as stated by the author at the end, on the 1st Shawwâl, A.H. 883=A.D. 1478.

For other copies see Berlin, Nos. 516–21; Wien, No. 1636; Br. Mus. Suppl., No. 94, ii; Alger, No. 407; Cairo, vol. i, pp. 97, 109, 112, 113, vol. vii, pp. 213, 495; and Âṣafîyah, p. 298. See also Ḥâj. Khal., vol. vi, p. 79, and Brock., vol. ii, p. 202.

The work has been printed in Cairo, A.H. 1308.

The present copy was transcribed by Yûsuf bin Muḥammad ash-Shirbînî, a scholar of some repute and the author of هز القحوف في شرح قصيدة ابي شادوف, which has been printed in Bûlâq, A.H. 1274, and lithographed in Cairo, A.H. 1289. He lived in the latter half of the

11th century of the Hijrah. He was alive up to A.H. 1098=A.D. 1687. See Brock., vol. ii, p. 278.

Written in cursive Naskh, with quotations from the text in red.

Dated A.H. 1068=A.D. 1658.

The title-page contains the signature of Muḥammad bin Aḥmad al-Ḥalabî, to whom the MS. once belonged.

No. 1299.

foll. 27; lines 16–23; size $8\frac{1}{2} \times 6$; 6×4.

The Same.

Another copy of the same work, beginning as the above.

Written in minute Naskh, with marginal notes.

Dated Tuesday, the 10th Rajab, A.H. 1170=A.D. 1756.

The title-page contains notes concerning the purchase of the MS. by two former owners, viz., (i) Ḥusain bin 'Abdallâh, and (ii) Ḍiyâ' al-Islâm Ismâ'îl ash-Shahârî.

No. 1300.

foll. 70; lines 23; size 8×6; $5\frac{3}{4} \times 3\frac{3}{4}$.

(Two separate works bound together.)

foll. 1–21. I.

The Same.

Another copy of the same work, beginning as the above.

The colophon runs thus:—

و كان الفراغ من هذه المقدمة يوم خامس في شهر شوال الحرام سنة تسعمائة و ثلاث و خمسين .... كتبه الفقير الراجي عفو ربه ابراهيم بن اسكندر *

Written in small Arabian Naskh, with quotations from the text in red.

Dated the 5th Shawwâl, A.H. 953=A.D. 1456.

foll. 22–70. II.

الحواشي المفهمة

AL-ḤAWÂSHÎ AL-MUFHIMAH.

Another copy of *Al-Ḥawâshî Al-Mufhimah*, beginning as No. 1296 above.

The colophon reads thus:—

تم الكتاب نهار الخميس لخمس خلون من شهر رجب سنة ثلث و خمسين و تسعمائة •

Written in small Arabian Naskh, with quotations from the text in red.

Dated Thursday, the 5th Rajab, A.H. 953=A.D. 1546.

No. 1301.

foll. 56; lines 31; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حاشية على شرح المقدمة الجزرية

ḤÂSHÎYAH 'ALÂ SHÂRḤ AL-MUQADDIMAT AL-JAZARÎYAH.

A gloss on *Ad-Daqâ'iq al-Muḥkamah* (No. 1298 above), being an abridgment of the gloss written by Sharafaddîn bin Zain al-'Âbidîn Yûsuf (*d.* A.H. 1068=A.D. 1657), the grandson of the author of the text.

Author: Abu's-Su'ûd Aḥmad bin 'Umar al-Isqâṭî al-Ḥanafî ابو السعود احمد بن عمر الاسقاطي الحنفي. He was born in Cairo, A.H. 1073=A.D. 1662. He studied at his native city under Aḥmad bin 'Abdallaṭîf al-Bishbîshî (*d.* A.H. 1096=A.D. 1685), Muḥammad bin 'Abdalbâqî az Zarqânî (*d.* A.H. 1122=A.D. 1710), Aḥmad bin Muḥammad al-Khalîfî (*d.* A.H. 1127=A.D. 1715) and several other eminent scholars. He served as a professor in the Jâmi' al-Azhar, and died on the 12th Du'l-Qa'dah, A.H. 1159=A.D. 1746. See Silk ad-Durar, vol. i, p. 149; Tâj aṭ-Ṭabaqât, vol. xii, part ii, fol. 40ª; and Brock., vol. ii, p. 327.

Beginning:—

يقول العبد الفقير الى لطف ربه الجلي و الخفي احمد بن عمر الاسقاطي .... الحمد لله الذي وفق من شاء لتجويد كتابه و اجزل لمن لاذ بحصن هديه •

The present gloss explains only verbal difficulties in the text, introducing the sentences to be explained with the word قوله in red.

No other copy of the work is known.

Written in small Arabian Naskh.

Dated Monday, the 20th Rabi' I, A.H. 1183=A.D. 1769.

Scribe: محمد القوبي المالكي.

No. 1302.

foll. 73; lines 25; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المنح الفكريه في شرح الجزريه

AL-MINAḤ AL-FIKRÎYAH FÎ SHARH AL-JAZARÎAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Mullâ 'Alî, bin Sulṭân Muḥammad al-Qârî al-Harawî ملا علي بن سلطان محمد القاري الهروي (*d.* A.H. 1014=A.D. 1606; see Lib. Cat. vol. v, part i, No. 237).

Beginning:—

الحمد لله الذي اودع جواهر المعانى الضيائيه في قوالب زواهر المباني من الحروف الهجائيه .... اما بعد فيقول الملتجي الى حرم ربه الباري علي بن سلطان محمد القاري .... ان المقدمة المنسوبة للعلامة شيخ الاسلام و المسلمين .... الشيخ ابو الخير شمس الدين محمد بن محمد بن محمد الجزري قدس سره السري ما رأيت لها شرحا كاملا يبين بيانا شاملا يكون للتحقيق الحقائق كافلا فسنح ببالي ان اصنع عليها شرحا معتدلا لامختصرا مخلا و لا مطولا مملا الخ *

For other copies see Berlin, No. 522; Br. Mus. Suppl., No. 95; India Office, No. 49; Cairo, vol. i, p. 116, vol. vii, p. 426; and Ḥamîdîyah, No. 22.

The work has been printed in Cairo, A.H. 1308.

Written in fair Naskh, with occasional vowel points. The quotations from the text are in red.

Dated A.H. 1116=A.D. 1704.

Scribe: عمر بن عمر البدراوي الازهري الشافعي.

The title-page contains, besides a seal and signature of a certain Ḥâfiẓ Yaḥyà Âfindî, dated A.H. 1214=A.D. 1799, a note by 'Abdarraḥmân bin 'Abdallâh bin 'Abdarraḥmân Sarrâj al-Makkî concerning his purchase of the MS. in A.H. 1280=A.D. 1863

NO. 1303.

foll. 101; lines 17–19; size 9×7; 7×6.

(Three separate works bound together.)

foll. 1ᵇ–63ᵃ. I.

كتاب الوقوف

KITÂB AL-WUQÛF.

An index of the pauses (وقف) to be observed in reading the Quranic text, arranged according to Sûrahs, giving the end of each verse and stating the class of stop employed in every case.

The author's name is not known.

Beginning:–

سورة الفاتحة الكتاب مدنية و يقال مكية وهي سبعة آية حروفها مائة و ثلاثة و عشرون و كلامها خمسة و عشرون كلمة .... العالمين ۝ الرحيم ۝ الدين ۝ الخ *

No other copy of the work is known.

Written in elegant Naskh, with marginal notes. The headings are in red. The correct order of the folios should be as follows: 1–8, 14, 10–13, 9, 15, 23, 17–22, 16, 24–63.

Dated A.H. 891=A.D. 1486.

Scribe: درويش بن احمد.

foll. 63ᵇ–64ᵇ. II.

متفقات قراء

MUTTAFAQÂT-I-QURRÂ'.

A short fragment of a Persian work, dealing chiefly with those principles of Qirâ'at which are universally accepted.

The author's name is not known.

Beginning :—

الحمدلله رب العالمين و العاقبة للمتقين .... اما بعد این مختصریست در متفقات قراء و نقل است از زید بن ثابت رضي الله عنه که قراءة القرآن سنة ماثورة یاخذها الآخر عن الاول الخ *

The headings contained in the present fragment are as follows :—

(i) باب اول در اعوذ گفتن و بسم الله گفتن

(ii) باب دوم دربیان احکام نون ساکن و تنوین

(iii) باب سیوم در ادغام

(iv) باب چهارم در ادغام دو حرف از یک جنس

(v) باب پنجم در تفخیم لفظ الله و ترقیق او

(vi) باب ششم در تفخیم راء

(vii) باب هفتم در ادغام چند کلمه معین مثل « احطت »

Written in fair Nasta'lîq.
Not dated; probably 16th century.

foll. 65ᵃ–101ᵇ. III.

[مسائل نماز]

[MASÂ'IL-I-NAMÂZ.]

A fragment of a Persian work on prayer.

The author's name cannot be traced. He refers on fol. 99ᵇ to his Persian translation of the *Fatâwâ* of Qâḍî Khân (*d.* A.H. 592= A.D. 1196), thus :—

اما نماز پیشین در روز اول رواست زیراکه پیش ازوی هیچ نماز فوت شده نیست .... تمامي این مسئله را در قاضي خان ببینند یا در ترجمهٔ وی که ما نبشته ایم *

The present fragment deals with that part of the subject which is concerned with the correct pronunciation of the Qurân, when used in prayer; also with the rules for repeating prayers, to make up for having omitted them at the appointed time. It opens abruptly with the words :—

اگر قرآن را درست قراءة نكرده باشد و تجويد را ندانسته باشد و سعي نميكند و غلط و خطا ميكند اين را زلة القاري نمي گويند بلكه اين جهل و تقصير است و اين عفو نيست و باين نماز فاسد ميگردد الخ *

Written in fair Naskh. Slightly worm-eaten and water-stained. Not dated; probably 16th century.

Fol. 1[a] contains, besides miscellaneous notes and extracts from other works, the seal and signature of Zainaddîn Aḥmad Khân Bahâdur, dated A.H. 1229 = A.D. 1814.

No. 1304.

foll. 215; lines 9; size 6 × 4½; 5 × 3½

[كتاب في احكام القراءة و التجويد]

[KITÂB FÎ AḤKÂM AL-QIRÂ'AT WA'T-TAJWÎD.]

A work on the correct reading of the Qurân.

Author: Aḥmad bin Aḥmad an-Najjâri احمد بن احمد النجاري. He flourished in the earlier part of the 10th century of the Hijrah.

Beginning:—

الحمد لله الذي انزل كتابه القرآن على نبيه محمد افضل ولد عدنان صلى الله عليه و على آله و اصحابه السادة الاعيان صلاة و سلاما دائمين على ممر الدهور و الازمان و بعد فيقول العبد الفقير المعترف بالعجز و التقصير الراجي عفو ربه القدير احمد بن احمد النجاري الخ *

The following colophon, dated the 15th Sha'bân, A.H. 926 = A.D. 1520, suggests that the present is an autograph copy:—

و كان الفراغ من كتابته خامس عشر شعبان المبارك سنة ست و عشرين و تسعمائة و الحمد لله وحده و صلى الله على سيدنا محمد و على آله و صحبه و سلم تسليما كثيرا و ذلك بخط مؤلفه احمد بن احمد النجاري *

Four flyleaves at the end contain an appendix, treating of يائي زائدة (the letter *yâ*, redundant in reading) according to the method of Abû 'Amr bin al-'Alâ' (*d.* A.H. 154 = A.D. 771).

No other copy of the work is known.

Written in Arabian Nas<u>kh</u>, with all the vowel-points. Several folios seem to be wanting after foll. 1 and 8.

Dated the 15th <u>Sh</u>a'bân, A.H. 926=A.D. 1520

No. 1305.

foll. 153; lines 25; size $6\frac{3}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

(Three separate works bound together.)

foll. 1b–84b. I.

المقصد لتلخيص ما فى المرشد

AL-MAQṢAD LITALKHÎṢ MÂFI'L-MURSHID.

An index of the pauses (وقف) to be observed in reading the Quranic text.

Author: Zainaddîn Abû Yaḥyâ Zakarîyâ bin Muḥammad al-Anṣârî زين الدين ابو يحيى زكريا بن محمد الانصاري (*d.* A.H. 926=A.D. 1520; see Lib. Cat., vol. xiii, No. 921).

Beginning:—

قال سيدنا و مولانا .... الحمد لله علي آلائه و الصلاة علي سيدنا محمد و آله و اصفيائه و بعد فهذا مختصر المرشد في الوقف و الابتداء الذي الفه العلامة ابو محمد الحسن بن علي بن سعيد العماني رحمه الله تعالي و قد التزم ان يورد فيه جميع ما اورده اهل هذا الفن و انا اذكر مقصود ما فيه مع زيادة بيان محل النزول و زيادة اخري غالبها عن ابي عمرو عثمان بن سعيد المقرئ الخ *

The author tells us here that he abridged the present work from *Al-Mur<u>sh</u>id* of Abû Muḥammad al-Ḥasan bin 'Alî bin Sa'îd al-'Ummâni (see Ḥâj. <u>Kh</u>al., vol. v, p. 493), with certain additions derived from other works, especially from that of Abû 'Amr 'Uṣmân bin Sa'îd ad-*Dânî* (*d.* A.H. 444=A.D. 1053).

For other copies see Berlin, No. 564; Leyden, No. 1645; and Râmpûr, p. 55.

The work has been printed at Bûlâq, A.H. 1282.

Written in Arabian Naskh, with the headings in red.
Dated Friday, the 15th Ṣafar, A.H. 1155=A.D. 1742.
Scribe : مصطفى بن احمد بن سميا الادابي.

foll. 88b–127b

II.

تحفة النبلاء بقراءة ابي عمرو بن العلاء

TUHFAT AN-NUBALÂ' BIQIRÂ'AT ABÎ 'AMR BIN AL-'ALÂ'.

A work on the readings of the Quranic text which are peculiar to Abû 'Amr bin al-'Alâ' (*d.* A.H. 154=A.D. 771).

Author: Muḥammad bin Muḥîyaddîn an-Namirah محمد بن محي الدين النمرة. He flourished towards the end of the 11th century of the Hijrah.

Beginning:—

الحمد لله الذي هدانا لحفظ القرآن و وفقنا لتلاوته و اوجب احكام تجويده على كل من اراد الشروع في قراءته .... و بعد فيقول قليل البضاعة من العلم و المعرفة و الراجي من الكريم الفتاح ان يعينه و يسعفه محمد بن محي الدين النمرة نزيل مكة المشرفة الخ *

The author tells us in the preface that, in A.H. 1098=A.D. 1687, some pupils of his, who were leaving Mecca for their home in Aleppo, requested him to write the present work, which he composed at the shrine of the celebrated saint Shaikh Muḥîyaddîn Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240).

The work is divided into two *Faṣl* and two *Bâb* as follows:—

Faṣl I. Fol. 89a. الفصل الاول من الفصلين في حكم ما قاله الائمة الاعلام و مشائخ الاسلام من وجوب تعليم احكام التجويد على كل من اراد ان يقرأ من الانام و تحريم قراءته لشيء من القرآن من غير احكام *

Faṣl II. Fol. 90b. الفصل الثاني في ما وضعه ائمة القراء اهل الاتقان و البيان من مخارج الحروف و الصفات و قواعد احكام تجويد قراءة القرآن *

Bâb I. Fol. 94 الباب الاول في بيان اصول قراءة ابي عمرو بن العلاء

Bâb II. Fol. 99a. الباب الثاني في فرش الحروف

No other copy of the work is known.

Written in Arabian Nas<u>kh</u>; with some marginal notes.

Dated the first Ḏu'l-Ḥijjah, A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزبادة.

The title-page contains a poem by a certain Muḥummad al-Ḥanbalî, who traces his *Isnâd* (chain of successive teachers) to author of the present work, An-Namirah. The poem begins

فرغت من ذي التحفة السنية   بعـــون مـــن الطافـــه خفية

129ª–153ᵇ. III.

قرة العين

QURRAT AL-'AIN.

A treatise on *Fatḥah* (which is sounded in Arabic like "a") and *Imâlah* (giving to *Fatḥah* a sound like that of the vowel *Kasrah*), by Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad bin al-Hasan al-Qâṣiḥ al-'Uḏrî al-Baġdâdî ابو البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصح العذري البغدادي (see No. 1292 above).

Beginning:—

قال الشيخ الامام العالم العلامة شيخنا ابو البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصح العذري رحمه الله تعالى اما بعد حمد الله رب العالمين .... فان هذه رسالة سميتها قرة العين الخ *

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزبادة.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other works. Foll. 85ª–87ª are blank. Fol. 87ᵇ contains a short poem on ياءآت الاضافة. Fol. 1ᵇ contains the signature of a certain Aḥmad bin 'Umar Âfindî, to whom the MS. once belonged. Seals of As-Sayyid Aḥmad and As-Sayyid Amîn Ja'fari are found in the margins of foll. 2ª and 3ª.

No. 1306.

foll. 10; lines 25; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{3}{4}$.

ترجمة المستفيد

TARJAMAT-AL-MUSTAFÎD.

A short treatise on the correct pronunciation of the Qurân.

By Qâḍî Jamâladdîn Muḥammad bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Ḥimyarî ash-Shâfi'î, commonly called Baḥraq al-Ḥaḍramî قاضي جمال الدين محمد بن عمر بن مبارك بن عبد الله بن علي الحميري الشافعي الشهير ببحرق الحضرمي, an eminent scholar and poet. He was born at Ḥaḍramout on the night of the 15th Sha'bân, A.H. 869=A.D. 1465. After receiving his early education at home from several scholars, including Muḥammad bin Aḥmad Bâjarfîl ad-Daw'ânî (*d.* A.H. 903=A.D. 1498), he travelled to Aden, where he studied grammar, law, theology, and other branches of learning under 'Abdallâh bin Aḥmad Makhramah and Muḥammad bin Aḥmad Bâfaḍl (*d.* A.H. 903=A.D. 1498). Afterwards, he visited Zabîd, where he attended the lectures of Jamâladdîn Muḥammad bin Abî Bakr aṣ-Ṣâ'iġ (*d.* A.H. 920=A.D. 1514). He also took lessons in Ṣûfism from Ḥusain al-Ahdal (*d.* A.H. 903=A.D. 1498) and Shaikh Abû Bakr bin 'Abdallâh al-Aidarûs Bâ'alawî (*d.* A.H. 914=A.D. 1509; see An-Nûr as-Sâfir, fol. 40[a]). In A.H. 894=A.D. 1489 he made a pilgrimage to Mecca, where he heard traditions from Shamsaddîn Muḥammad bin 'Abdarraḥmân as-Sakhâwî (*d.* A.H. 902=A.D. 1497). After finishing his education, he engaged himself in writing books. He was a prolific writer. Besides the present work, the following compositions of his are enumerated in An-Nûr as-Sâfir (fol. 74[a]):—

1. تبصرة الحضرة الشاهية الاحمديه بسيرة الحضرة النبوية الاحمديه ; 2. الاسرار النبويه في اختصار الاذكار النوويه ; 3. مختصر الترغيب و الترهيب للمنذري ; 4. الحديقة الانيقه في شرح العروة الوثيقه ; 5. عقد الدرر فى الايمان بالقضاء و القدر ; 6. العقد الثمين في ابطال القول بالتقبيح والتحسين ; 7. الحسام المسلول على منتقصي اصحاب الرسول ; 8. العقيدة الشافعيه في شرح العقيدة اليافعيه ; 9. الحواشي المفيده على ابيات اليافعي فى العقيده ; 10. حلية البنات و البنين في مايحتاج اليه من امر الدين ; 11. ذخيرة الاخوان المختصر من كتاب الاستغناء بالقرآن ; 12. النبذة المنتخبة من كتاب الاوائل للعسكري ; 13. ترتيب السلوك الى

ملك الملوك ; 14. متعة الاسماع باحكام السماع المختصر من كتاب الامتناع ; 15. النبذة المختصره في معرفة الخصال المكفره للذنوب المقدمة و المؤخره ; 16. مواهب القدوس في مناقب ابن العيدروس ; 17. رسالة في الحساب ; 18. رسالة في الفلك ; 19. منظومة في الطب ; 20. شرح الملحة للحريري ; 21. شرح لامية ابن مالك في التصريف .

Our author was appointed Qâḍi of Shiḥr (a town in Yemen); but subsequently he resigned the post, and made a visit to Aden, where he was held in great honour by Amîr Marjân. After the death of the Amîr, he visited India, where Muẓaffar Shâh II (A.H. 917–932 = A.D. 1511–1525), the King of Gujarât, received him with marks of esteem. He died at Aḥmadâbâd on the night of the 20th Sha'bân, A.H. 930 = A.D. 1524. The dates of his death given by Brock., vol. 1, p. 248, and by Rieu, Br. Mus. Suppl., No. 1056, are both incorrect. For further particulars of the author's life see An-Nûr as-Sâfir foll. 72b–77a.

Beginning :—

الحمد لله رب العالمين و صلى الله و سلم على افضل المخلوقين

.... اما بعد فهذه ترجمة المستفيد لمعاني مقدمة التجويد الخ *

The treatise is divided into ten chapters, each called a *Faṣl*, as detailed below :—

فصل في مخارج الحروف	(i)
فصل في صفات الحروف	(ii)
فصل فى التجويد	(iii)
فصل في احكام النون الساكنة و التنوين	(iv)
فصل في بيان اقسام المد	(v)
فصل في معرفة محل الوقف والابتداء	(vi)
فصل فى المقطوع و الموصول	(vii)
فصل في هاء التانيث	(viii)
فصل في همزة الوصل	(ix)
فصل في كيفية الوقف	(x)

No other copy of the treatise is known.

Written in fair Naskh, with the headings in red, within double red-ruled borders. It appears, from the original pagination of the

MS., that foll. 2 and 9, which should come in their proper order, have been misplaced in binding after foll. 8 and 1, respectively.

Not dated; probably 18th century.

No. 1307.

foll. 20; lines 21; size $9\frac{3}{4} \times 6\frac{3}{4}$; 7×4.

بغية المرتاد لتصحيح الضاد

BUĠYAT AL-MURTÂD LITAṢḤÎḤ AḌ-ḌÂD.

A treatise on the correct pronunciation of the letter ض (ḍ), by Nûraddîn 'Alî bin Muḥammad bin Khalîl bin Muḥammad bin Muḥammad bin Ibrâhîm bin Mûsâ bin Ġânim bin 'Alî, commonly called Ibn Ġânim al-Maqdisî al-Khazrajî al-Ḥanafî نور الدين علي بن محمد بن خليل بن محمد بن محمد بن ابراهيم بن موسى بن غانم بن علي الشهير بابن غانم المقدسي الخزرجي الحنفي, a great doctor of the Ḥanafî law. He belonged to the tribe of Al-Khazraj. His forefathers were natives of Jerusalem; but he was born at Cairo in A.H. 920=1514. He received his education from several eminent scholars of his native city and of other places, including Shaikh al-Islâm Aḥmad bin Yaḥyâ al-Harawî (*d.* A.H. 916=A.D. 1510), the great-grandson of the celebrated theologian of Tîmûr's time, Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî (*d.* A.H. 791=A.D. 1389). Our author mastered the sciences of Qirâ'at, Ḥadîṣ, and jurisprudence; and he filled the post of Principal of the Ashrafîyah College. Subsequently, he was appointed Principal of the college founded by Wazîr Sulaimân Pâshâ, and then Professor of Qurân-reading in the college founded by Sulṭân Ḥasan. He also held several other distinguished posts, and wrote a large number of works. Besides the present work and those mentioned in Brock., vol. ii, p. 312, the following compositions of his are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 181):—

(i) الرمز شرح نظم الكنز

(ii) شرح الاشباه و النظائر

(iii) الشمعة في احكام الجمعة

His pupil, Al-Khafâjî, in the Raiḥânat al-Alibba', fol. 166[a], speaks of him in very high terms, and describes him as a man of great piety and vast learning, an illustrious poet, and an author

and teacher of the highest reputation, sought by pupils from far and near. He performed the pilgrimage to Mecca twice, and thrice visited Jerusalem. He died at Cairo on the night of Saturday, the 28th Jumâdâ II, A.H. 1004=A.D. 1595. See Khulâṣat al-Aṣar, vol. iii, pp. 180–185; Raiḥânat al-Alibbâ', fol. 166[a]; 'Iqd al-Jawâhir, fol. 14[a]; Brock., vol. ii, p. 312; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 10[a].

Beginning:—

الحمد لله الذي وفق للنطق الفصيح من اراد و وقف عن الحق الصريح من لزم العناد و الصلاة و السلام على سيدنا محمد افصح من نطق ابالضاد .... و بعد فيقول المفتقر الى الغني الجواد علي بن غانم المقدسي الحنفي الاعتقاد الخ *

The author tell us, in his preface, that he composed the present work because of the prevalent ignorance in Cairo regarding the correct pronunciation of the letter ض (ḍ).

The work ends on fol. 14[a], with the following colophon:—

هذا ما تيسر لي من التعليق مع قلة الزاد في هذا الطريق و كثرة موجبات التعويق و مراعات الايجاز و مجانبة التطويل و حسبنا الله و نعم الوكيل تمت الرسالة *

The colophon is followed by a further discussion on the letter ض, evidently by some other writer.

Another copy of the work is noticed in Berlin, No. 7025. See also Ḥâj. Khal., vol. ii, p. 61.

Written in fair Naskh.

Not dated; probably 19th century.

The title-page contains a poem in praise of the present work, by Mawlâ Ibn al-Bustân (the son of Muṣṭafâ bin Pîr Muḥammad, better known as Bustân Afindî, who died in A.H. 977=A.D. 1569; see Brock., vol. ii, p. 448). The poem was addressed to a certain Qâḍî of Cairo, as appears from the following heading:—

تقريظ المولى بن البستان انشده قاضيا بالقاهرة *

The first verse of the poem runs thus:—

كتاب كامـــل الارشاد هادي   الى حرز الاماني و الرشاد

No. 1308.

foll. 72; lines 15; size 8×5: 6×3.

[رسالة فى الوقف]

[RISÂLAH FI'L-WAQF.]

A treatise containing a list of pauses to be observed in reading the Quranic text, according to the system of Muḥammad bin Ṭaifûr as-Sajâwandî (*d.* A.H. 560=A.D. 1165). It is in the nature of an abridgment of the standard work of As-Sajâwandî, who is quoted on fol. 23ª.

The author's name cannot be traced.

The MS. is defective at the beginning; but only one folio from the preface, which is in Persian, seems to be wanting. It opens abruptly thus:—

بدانکه در قرآن پنج هزار و نود و هشت وقف است ازانجمله ده وقف غفرانست چنانکه رسول [الله] صلى الله عليه و سلم فرموده است من ضمن لي ان يقف على عشر مواضع فى القرآن ضمنت له بالجنة .... سورة الفاتحة الكتاب سبع آيات مكية بسم الله الرحمن الرحيم ط العالمين لا الرحيم لا الدين ط الخ *

Fol. 7 should come at the beginning.

Written in fair Naskh; with some marginal notes.

Not dated; probably 18th century.

No. 1309.

foll. 432; lines 21; size 9×6½; 6×3¾.

منار الهدى فى الوقف و الابتداء

MANÂR AL-HUDÂ FI'L-WAQF WA'L-IBTIDÂ'.

An index of the pauses to be observed in reading the Qurân, arranged according to Sûrahs, giving the beginning of each verse, and stating the class of stop employed in every case.

Author: Aḥmad bin 'Abdalkarîm bin Muḥammad bin 'Abdalkarîm al-Ashmûnî احمد بن عبد الكريم بن محمد بن عبد الكريم الاشمونى. He

flourished towards the end of the 11th century of the Hijrah. See Berlin, No. 8690, iii.

Beginning :—

الحمد لله الذي نور قلوب اهل القرآن بنور معرفته تنويرا و كسى
وجوههم من اشراق ضياء بهجته نورا و جعلهم خاصة احبابه اكراما لهم و توقيرا
.... اما بعد فيقول العبد الفقير القايم على قدم العجز و التقصير
الراجي عفو ربه القدير احمد بن الشيخ عبد الكريم بن الشيخ محمد بن الشيخ
عبد الكريم عامل الله الجميع بفضله العميم الخ *

After a very modest preface, the author gives certain miscellaneous matter which, he says, would be useful to readers of the Qurân. This is divided into two *Fâ'idah* and fourteen *Tanbîh*.

The work ends with a prayer, followed by some stories relating to the piety of the author's father, grandfather, and great-grandfather.

The work has been twice printed, viz., in Bûlâq, A.H. 1286; and in Cairo, A.H. 1307.

Written in Arabian Naskh; with some marginal notes. It appears, from the original pagination of the MS., that foll. 422–428, which should come in their proper order, have been misplaced in binding after fol. 431.

Dated the 19th Shawwal, A.H. 1248=A.D. 1832.

Scribe: يوسف بن حسن الشبكشي.

No. 1310.

foll. 16; lines 21; size $8\frac{1}{4} \times 6$; 6×4.

(Two separate works bound together.

foll. 1ᵇ-14ᵃ. I.

بيان المشكلات

BAYÂN AL-MUSHKILÂT.

A treatise on the correct pronunciation of the Qurân, by Mullâ Husain bin Iskandar al-Hanafî ملا حسين بن اسكندر الحنفي.

The full title of the work, as given in the preface, is as follows :—

بيان المشكلات على المبتديين من جهة التجويد فى القرآن المبين *

The author wrote several works on the Ḥanafî law and theology, and flourished in the latter part of the 11th century of the Hijrah. See Brock., vol. ii, pp. 326 and 435.

Beginning :—

الحمد لله الذي جعلنا من التالين لكتابه الذي اورثه من اصطفاه من عباده و احبابه نسأله بفضله و منّه جزيل ثوابه و صلاته و سلامه على خير خلقه محمد و آله و اصحابه و بعد فقد شرعت في كتابة نكات يسيرات في بيان معرفة الممدودات و المقصورات التي في كتاب الله ذي المن و الانعامات الخ *

The work treats of the *Ḥurûf al-Madd* (prolongation), the *Makhârij al-Ḥurûf* (articulation), the *Idġâm* (coalescence in pronunciation of two identical or similar letters), and the *Waqf* (pause or stop).

For other copies see Br. Mus. Suppl., No. 96; Cairo, vol. vii, p. 27; and Râmpûr, p. 45.

foll. 14b–16b. II.

تحفة نجباء العصر

TUḤFATU NUJABÂ' AL-'AṢR.

A tract dealing with *An-Nûn as-Sâkinah* (the quiescent *Nûn*), the *Tanwîn* (nasal vowels), the *Ḥurûf al-Madd* (prolongation) and *Al-Hâ' as-Sâkinah* (the quiescent *Hâ'*).

The title of the work and the name of the author are not found in the MS; but the tract is identical with تحفة نجباء العصرفي احكام النون و التنوين و القصر, by the same Mullâ Ḥusain bin Iskandar al-Ḥanafî, a copy of which is noticed in Râmpûr, p. 45.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين محمد و آله و صحبه اجمعين اما بعد فهذه الرسالة تتعلق بتجويد القرآن باب احكام النون الساكنة و التنوين الخ *

Written in fair Naskh, with occasional rubrics.

Dated Friday, the 1st Rajab, A.H. 1169 = A.D. 1756.

Scribe: احمد.

No. 1311.

foll. 8; lines 21; size 8 × 5½; 6 × 3½.

الرسالة المختصرة فى التجويد

AR-RISÂLAT AL-MUKHTAṢARAH FI'T-TAJWÎD.

A short treatise on the correct pronunciation of the Qurân, by the same Mullâ Ḥusain bin Iskandar al-Ḥanafî.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام علي سيد المرسلين و علي آله و صحبه اجمعين يقول العبد الفقير الي مولاه الغني ملا حسين بن اسكندر الحنفي عامله الله بلطفه الخفي اعلم بان معرفة التجويد من اهم المهمات و هو فرض قال ابن الجزري الاخذ بالتجويد حتم لازم الخ *

At the end, the author refers to his preceding work in the following words:—

و تفصيل هذه المسئلة و سائر مسائل هذه الرسالة مبسوط في كتابي المسمي ببيان المشكلات فى التجويد *

Written in Arabian Naskh, with occasional rubrics.

Not dated; probably 17th century.

No. 1312.

foll. 16; lines 21; size 8 × 5¾; 6 × 4.

لباب التجويد للقرآن المجيد

LUBÂB AT-TAJWÎD LI'L-QURÂN AL-MAJÎD.

A commentary by Mullâ Ḥusain bin Iskandar al-Ḥanafî on his own work, entitled *Ar-Risâlat al- Mukhtaṣarah* (No. 1311 above).

Beginning :—

الحمد لله رب العالمين و الصلاة و السلام على سيدنا محمد و على آله و صحبه اجمعين يقول العبد الفقير الى مولاه الغني ملا حسين بن اسكندر الحنفي عامله الله بلطفه الخفي و بعد فقد استخرت الله تعالى في وضع شرح مختصر على رسالتي المختصرة فى التجويد و ازيد فيه ان شاء الله تعالى فوائد لطيفة جليلة من زلة القاري و مسائل شتى و غير ذلك و سميته لباب التجويد للقرآن المجيد الخ *

The work was composed, as stated by the author at the end, in Jumâdâ II, A.H. 1065=A.D. 1655.

For the contents of the work see Berlin, No. 531.

Written in fair Arabian Naskh, with quotations from the text in red.

Not dated; probably 17th century.

No. 1313.

foll. 244; lines 7; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5 \times 2\frac{1}{4}$.

[كتاب فى الوقف]

[KITÂB FI'L-WAQF.]

An index of the pauses to be observed in reading the Qurân based on the *Kitâb al-Waqf Wa'l-Ibtidâ'* of Abû Ja'far Muḥammad bin Ṭaifûr as-Sajâwandî (*d.* A.H. 560=A.D. 1165).

The title of the work and the author's name are not known. In a note on the title-page, the work is wrongly ascribed to As-Sajâwandî, who is referred to in the preface in terms used of the dead, thus :—

و الامام الاجل صدر الاسلام شمس العارفين امام الزمان ابو جعفر بن طيفور السجاوندي قدس الله روحه وضع الوقوف على خمس مراتب و على كل مرتبة اقام برهانا قاطعا و دليلا و اضحا *

Beginning :—

الحمد حمدا يكافي نعمه و يمتري مزيدة .... بعد فاعلم ان الاهم لقارى القرآن [الفصل] و الوصل لان فهم المعنى يفتقر اليه و علماء المعاني و البيان رحمهم الله جعلوا هذا العلم نهاية الخ *

Following As-Sajâwahdî, the author divides stops into five classes, viz., (i) اللازم (ii) المطلق ; (iii) الجائز ; (iv) المجوز ; and (v) المرخص .

The main body of the work is arranged according to Sûrahs, giving the end of each verse, and stating the class of stop employed in every case.

✓No other copy of the work is known.

Written in fair Naskh ; with some marginal and interlinear notes. Foll. 238–241 are worm-eaten.

Dated the 6th Ramadân, A.H. 1109=A.D. 1698.

Scribe : حافظ عبد الشكور.

No. 1314.

foll. 62 ; lines 13 ; size 6×4 ; 5×2½.

غنية الطالبين و منية الراغبين

ĠUNYAT AṬ-ṬÂLIBÎN WA MUNYAT AR-RÂĠIBÎN.

A treatise on the correct pronunciation of the Qurân, by Muhammad bin Qâsim bin Ismâ'îl al-Baqarî ash-Shâfi'î محمد بن قاسم بن اسمعيل البقري الشافعي (*d.* A.H. 1111=A.D. 1699) ; for some account of whom see No. 1267 above.

Beginning :—

يقول الفقير المعترف بتقصيره .... الحمد لله على احسانه و اشهد ان لا اله الا الله وحده لا شريك له تعظيما لشانه الخ *

The author tells us, in the preface, that he wrote this treatise at the request of some of his friends, dividing it into fifteen *Bâb* and a *Khâtimah*, as follows :—

I. Fol. 2b. الباب الاول في مخارج الحروف و صفاتها

II. Fol. 8a. الباب الثاني في بيان التجويد و موضوعه و غايته

III. Fol. 11a. الباب الثالث في بيان كل كلمة يجب المحافظة عليها لصعوبتها على الناطق بها *

IV. Fol. 11b. الباب الرابع في بيان احكام الراء و اللام

V. Fol. 13b. الباب الخامس في بيان المثلين المتقاربين و المتجانسين من الكلمات التي يجب الادغام فيها لجميع القراء *

VI. Fol. 14a. الباب السادس في بيان اللام القمرية و الشمسية و لام الفعل *

VII. Fol. 15b. الباب السابع في بيان الظاء من الضاد في حروف تقع بعض الضاد و الظاء *

VIII. Fol. 19b. الباب الثامن في بيان احكام النون الساكنة و التنوين و الميم الساكنة *

IX. Fol. 23b. الباب التاسع في بيان المد و القصر

X. Fol. 26b. الباب العاشر في بيان الوقف و الابتداء

XI. Fol. 32a. الباب الحادي عشر في بيان هاء الضمير و البداة بهمزة الوصل *

XII. Fol. 33b. الباب الثاني عشر في بيان الوقف علي اواخر الكلم من روم و اشمام و غير ذلك *

XIII. Fol. 36b. الباب الثالث عشر في بيان حكم الوقف علي بلا و كلا

XIV. Fol. 41a. الباب الرابع عشر في بيان من امر بكتابة المصاحف و من كتبها و عدة المصاحف التي كتبت *

XV. Fol. 47a. الباب الخامس عشر في بيان المقطوع و الموصول

Fol. 54b. الخاتمة في بيان كلمات كتبت بالتاء المجرورة و في جملة من المرسوم *

Another copy of the work is noticed in Cairo, vol. i, p. 111.
Written in fair Naskh.
Not dated; probably 18th century.

No. 1315.

foll. 9; lines 23; size $8\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

بيان الصحيح و المعتمد

BAYÂN AṢ-ṢAḤÎḤ WA'L-MU'TAMAD.

A pamphlet on the subject of pausing at the letter ء (Hamzah); after the method of Ḥamzah bin Ḥabîb az-Zayyât (*d.* A.H. 156=A.D. 773; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 22a); based on the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above) and the *Kitâb an-Nashr* of Al-Jazarî (No. 1243 above).

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Salâmah bin 'Abdaljawwâd, commonly called Abi's-Su'ûd Ibn Abi'n-Nûr ad-Dimyâṭî aṣ-Ṣakhrî ash-Shâfi'î شمس الدين ابو عبد الله محمد بن سلامة بن عبد الجواد الشهير بابى السعود ابن ابى النور الدمياطي الصخري الشافعي. He was born at Ṣakhrîyah in A.H. 1047=A.D. 1637. After receiving his early education at home from Shaikh Jalâladdîn Muḥammad bin 'Umar al-Fâriskûrî (*d.* A.H. 1057=A.D. 1647; see Khulâṣat al-Aṯar, vol. iv, p. 82) and Muṣṭafâ at-Tilyânî, he travelled to Cairo to complete his studies under two well-known scholars, viz., (i) Sulṭân bin Aḥmad al-Mazzâḥî (*d.* A.H. 1075=A.D. 1664) and (ii) Yâsîn al-Ḥimṣî (*d.* A.H. 1061=A.D. 1651). Our author made himself known as a great Qârî, and wrote several works on Qirâ'at, Tajwîd and other branches of Muhammadan literature. He died at Cairo, on Wednesday, the 16th Jumâdâ II, A.H. 1117=A.D. 1705. See Silk ad-Durar, vol. iv, p. 111, and Tâj aṭ-Ṭabaqât, vol. xii, part i, fol 110a.

The preface, which is written by a disciple of the author, begins thus:—

الحمد لله رب العالمين و افضل الصلاة و اتم التسليم على اشرف المرسلين .... و بعد فهذه اوراق قليلة نفعها كبير و الاحتياج اليها كثير في بيان الصحيح و المعتمد المقروء به من طريق الحرز للامام حمزة عند الوقف على الهمزة تلخيص شيخنا .... شمس الدين ابي عبد الله محمد الدمياطي بلدا الشافعي مذهبا الشهير نسبة بالشيخ ابى السعود [ابن] ابى النور الخ *

No other copy of the work is known.
Written in Arabian Naskh.
Not dated; probably 18th century.

No. 1316.

foll. 20; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

رسالة في مشكلات القرآت

RISÂLAH FÎ MUSHKILÂT AL-QIRÂ'ÂT.

A short treatise dealing with some difficult points in the correct reading of the Qurân, by Abu's-Su'ûd Aḥmad bin 'Umar al-Isqâṭî al-Ḥanafi ابو السعود احمد بن عمر الاسقاطي الحنفي (*d.* A.H. 1159=A.D. 1746); for some account of whom see No. 1301 above.

Beginning:—

يقول العبد الفقير الى عفو ربه الجلي و الخفي احمد بن عمر الاسقاطي الحنفي .... نحمدك اللهم حمدا كافيا في تيسير الهداية و نهاية الارشاد الخ *

The author tells us, in the preface, that he wrote this treatise in answer to some questions put to him by Al-Wazîr 'Abdallâh bin Muṣṭafâ bin Muḥammad.

The work is divided into 43 *Mas'alah* (questions). The answer to each question is distinguished by the word الجواب.

The colophon reads thus:—

تمت الرسالة المسماة بالاسئلة للاستاذ الاعظم و المحقق الافخم استاذ استاذنا العلامة الاسقاطي نفعنا الله بامداداته و اعاد علينا و على المسلمين من وابل نفحاته *

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1317.

foll. 125; lines 12–24; size $8\frac{1}{2} \times 7$; $6\frac{1}{2} \times 5$

(Eight separate works bound together.)

foll. 1[a]–10[b]. I.

رسالة ترتيل القرآن

RISÂLAH TARTÎL AL-QURÂN.

A treatise on the correct reading of the Qurân, by Abû Sa'îd Muḥammad bin Muṣṭafâ bin 'Uṣmân al-Khâdimî al-Qâdimî ابو سعيد محمد بن مصطفى بن عثمان الخادمي القادمي, a Ṣûfî belonging to the Naqshbandîyah order. He died in A.H. 1168 = A.D. 1754. See Brock., vol. ii, p. 351.

Beginning:—

الحمد لله الذي جعلنا من اهل القرآن و جعل تلاوته و ترتيله افضل طاعة اهل الايمان .... و بعد فلما كان قراءة القرآن افضل الطاعات على الاطلاق بالاتفاق و قد كان رعاية آدابه و شرائط ترتيله كالشريعة المنسوخة فى الاقطار و الافاق بذلت وسعي بجميع ما يتعلق بذلك من الكتب المعتبرة الخ *

For the contents of the work see Berlin, No 533.

Written in Arabian Naskh.

Not dated; probably 17th century.

fol. 13[a]. II.

حكاية مريم الصامتة مع عبد الله

ḤIKÂYAT MARYAM AṢ-ṢÂMITAH MA'A 'ABDALLÂH.

An anecdote regarding a certain Maryam and her replies to the questions of 'Abdallâh bin al-Mubârak.

Beginning:—

قال عبد الله بن المبارك سافرت الحج الى بيت الله تعالى الحرام و زيارة قبر النبي صلى الله عليه و سلم قال بينما انا سائر فى الطريق و اذا انا بامرأة عليها مرقعة من شعر الخ *

foll. 13ª–19ª. III.

باب وقف حمزة و هشام على الهمزة
BÂB WAQF ḤAMZAH WA HISHÂM 'ALA'L-HAMZAH.

A tract on the subject of pausing at the letter ء (Hamzah), according to the methods of Hamzah (A.H. 156=A.D. 773) and Hishâm (*d.* A.H. 245=A.D. 859).

By an anonymous author.

Beginning:—

الحمد لله رب العالمين .... باب وقف حمزة و هشام على الهمزة و هو باب مشكل يحتاج الى معرفة تحقيق مذاهب اهل العربية و احكام رسم المصاحف العثمانية الخ *

The tract is arranged according to Sûrahs of the Qurân.
No other copy of the tract is known.
Written in fair Naskh.
Dated A.H. 1221=A.D. 1873.

foll. 24ª–31ª. IV.

[كتاب فى التجويد]
[KITÂB FI'T-TAJWÎD.]

A short fragment of a Turkish work on the correct pronunciation of the Qurân. It opens abruptly thus:

قوات يادن حكدة مد بدل واقع *

foll. 34ᵇ–49ª. V.

فيوض الاتقان في وجوه القرآن
FUYÛḌ AL-ITQÂN FÎ WUJÛH AL-QURÂN.

A treatise on the various readings of the ten eminent Qurân-readers, by Ḥamdallâh bin Khairaddîn al-Qârî حمد الله بن خيرالدين القاري.

Beginning :—

الحمد لله الذي زين السنة القراء بحلية التلاوة الخ *

In the preface, the author enumerates his previous compositions, as follows :—

(i) عمدة العرفان في وصف حروف القرآن

(ii) بيان الفاظ الاعيان

(iii) نظم الجمان في تجويد القرآن

(iv) رسوخ اللسان في حروف القرآن

(v) تصريح الرموز في القرآت العشرة

(vi) شرح تصريح الرموز المسمى بتشريح البروج

The author's name is not found in the MS.; but as the *'Umdat al-'Irfân fi Wasf Hurûf al-Qurân* is mentioned as one of his compositions, it is almost certain that he is no other than Ḥamdallâh bin Khairaddîn, a distinguished Qârî of Constantinople, who held the post of Khaṭîb in the Ayâ Ṣûfiyah Mosque in the time of Sulṭân Sulaimân I (A.H. 926–974=A.D. 1520–1566). See Ḥâj. Khal., vol. iv, p. 261, and Brock., vol. ii, p. 438.

In the beginning the author explains the terms and abbreviations he has made use of in this work, and arranges the rest according to Sûrahs of the Qurân.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

foll. 50[a]–50[b]. VI.

شرح المقدمة الجزرية

SHARḤ AL-MUQADDIMAT AL-JAZARÎYAH.

One *Fasl* from the commentary on *Al-Muqaddimat al-Jazarîyah*, by Khâlid bin 'Abdallâh al-Azharî (*d.* A.H. 905=A.D. 1499), dealing with the correct pronunciation of the letters of the Arabic alphabet.

Beginning :—

كتاب شرح الجزرية في ما يجب معرفة المقرية تأليف الشيخ الامام العالم
العلامة الشيخ خالدبن عبد الله الازهري المعروف بنسبه بالواد ....
فصل في بيان صفات حروف الهجائية الخ *

For other copies see Berlin, No. 515; Gotha, Nos. 565-6; Leyden, No. 1643; Escur., No. 521, v; and Bodl., vol. ii, No. 232, iv.

Written in Arabian Naskh.

Dated A.H. 1144=A.D. 1732.

foll. 52b–60a. VII.

باب وقف حمزة و هشام على الهمزة

BÂB WAQF ḤAMZAH WA HISHÂM 'ALA'L-ḤAMZAH.

Another copy of the third treatise, beginning as the other. Written in rough Naskh.

Dated A.H. 1173=A.D. 1760.

Scribe: عمر بن نصوح.

foll. 60b–125a. VIII.

قرة العين

QURRAT AL-'AIN.

A treatise on the *Fatḥah* and *Imâlah*, by Ibn Qâṣiḥ al-'Udrî (*d.* A.H. 801=A.D. 1398). See No. 1292 above.

Beginning:—

قال ابو البقاء علي بن عثمان بن محمد بن الحسين العذري اما بعد حمد الله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبيين و آله و صحبه اجمعين فان هذه سميتها قرة العين و جمعت فيها المشهور من الفتح و الامالة و بين اللفظين الخ *

Written in fair Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1761.

Fol. 23b contains a short extract from the Taḥbir at-Taisîr of Al-Jazarî (No. 1220 above). Foll. 11a–12b, 19b–23a, 31b–34a, 49b and 51a–52a are blank.

No. 1318.

foll. 12; lines 21; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

غاية الفلاح

ĠÂYAT AL-FALÂḤ.

A pamphlet on the subject of pausing at the letter ء (Hamzah), according to the method of Ḥamzah bin Ḥabîb az-Zayyât (*d.* A.H. 156=A.D. 773).

The full title of the work, as given on the title-page, is as follows :—

كتاب غاية الفلاح في وقف حمزة بالاوجه الصحاح *

The author does not reveal his name; but from the words بلغنى الله و اياه و المسلمين جميع الاماني (may God fulfil all desires of mine, his and other Muslims!), which are used after the name of 'Abdaljawwâd al-Maidânî, who is referred to as one of the commentators on the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above), it is evident that the author was a contemporary of 'Abdaljawwâd al-Maidânî, who flourished in the latter part of the twelfth century of the Hijrah. The author further states that he learnt Qirâ'at from Aḥmad al-Baqarî, a disciple of Muḥammad al-Baqarî (who died in A.H. 1111=A.D. 1699; see Brock., vol. ii, p. 327).

Beginning :—

الحمد لله الكريم المتعال صاحب الجود و الافضال و الصلاة و السلام على سيدنا محمد و الصحب و الآل .... وبعد فقد نصب الله ائمة لفهم قرآنه و خصهم منه بعفوه و غفرانه الخ *

The author tells us, in the preface, that the present pamphlet is really a reproduction of the *Khâtimah* (epilogue) of the *Kitâb an-Nashr* (No. 1243 above), with some additions of his own.

No other copy of the pamphlet is known.

Written in Arabian Naskh; with some marginal notes in the same hand as the text.

Not dated; probably 18th century.

No. 1319.

foll. 8; lines 21; size 8¼ × 6¼; 6¼ × 3¼.

رسالة الند و النشر على الاسئلة العشر

RISÂLAT AN-NADD WA'N-NASHR 'ALA'L-AS'ILAT AL'ASHR.

A pamphlet in which the ten questions, connected with the correct reading of the Qurân, are fully discussed and answered by Muḥammad al-Bulaidî at the instance of his teacher, Shaikh Aḥmad al-Baqarî.

Beginning:—

حمدا لك يا من انار قلوبنا بسواطع الآيات .... و بعد فقد ورد في هذا الزمان ما تمتحن به الاذهان .... و المخاطب بها .... مولانا احمد الافعال ابو السماح البقري لازالت ثمرات التحقيق تجنى من جنات وجنات علومه .... و كنت اذ ذاك حاضرا مجلسه فناولنيه بعد ان تصفحه مشيرا الي بالكتابة عليه حين رآه غير محتاج اليه مع ما فيه من مزيد الاشتغال .... و اخذتها منه بقصد النظر اليها فاتاح الله بما يسره من الكتابة الخ *

The author, whose full name is Muḥammad bin Muḥammad al-Bulaidî al-Maġribî al-Mâlikî محمد بن محمد البليدي المغربي المالكي, was born in A.H. 1096=A.D. 1685, and was a learned doctor of the Mâlikî school. He came from Maġrib to Egypt, and settled down at Cairo. Of all the masters whose lectures he attended, the most eminent, according to Silk ad-Durar (vol. iv, p. 111), was Muḥammad bin Qâsim bin Ismâ'îl al-Baqarî (*d.* A.H. 1111=A.D. 1699). Besides the present work and those mentioned by Brock., vol. ii, p. 331, he wrote glosses on Al-Baiḍâwî's commentary on the Qurân and Al-Ashmûnî's commentary on the *Alfiyah*. He also wrote a large work, describing the manner in which various verses of the Qurân were collected and arranged. He held the post of professor at the Jâmi' al-Azhar, where he delivered lectures on Al-Baiḍâwî's commentary on the Qurân, which were attended by not less than two hundred students, including the great Ṣûfî 'Abdalwahhâb al-'Afîfî (*d.* A.H. 1172=A.D. 1758). He died at Cairo in A.H. 1176=A.D. 1762. See Silk ad-Durar, vol. iv, p. 110; Tâj at-Ṭabaqât, vol. xii, part ii, fol. 132[b]; and Brock., vol. ii, p. 331.

The questions are introduced with the word قال and the answers with the word قلت.

No other copy of the work is known.

Written during the author's life-time in elegant Arabian Naskh.

Dated A.H. 1134 = A.D. 1722.

Scribe : محمد جار الله الختاني المالكي الشاذلي الاشعري.

No. 1320.

foll. 6 ; lines 23 ; size 8½ × 6½ ; 6½ × 4½.

ارجوزة الاطفال النافعة للنساء و لرجال

URJÛZAT AL-AṬFÂL AN-NÂFI'ATU LINNISÂ'WA'R-RIJÂL.

A pamphlet discussing the rules regarding the letters ن، ل and م.

By As-Sayyid 'Alî, better known as Yasîr السيد علي الشهير بيسير, a writer of the 12th century of the Hijrah.

Beginning :—

الحمد لله رب العالمين .... و بعد فهذه ارجوزة قريبة مرضية مشتملة على احكام النون الساكنة و التنوين و اللام الفعلية و القمرية و الشمسية و الميم المشددة و النون كذلك و الميم المخففة خالية من مخارج الحروف و الصفات التي ذكروها علماء القرآت نفعنا الله ببركاتهم و ساذكرها لك بابا بابا لتسهل عليك الخ *

The above quotation will give a clear idea of the contents of the pamphlet, which is divided into seven *Bâb*, as follows :—

1. باب الاستعاذة ; 2. باب البسملة ; 3. باب الاظهار ; 4. باب الاقلاب ; 5. باب الاخفاء ; 6. باب احوال الميم ; 7. باب المد.

The pamphlet was completed, as stated by the author at the end, on Thursday, the 8th Rabî 'II, A.H. 1154 = A.D. 1741.

No other copy is known.

Written in fair Arabian Naskh, with the headings in red.

Not dated ; probably 18th century.

Scribe : السيد ابراهيم الزينبي المرنجي.

No. 1321.

foll. 34; lines 27; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{3} \times 4$.

شرح عمدة المفيد

SHARḤ 'UMDAT AL-MUFÎD.

A commentary on the *'Umdat al-Mufîd Wa 'Uddat al-Mujîd*, a metrical treatise on the correct pronunciation of the Qurân, by 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad as-Sakhâwî (*d.* A.H. 643=A.D. 1245), who composed it on the same lines as the *Qaṣîdah Râ'iyah* of Abû Muzâḥim Mûsâ bin 'Ubaidallâh bin Yaḥyâ al-Khâqânî (*d.* A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator's name is not known.

Beginning:—

الحمد لله الذي شرفنا بحفظ كتابه و وفقنا لتجويده و اعرابه و صلاته على من انزل القرآن بلسانه و اختاره لتبليغه و بيانه الخ *

The correct title of the text, as given by Ḥâj. Khal., vol. iv, p. 266, is عمدة المفيد و عدة المجيد في معرفة لفظ التجويد; but the author of the commentary, in his short prefatory note, entitles it عمدة المجيد فى النظم و التجويد.

Comments on the text are preceded by a *Muqaddimah*, divided into five *Faṣl*, as follows:—

I.	Fol. 1[a].	الفصل الاول في تعريف التجويد
II.	Fol. 2[b].	الفصل الثاني في مخارج الحروف
III.	Fol. 3[a].	الفصل الثالث في بيان ما يعرف به مخرج الحرف
IV.	Fol. 3[b].	الفصل الرابع في صفات الحروف
V.	Fol. 4[b].	الفصل الخامس في انقسام هذه الصفات الى مميز و محسن و ذي قوة و ذي ضعف *

The colophon reads thus:—

فهذا ما يسره الله عز و جل على هذه القصيدة على سبيل الاختصار و هو بحمد الله وان صغر حجما فقد كيف و ملئ علما و الله تعالى يجعله وسيلة الى عفوه و غفرانه و سببا الى رحمته و رضوانه انه ارحم الراحمين *

No other copy of the work is known.

Written in cursive Naskh, with quotations from the text in red.

Dated A.H. 1273=A.D. 1855.

Scribe: عمر بن المرحوم احمد الد مهوجي.

Foll. 33b–34a contain the following appendices:—

I. An extract from the *Malḥamatu Dâniyâl* (see Berlin, No. 5912), dealing with the natural and supernatural accompaniments of the moon-eclipse.

II. An extract from the *Ḥusn al-Muḥâḍarah* of As-Suyûṭî, dealing with comets.

III. A note explaining a question of divorce, based on the saying of Shaikh al-Islâm ʿAlî aṣ-Ṣaʿîdî al-ʿAdawî al-Mâlikî al-Azharî (*d.* A.H. 1180=A.D. 1775; see Silk ad-Durar, vol. iii, p. 206).

ARABIC MANUSCRIPTS.

BIOGRAPHIES (GENERAL).

No. 646.

foll. 389; lines 33–35; size $13 \times 8\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

كتاب الانساب

KITÂB AL-ANSÂB.

A general biographical dictionary, arranged alphabetically according to *Ansâb* (patronymics or family-names).

Author: Tâjuddîn Abû Sa'd 'Abdal Karîm bin Muḥammad bin Manṣûr at-Tamîmî as-Sam'ânî ash-Shâfi'î تاج الدين ابو سعد عبد الكريم بن محمد بن منصور التميمي السمعاني الشافعي. He was born at Marw on the 21st Sha'bân, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand; even, according to some, seven thousand. He died at Marw on the 1st Rabî' I, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khallikân (De Slane's translation), vol. ii, p. 156; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 56ᵇ; Ṭabaqât by Ibn al-Mulaqqin, fol. 45ᵇ; Ṭabaqât by Al-Isnawî, fol. 124ᵃ; Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 273ᵃ; Itḥâf an-Nubalâ', p. 299; and Brock., vol. i, p. 329.

Beginning:—

الحمد لله الذي فتح ابواب الرغائب و منح اسباب المواهب الخ •

In the preface, the author tells us that during his journey to Transoxiana he met his Shaikh and teacher, Abû Shujâ' 'Umar bin Abi'l-Ḥusain al-Bisṭâmî, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.

For other copies of the work, see Br. Mus., Nos. 345, 1286; Köpr., No. 1010; Bashîr Âġâ, No. 445; Ayâ Ṣûfîyah, Nos. 2976, 2980; Bûhâr, No. 244; and Râmpûr, p. 625. See also Ḥâj. Khal., vol. i, p. 456.

The work has been reproduced in facsimile, from the MS. in the Br. Mus., by the Trustees of the Gibb Memorial, A.D. 1912.

Written in fair minute Naskh, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26–37 are misplaced; they should follow foll. 128 and 46, respectively.

Not dated. Probably, 14th century.

The present copy once belonged to Mawlânâ Aḥmad (probably Mullâ Aḥmad of Tatta, who was murdered by Mîrzâ Fûlâd Birlâs, at Lahore, in A.H. 996 = A.D. 1588. See Beal's Oriental Biographical Dictionary, p. 41). In A.H. 996 = A.D. 1588, the MS. was purchased for the Imperial Library of Akbarâbâd from one Muḥammad Muḥsin Khân, as stated in the following note on the title-page:—

از جمله کتب مولانا احمد بتاریخ ۱۶ بهمن سنه ۳۶ مطابق تاریخ ۲۵

ربیع الاول سنه ۹۹۶ ابتیاع شد از مرزا محمد محسن خان •

A similar note on the title-page, in a different hand, runs thus:—

سمعاني الانساب از جمله کتب حکیم احمد بجهت سرکار خاصة

شریفة ابتیاع شد •

Besides these notes, there are several seals and '*Arḍdîdah*, mostly belonging to officials of Akbar the Great (A.H. 963–1014 = A.D. 1556–1605).

No. 647.

foll. 70; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لب اللباب في تحرير الانساب

LUBB AL-LUBÂB FÎ TAḤRÎR AL-ANSÂB.

A very short abridgment of Ibn al-Aṡîr's *Al-Lubâb*, by Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning :—

الحمد لله المنزه عن الاشباه و الانساب الخ ٭

According to Ḥâj. Khal., vol. i, p. 456, Abû'l-Ḥasan 'Alî bin Muḥammad Ibn al-Aṣîr (*d.* A.H. 630 = A.D. 1232) made an abridgment of As-Sam'ânî's Kitâb al-Ansâb (No. 646 above), with the title *Al-Lubâb*, completing it in A.H. 615 = A.D. 1218. As-Suyûṭî again abridged this *Al-Lubâb*, under the title *Lubb al-Lubâb Fî Taḥrîr al-Ansâb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end.

It is stated in the colophon that the work was completed on the 17th Ṣafar, A.H. 873 = A.D. 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol. v, p. 120; Paris, No. 2,800; Brill, vol. ii, p. 193; and Râmpûr, p. 645. See also Brock., vol. i, p. 330; and Ḥâj. Khal., vol. i, p. 456.

The present work has been edited and published by P. J. Veth, Leyden, A.D. 1830–2.

Written in distinct fair Naskh, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A.H. 959 = A.D. 1552.

Scribe: عبد الكريم بن ابي بكر بن جامع الحيرتي الازهري.

The title-page contains signed notes of the following scholars, to whom the MS. has at some time belonged :—

1. Quṭbaddîn bin 'Alâ'addîn al-Makkî al-Ḥanafî (*d.* A.H. 990 = A.D. 1582). For his life and works, see An-Nûr as-Sâfir, fol. 194[b].

2. 'Abdal Karîm bin Muḥibbaddîn (*d.* A.H. 1014 = A.D. 1605). See Khulâṣat al-Aṣar, vol. iii, p. 8.

3. Abû 'Abdallâh Muḥammad al-Makkî, the Qâḍî of Mecca (*d.* A.H. 1074 = A.D. 1664). See Khulâṣat al-Aṣar, vol. iv, p. 257.

4. Muḥammad bin 'Abdallâh bin Ḥamîd al-Ḥanbalî (*d.* A.H. 1295 = A.D. 1878), the author of As-Suḥub al-Wâbilah (No. 785 below).

No. 648.

foll. 373; lines 27; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تهذيب الاسماء و اللغات

TAHḎÎB AL-ASMÂ' WAL-LUĠÂT.

The well-known work of Abû Zakarîyâ Yaḥyâ bin Sharaf an-Nawawî ابو زكريا يحى بن شرف النووي (*d.* A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works:—

1. *Mukhtasar al-Muzanî*, by Ibrâhîm bin Ismâ'îl bin Yaḥyâ al-Muzanî (*d.* A.H. 264 = A.D. 877).
2. *Al-Muhaḏḏab*, by Abû Isḥâq Ibrâhîm bin 'Alî ash-Shîrâzî (*d.* A.H. 476 = A.D. 1083).
3. *At-Tanbîh*, by the same.
4. *Al-Wasîṭ*, by Imâm Muḥammad bin Muḥammad al-Ġazâlî (*d.* A.H. 505 = A.D. 1111).
5. *Al-Wajîz*, by the same.
6. *Ar-Rawḍah*, by An-Nawawî himself.

Beginning:—

الحمد لله خالق المصنوعات و باري البريات الخ *

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name.

For other copies, see Berlin, No. 8505; and Cairo, vol. iv, p. 167. See also Brock., vol. i, p. 397; Iktifâ' al-Qunû', p. 101; and Ḥâj. Khal., vol. ii, p. 477.

The first part of the work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1842–7.

The present copy was transcribed at Damascus in the Dâr al-Ḥadîṣ aṭ-Ṭâhirîyah, the first part by Yûsuf bin Khiḍr bin 'Umar al-Maqdisî, and the second by his brother, Muḥammad bin Khiḍr. Written in fair Naskh. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227[a] bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. Abû'l-Ma'âlî Muḥammad bin 'Abdarraḥmân al-Khaṭîb al-Uṣmânî (*d.* A.H. 739 = A.D. 1338). For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 159[a].

2. Ibrâhîm bin 'Alî an-Nûrî al-Mi'mârî (*d.* A.H. 749 = A.D. 1348). See *ibid.*, vol. i, fol. 14[a].

3. Maḥmûd bin Yûsuf al-Bâ'ûnî (*d.* A.H. 910 = A.D. 1505). See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works.

No. 649.

foll. 224; lines 27; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

وفيات الاعيان و انباء ابناء الزمان

WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân; complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shamsaddîn Abû'l-'Abbâs Aḥmad bin Muḥammad bin Ibrâhîm bin Abî Bakr al-Barmakî al-Irbilî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر البرمكي الاربلي, and who was born in Irbil (a town near Mawṣil) in A.H. 608 = A.D. 1211, held the post of Qâḍî in Egypt, and subsequently the post of Qâḍî al-Quḍât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Amîniyah and An-Najîbîyah at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see Ḥusn al-Muḥâḍarah, fol. 280[a]; Mir'ât al-Janân, fol. 428[a]; Ṭabaqât by Al-Isnawî, fol. 88[b]; Ṭabaqât by Ibn al-Mulaqqin, fol. 60[b]; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126[a]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 97[a]; and the introduction of De Slane's translation.

Vol. I.

Beginning :—

قال مولانا الامام .... بعد حمد الله الذي تفرد بالبقاء الخ •

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tâbi'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A.H. 654 = A.D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A.H. 672 = A.D. 1274.

For the author's autograph copy of the two volumes, see Br.

Mus., No. 1505, and Br. Mus. Suppl., No. 607. For other copies, see India Office, No. 703; Paris, No. 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yeki Jâmi', No. 254; Ḥamîdîyah, No. 1000; Walîaddîn, No. 2454; Köpr., No. 255; Ayâ Ṣûfîyah, Nos. 2992–2995; Berlin, Nos. 9853–9863; and Calcutta Madrasah, p. 43.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1835–43, and also by M. G. De Slane, Paris, A.D. 1838–42. It has been repeatedly printed in Egypt, A.H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London, 1843–71.

For continuations, abridgments, and Persian translation, see Ḥâj. Khal., vol. vi, p. 452; and Brock., vol. i, p. 327.

Written in elegant Naskh, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98ᵇ–99ᵃ, blank.

The MS. has once belonged to Sir Gore Ouseley, who died in A.D. 1844. See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two *'Arḍdidah*, the earlier of which is dated A.H. 1192 = A.D. 1778. There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân, dated A.H. 1162 = A.D. 1749, and another, the name of Muḥammad Ṣibġatallâh Khân, dated A.H. 1182 = A.D. 1768.

No. 650.

foll. 270; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of ابو الهذيل بن الهذيل بن عبيد الله بن مكحول.

Written in the same hand as the above.

Not dated. Probably, 16th century.

The last folio contains several *'Arḍdîdah*, and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâhjahân (A.H. 1037–1069 = A.D. 1628–1659). The note is followed by a seal of the said Emperor, dated A.H. 1056 = A.D. 1646.

No. 651.

foll. 231 ; lines 22 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

مختصر وفيات الاعيان

MUKHTAṢAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muḥammad bin Nâjî محمد بن ناجى, with the following title :—

مختصر كتاب وفيات الاعيان و انباء ابناء الزمان للقاضي العلامة احمد بن خلكان اختصره الفقيه العالم العابد الورع الزاهد نور الدياجي محمد بن ناجي رحمة الله *

Ḥâj. Khal., vol. vi, pp. 452–455, enumerates several abridgments of Ibn Khallikân's Wafayât al-A'yân ; but there is no mention of the present work. Brock., vol. ii, p. 239, mentions one Muḥammad bin Nâjî, who flourished in the latter part of the 8th century of the Hijrah ; but the present work is not included in the list of his compositions.

Beginning :—

الحمد لله و سلام علي عباده الذين اصطفي الخ *

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies.

The notices are arranged in alphabetical order, beginning with ابراهيم النخعي ابو عمران and ending with يونس بن محمد بن منعة.

The colophon runs as follows :—

قال الفقيه محمد بن ناجي رحمهم الله تعالي قال المصنف [تمّ] الكتاب الذي سميته وفيات الاعيان و انباء ابناء الزمان بحمد الله تعالى يوم الاثنين العشرين من جمادى الاخر سنة ٦٧٢ بالقاهرة ...... و كان الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالي عقيب اول الظهر يوم الخميس ثامن شهر رجب من سنة ٩٩٩ *

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on foll. 45[b], 190[a], and 230[a].

The last folio contains a short extract from كتاب السلوك لدول الملوك, the well-known work of Abû'l-'Abbâs Aḥmad bin 'Alî al-Maqrîzî (*d.* A.H. 845 = A.D. 1442).

No. 652.

foll. 110; lines 21–25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5$.

نكت الهميان في نكت العميان

NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author.

Author: Ṣalâḥaddîn Abû'ṣ-Ṣafâ Khalîl bin Aibak aṣ-Ṣafadî صلاح الدين ابو الصفا خليل بن ايبک الصفدي. He was born in Ṣafad (a town in the province of Damascus), A.H. 696 = A.D. 1296. According to his own statement, his father did not care to educate him; but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as يونس بن ابراهيم الدبوسي (*d.* A.H. 729 = A.D. 1329), ابن سيد الناس (*d.* A.H. 734 = A.D. 1334), ابن نباته (*d.* A.H. 768 = A.D. 1367), ابو حيان محمد بن يوسف (*d.* A.H. 745 = A.D. 1344) and يوسف بن عبدالرحمن المزي (*d.* A.H. 742 = A.D. 1341). Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good caligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Ḥalab. He also held the post of the Head-Treasurer (وكيل بيت المال) of Syria. He died in A.H. 764 = A.D. 1363. For his life, see Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 136ª; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 153ª; Dustûr al-I'lâm, fol. 80ª; and Ad-Durar al-Kâminah, vol. i, fol. 199ª.

Beginning:—

الحمد لله الذي لا تدركه الابصار و هو يدرک الابصار الخ *

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men:—

1. كتاب المعارف, by Ibn Qutaibah (*d.* A.H. 276 = A.D. 889).

2. تلقيح فهوم اهل الاثر, by Ibn al-Jawzî (*d.* A.H. 597 = A.D. 1200).

3. راس مال النديم, by Abû'l-'Abbâs Aḥmad bin 'Alî bin Bânah.

The notices are arranged in alphabetical order, beginning with ابراهيم بن اسحاق الضرير and ending with يونس بن ميسرة الا عمى.

For another copy of the work, cf. Berlin, No. 9866. See also Brock., vol. ii, p. 32.

Written in fair Naskh. Foll. 1–24 and 105–110 were inserted by محمد بن اسمعيل الميمني in A.H. 1302 = A.D. 1884; while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work.

No. 653.

foll. 45; lines 27; size 11×7; 8×5.

[ذكر الاسماء المذكورين في جامع الامهات]

[DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ JÂMI' AL-UMMAHÂT.]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Ḥâjib (*d.* A.H. 646 = A.D. 1248), entitled *Jâmi' al-Ummahât*, also designated *Mukhtaṣar al-Muntahâ.*

The title of the present work cannot be traced; but in the last line the work is described as follows:—

و هذا آخرما تهيا جمعه من ذكر الاسماء المذكورين في جامع الامهات ٭

The author's name, Muḥammad bin 'Abdassalâm, appears in the following imperfect colophon:—

فرغ منه مولفه عبد ربه...محمد بن عبد السلام ... في اليوم المبارك

الحادي عشر من شوال المبارك سنة ... و جعله من العالمين و العاملين ٭

The author repeatedly refers to another work of his, entitled غنية الراغب في تصحيح ابن الحاجب (see foll. 23ᵇ and 43ᵇ), which cannot be traced anywhere. The latest authority quoted is 'Abdarraḥîm bin al-Ḥusain bin al-'Irâqi, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-'Irâqi was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38ᵇ.):—

و اما الذمي فرجل من انباط الشام كذا اجاب سوالي شيخنا حافظ الوقت ابو الفضل عبد الرحيم بن الحسين بن العراقي قال رضي الله عنه الاثر المذكور منقطع و ضعيف وليس فيه انه قتله حرابة و الحديث رواه البيهقي في سننه الكبري و في الخلافيات من طريق الشافعي انتهي كلام شيخنا ادام الله النفع به *

For Al-'Irâqî's life and works, see Al-Qabasal-Ḥâwî, vol. i, fol. 102[b]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 187[b]; Tâj aṭ-Ṭabaqât, vol. ix, fol. 76[b]; and Brock., vol. ii, p. 65.

Beginning:—

الحمد لله حمدا يوافي نعمه و يكافي مزيده ... و بعد فهذه اوراق تتضمن ذكر شيء مما تيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين في مختصر الفروعي للشيخ الامام ابي عمرو ابن الحاجب و وفاتهم و اعمارهم و بلادهم و شيوخهم ... من تصانيفهم و مناصبهم التي باشروها ناقلا ذلك من مدارك القاضي عياض وغيرها من التواريخ المشهورة كتاريخ بغداد و دمشق و كتب الحافظ الذهبي وغير ذلك الخ *

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Ḥâjib at Alexandria as well as the date of compilation of the present work, etc.

The work is arranged under the following main headings:—

1. The Prophets; Muḥammad, Abraham, and Christ, fol. 1[a].
2. The four Caliphs, fol. 3[a].
3. The companions of the Prophet, fol. 5[b].
4. The followers of the companions of the Prophet, fol. 12[a].
5. The contemporaries and pupils of Imâm Mâlik, fol. 20[a].
6. The eminent doctors of the Mâlikî school and other learned men, fol. 24[b].
7. A *Faṣl* dealing with names of persons and titles of the books, referred to in the Jâmi'al-Ummahât, with regard to the authenticity of which there is some doubt, fol. 36[a].
8. A biographical account of 'Uṣmân bin 'Umar, called Ibn Ḥâjib, the author of the Jâmi' al-Ummahât, fol. 43[b].

In a note at the end, the scribe (موسى بن عثمان بن عبد الرحمن الدحميني المالكي) says that the present copy was transcribed from the

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

No. 654.

foll. 320; lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

الدرر الكامنة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN AL-MI'AT AṢ-ṢÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah; complete in two separate volumes.

Author: Shihâbaddîn Aḥmad bin 'Alî bin Muḥammad, known as Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن علي بن محمد المعروف بابن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي يحيي و يميت و له اختلاف الليل و النهار ...

... اما بعد فهذا تعليق مفيد جمعت فيه تراجم من كان في الماية الثامنة

من الهجرة النبوية من ابتداء سنة احدي و سبعماية الي اخر سنة ثماني

ماية من الاعيان و العلماء و الملوك و الامراء و الكتاب و الوزراء و الادباء

و الشعراء الخ *

The biographical notices are arranged in strict alphabetical order, beginning with ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم الحلبي الحنفي المعروف بابن الرعياني The present volume ends with عطية بن المكين بن اسمعيل بن عبد الوهاب بن محمد بن عطيه بن المسلم بن رجا اللخمي الاسكندراني.

We are told, at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077; Cairo, vol. v, p. 53; Walîaddîn, No. 2417; Wien, No. 1172; Bûhâr, No. 271; and Râmpûr, p. 635. See also Brock., vol. ii, p. 70; and Ḥâj. Khal., vol. iii, p. 217.

No. 655.

foll. 354; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with علي بن ابراهيم بن اسد المصري الحنفي and ending with يونس النوروزي.

Both volumes are dated, A.H. 1313 = A.D. 1896; and were transcribed by 'Alî bin Muḥammad ar-Rifâ'î in Ḥaidarâbâd, at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae, marked with the words: بياض في الاصل, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

No. 656.

foll. 158; lines 29; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

دستور الاعلام بمعرفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Ṣûfîs, traditionists, jurists, poets, writers, kings, Amîrs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdîn Muḥammad bin 'Umar bin Muḥammad bin Aḥmad at-Tamîmî at-Tûnisî, commonly called Ibn 'Azam جمال الدين محمد بن عمر بن محمد بن احمد التميمي التونسي الشهير بابن عزم; but subsequently additions to it were made by the following scholars:—

1. Quṭbaddîn Muḥammad bin Aḥmad al-Makkî an-Nahrawâlî (*d.* A.H. 990 = A.D. 1582). For his life and works, see Brock., vol. ii, p. 381; and an-Nûr as-Sâfir, fol. 194[b].

2. Zainaddîn bin Muḥammad bin Aḥmad al-Baṣrawî (*d.* A.H. 1102 = A.D. 1691). For his life and works, see Tâj at-Ṭabaqât, Mujallad xii, part i, fol. 7[b]; Silk ad-Durar, vol. ii, p. 120; and the present work, fol. 19[b].

3. Ibrâhîm bin Muḥammad bin Kamâladdîn Muḥammad bin Ḥamzah al-Ḥusainî (*d.* A.H. 1120 = A.D. 1708). For his life and works, see Silk ad-Durar, vol. i, p. 22; and Tâj at-Ṭabaqât, Mujallad xii, part i, fol. 222[b].

4. Ibrâhîm bin Sulaimân al-Jînînî (*d.* A.H. 1108 = A.D. 1696). For his life and works, see Silk ad-Durar, vol. i, p. 6; and Taj at-Ṭabaqât, Mujallad xii, part i, fol. 49[b].

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baslaqûnî (*d.* A.H. 842 = A.D. 1438) and other eminent 'Ulamâ.' In A.H. 840 = A.D. 1436, he made a pilgrimage to Ḥaramain, and for a long time stayed at Medina, where he studied Ḥadîṣ under Sirâjaddîn 'Umar bin Muḥammad al-Kâzarûnî (*d.* A.H. 865 = A.D. 1461; see Al-Qabas al-Ḥâvî, vol. ii, fol. 167[a]). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadîṣ under the celebrated traditionist, Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446, he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Mu'jam of Ibn Fahd, fol. 248[b]:—

1. الكتائب الكاملة من و فيات اعيان التاسعة و الثامنة
2. الوافي علي الحقيقة بوفيات الخليفة
3. تقريب المطالب الشاسعة بوفيات المائة التاسعة

The author's main business was copying books and selling them, especially the more popular books of Shaikh Muḥîyaddîn Ibn al-'Arabî (*d.* A.H. 638 = A.D. 1240). The author died at Mecca, A.H. 891 = A.D. 1486. For full details of his life, see Mu'jam of Ibn Fahd, fol. 248[b].

Beginning:—

الحمد لله الذي تفرد بما ليس لغيره العزة و الغذا الخ

The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism* :—

1. الاول في من اشتهر باسم كمالك و الجنيد و الحجاج
2. الثاني فيمن اشتهر بكنية كابي الاسود وابي داود وابي تمام
3. الثالث فيمن اشتهر بنسب او سبب او لقب كالجوهري و الحريري و قطرب و كراع النمل *
4. الرابع فيمن اشتهر بابن كابن العربي و ابن الاكفاني
5. الخامس فيمن اشتهر بصاحب كصاحب الكتاب الفلاني و البلدان الفلانية *

For another copy of the work, cf. Berlin, No. 9876. See also Ḥâj. Khal., vol. iii, p. 225, and Brock., vol. ii, p. 173.

Written in fair Naskh, with the headings in red. Dated, A.H. 1123 = A.D. 1711. Slightly damp-stained.

Scribe : محمد بن عبد اللطيف الحنبلي .

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from Sakhâwî's Aḍ-Ḍaw' al-Lâmi', and the second, a biographical notice of Ḥamzah bin Aḥmad al-Ḥusainî (*d.* A.H. 874 = A.D. 1469).

The MS. was presented to the library by Dr. 'Aẓîmaddîn Aḥmad of Patna city (in the name of his brother, the late Ḥakîm Fahîmaddîn Aḥmad).

No. 657.

foll. 160; lines 25; size 7 × 5¼; 5 × 2½.

القبس الحاوي لغرر ضوء السخاوي

AL-QABAS AL-ḤÂWÎ LIĠURARI ḌAW' AS-SAKHÂWÎ.

An abridgment of As-Sakhâwî's *Aḍ-Ḍaw' al-Lâmi' Fî A'yân al-Qarn at-Tâsi'*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

Author of the abridgment: Zainaddîn Abû Ḥafṣ 'Umar bin Aḥmad bin 'Alî bin Maḥmûd ash-Shammâ' al-Aṣarî ash-Shâfi'î al-Ḥalabî زين الدين ابو حفص عمر بن احمد بن علي بن محمود الشماع الاثري

الشافعي الحلبي. He was born in A.H. 880 = A.D. 1475, and died in A.H. 936 = A.D. 1529. See Dustûr al-I'lâm, fol. 73ᵃ; Ḥâj. Khal., vol. iv, p. 122; and Brock., vol. ii, p. 304

Vol. I.

Beginning:—

الحمد لله الذي وفق اقوا ما من عباده الي اقتفاء اثر افضل عباده الخ *

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927 = A.D. 1521, he received a copy of *Aḍ-Ḍaw' al-Lâmi'* from Jârallah al-Makkî (*d.* A.H. 954 = A.D. 1547). Some years previously, viz., in A.H. 916 = A.D. 1510, he tells us that he had requested Jârallâh's father, 'Izzaddîn 'Abdal 'Azîz (*d.* A.H. 921 = A.D. 1515), to show him the afore-said book; but 'Izzaddîn refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddîn drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

I. Lives of those scholars, who are praised for their vast learning and excellent character.

II. Lives of those scholars, whose learning is said to be limited.

III. Shorter notices of scholars, who are referred to disparagingly.

IV. Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer.

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalâladdîn as-Suyûṭî (probably, the Buġyat al-Wu'ât), 'Izzaddîn Ibn Fahd al-Makkî's al-Mu'jam, and Jârallâh bin 'Izzaddîn's al-Mu'jam. The symbols used to distinguish these additions are defined thus:—

و اعلم اني اذا نقلت كلام صاحب الاصل علي الترجمة برمتة قلت انتهي بحروفه و الا قلت انتهي ملخصا ثم ان كان المترجم من مشائخي الذين اخذت عنهم ذكرت ما وقع لي معه و ربما زدت في الترجمة من كلام شيخنا العلامة جلال الدين السيوطي او من معجم شيخي الحافظ عزالدين بن فهد المكي و كذا من معجم ولده صاحبنا المحدث فخرالدين جار الله حيث اقول قال شيخنا فالمراد الاول اوقال شيخي فالثاني المقول او قال الثالث جعله من الاخيار وربما صرحت باسمائهم و الاول لمراعاة الا ختصار *

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work.

The work is arranged in alphabetical order, beginning with ابراهيم بن احمد الابودري الازهري. The present volume ends with the account of عمر بن خليل ابن الفرس الكردي.

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end:—

هذا اخر ماوجدته بخط مؤلفه ...... و كتبه بيده عبدالرزاق بن محمود الحريري الحلبي الشافعي القادري ...... و كان الفراغ ليلة الجمعة بعد العشاء الاخرة اول النصف الثاني من جمادي الاولي سنة اربع عشرة و الف هجرية •

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51ᵇ, 58ᵇ, and 155ᵇ, respectively:—

1. Shihâbaddîn Aḥmad bin Muḥammad bin 'Usmân al-Khalîlî al-Qudsî (*d.* A.H. 805 = A.D. 1402), extracted from Al-Uns al-Jalîl.

2. Shihâbaddîn Aḥmad ar-Ramlî (*d.* A.H. 957 = A.D. 1550), extracted from the Nuskhat al-Wujûd.

3. Ṣâ'inaddîn 'Alî al-Iṣfahânî (*d.* A.H. 835 = A.D. 1432). No reference is given for this notice.

No. 658.

foll. 130; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with عمر بن رسلان البلقيني.

A note by the scribe in the margin of the last folio runs thus:—

اقول و بالله التوفيق هذا اخر ما وجدته بكراسة ورق من المسودة بخط المولف رحمه الله فكتبتها و ارجو الله سبحانه ان يمن علينا باتمامه كما من بابتدائه لان المولف رحمه الله تعالي لم يكمل المبيضة لكن المسودة تامة بخطه •

The present copy is defective after fol. 121ᵃ, and the notices (arranged alphabetically under proper names) are wanting after the account of Mûsâ bin Aḥmad as-Subkî, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122ᵃ to 125ᵇ, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Naskh, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A.H. 1023 = A.D. 1614.

Scribe: عبدالرزاق بن احمد الحريري الحلبي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22ᵇ, 55ᵃ, 87ᵇ, 119ᵃ, 119ᵇ, 122ᵃ and 125ᵇ, respectively:—

1. Shamsaddîn Muḥammad bin Ibrâhîm ash-Shirwânî (*d.* A.H. 873 = A.D. 1468), from the Târîkh Ibn 'Iyâs.
2. Muḥammad bin Ḥasan bin 'Alî al-Baijûrî (*d.* A.H. 822 = A.D. 1419). No reference is given for this notice.
3. As-Sayyid ash-Sharîf al-Jurjânî (*d.* A.H. 838 = A.D. 1435), from the Maṭla'as-Sa'dain.
4. Muḥammad Faṣîḥaddîn (*d.* A.H. 837 = A.D. 1434), from the Maṭla'as-Sa'dain.
5. Muḥammad Faṣîḥaddîn an-Niẓâmî (*d.* A.H. 919 = A.D. 1513), from the Ḥabib as-Siyar.
6. Sa'daddîn Mas'ûd at-Taftâzânî (*d.* A.H. 916 = A.D. 1510), from the Ḥabîb as-Siyar.
7. Abû Bakr bin 'Abdallâh al-'Aidarûs (*d.* A.H. 914 = A.D. 1508) from the Târîkh al-Yaman.

No. 659.

foll. 246; lines 23; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{3}$.

النور السافر في اخبار القرن العاشر

AN-NÛR AS-SÂFIR FÎ AKHBAR AL-QARN AL-'ÂSHIR.

A work containing biographical notices of eminent scholars and Ṣûfis of the 10th century of the Hijrah, arranged chronologically.

Author: Muḥîyaddîn Abû Bakr 'Abdalqâdir bin Shaikh bin 'Abdallâh bin Shaikh bin 'Abdallâh bin al-'Aidarûs al-'Alawî محيي الدين ابو بكر عبد القادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العيدروس العلوي. **The author, who belonged to the well-known Al-'Aidarûs**

family of Yaman, was born at Aḥmadâbâd (Gujarât) on Thursday, the 20th Rabî‘ I, A.H. 978 = A.D. 1570. He gives us his autobiography in the present work (foll. 170ᵃ–175ᵃ); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii, p. 419 :—

الحدائق الخضرة في .2 ; الفتوحات القدوسية في الخرقة العيدروسية .1
الانموذج اللطيف في اهل بدر .3 ; سيرة النبي عليه السلام و اصحابه العشرة
; منح الباري بختم البخاري .5 ; الحواشي الرشيقة علي العروة الوثيقة .4 ; الشريف
عقد اللآل بفضائل .7 ; الجوهر المتلالي في كلام الشيخ عبد الله في الغزالي .6
; بغية المستفيد بشرح تحفة المريد .9 ; خدمة السادة بني علوي .8 ; الآل
الروض الاريض والفيض .11 ; شرح علي قصيدة الشيخ ابي العيدروس .10
قرة العين .13 ; اتحاف اخوان الصفاء بشرح تحفة العرفاء .12 ; المستفيض
. في مناقب الولي عمر بن محمد حسين

He died at Aḥmadâbâd in A.H. 1038 = A.D. 1628. See ‘Iqd al-Jawâhir, fol. 124ᵃ; Khulâṣat al-Aṡar, vol. ii, p. 440; Tâj at-Ṭabaqât, vol. xi, fol. 71ᵃ; Al-Mashra‘ ar-Rawi, vol. ii, part i, fol. 283ᵇ.

Beginning :—

الحمد لله رب العالمين ...... وبعد فهذا انموذج لطيف و عنوان شريف
ذكرت فيه وفيات من ظفرت بتاريخ وفاته ممن مات في هذا القرن الذي
اوله احدي و تسعمائة ختم بالحسني من سائر العلماء و الصلحاء الخ *

The work was completed at Aḥmadâbâd on the 12th Rabî‘ II, A.H. 1012 = A.D. 1603, as stated in the following colophon :—

وقع الفراغ من تاليف هذا التاريخ اللطيف في يوم الجمعة ثاني
عشر شهر ربيع الثاني سنة اثني عشر بعد الالف *

For other copies see Br. Mus., No. 937; Bûhâr, No. 273; and Râmpûr, p. 650. See also Brock., vol. ii, p. 418; and Ḥâj. Khal., vol. vi, p. 392.

Written in fair Naskh, within red and blue ruled borders. Dated, A.H. 1113 = A.D. 1702.

Scribe : محمد بن علي الهندوان باعلوي .

The title-page contains a short biographical notice of the author, extracted from ‘Iqd al-Jawâhir wa’d-Durar of Ash-Shillî.

The title-page also contains a seal and signature of one Muḥammad bin ‘Abdallâh al-Labîdî al-Aḥmadî al-Anṣârî ash-Shâfi‘î, dated A.H. 1122 = A.D. 1710. There is also a note by ‘Abdallâh bin Sayyid

'Aidarûs bin' Alî bin Abî Bakr al-'Alawî al-Ḥusainî, who tells us that he purchased the present MS. at Shâhjahânâbâd (Delhi) on the 20th Rabî' I, A.H. 1150 = A.D. 1737.

No. 660.

foll. 267; lines 21; size 9½ × 6¼; 7½ × 4¼.

عقد الجواهر والدرر في اخبار القرن الحادي عشر

'IQD AL-JAWÂHIR WA'D-DURAR FÎ AKHBÂR AL-QARN AL-ḤÂDÎ 'ASHAR.

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A.H. 1001 to A.H. 1093, arranged chronologically.

Author: Jamâladdîn Abû 'Alawî Muḥammad bin Abî Bakr bin Aḥmad ash-Shillî-al-Ḥadramî ابو علوي محمد بن ابي بكر بن احمد الشلي الحضرمي. He was born at Tarîm (a town in the province of Ḥadramaut), in the middle of Sha'bân, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Ḥaramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii, p. 383, the following works of the author are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 336):—

1. رسالة في علم المجيب ; 2. رسالة في علم الميقات ; 3. رسالة في المقنطر ; 4. رسالة في معرفة ظل الزوال ; 5. رسالة في معرفة اتفاق المطالع واختلافها ; 6. رسالة في الا مطرلاب ; 7. شرح جمع الجوامع للسيوطي ; 8. المنحة المكية شرح مختصر الرحبية *

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâṣat al-Aṣar, vol. iii, p. 336; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 249ᵇ.

Beginning:—

الحمد لله الذي انشا الموجودات بقدرته الخ *

For other copies see Br. Mus., No. 938; and Râmpûr, p. 641. See also Brock., vol. ii, p. 383.

Written in ordinary Naskh, with many lacunæ and blank spaces. Dated, A.H. 1313 = A.D. 1895.

Scribe : عبد الله بن صالح بن عبود.

No. 661.

foll. 279, lines 23; size $13\frac{1}{4} \times 9\frac{1}{2}$; $6\frac{1}{4} \times 5\frac{1}{2}$.

خلاصة الاثر في اعيان القرن الحادي عشر

KHULÂṢAT AL-AṢAR FÎ A'YÂN AL-QARN AL-ḤÂDÎ 'ASHAR.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah; complete in four volumes.

Author: Muḥammad Amîn bin Faḍlallâh al-Muḥibbî محمد امين بن فضل الله المحبي. He was born in Damascus, A.H. 1061 = A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amînîyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the Silkad-Durar, vol. iv, p. 86:—

1. قصد السبيل فيما في لغة العرب من الدخيل; 2. كتاب امالي; 3. الناموس على القاموس.

Our author died in Damascus, A.H. 1111 = A.D. 1699. See Silk ad-Durar, vol. iv, p. 86; and Tâj at-Ṭabaqât, vol. xii, part i, fol. 66b.

Vol. I.

Beginning:—

يا من احصي بلطفه الخلائق عددا الخ *

The present volume ends with the account of الحسن بن ابي بكر بن سالم بن عبدا لله بن عبدالرحمن السقاف.

Copies: Berlin, No. 9893; Ref., No. 369; Paris, No. 2083; Wien, No. 1192; Br. Mus., Nos. 1304 5 and 1648. See also Brock., vol. ii, p. 293.

The work was edited and published by Muṣṭafâ al-Wahbî in Egypt, A.H. 1284.

No. 662.

foll. 276; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with حسن بن نمي and ending with الملا عبد الكريم.

No. 663.

foll. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with عبد الكريم بن سنان and ending with محمد بن عبد الرحيم بن محمد قاضي العسكر.

No. 664.

foll. 301; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with محمد بن عبد العزيز البهالي and ending with يوسف الرخي القدسي.

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284 = A.D. 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

foll. 320; lines 26–30; size 14½ × 9½; 13 × 8½.

تاج الطبقات

TÂJ AṬ-ṬABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muḥammad, companions of the Prophet, saints, Ṣûfîs and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muḥammad Amîn bin Muḥammad aṣ-Ṣâliḥ an-Naqshbandî al-Kurdî al-Ayyûbî محمد امين بن محمد الصالح النقشبندي الكردي الايوبي. Our author traces his genealogy from Sultân Ṣalâḥaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A.H. 564–589 = A.D. 1169–1193). He also mentions that Ḥasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol. 385), was one of his ancestors. This Ḥasan bin Mûsâ, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii, p. 345.

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last *Mujallad* (No. 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A.H. 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A.H.

The full title of the work, as given in the preface, is as follows:—تاج طبقات الاولياء العارفين والعلماء العاملين :

Vol. I, part 1.

Beginning:—

الحمد لله المنفرد باسمه الاسمي المختص بالملك الاعز الاحمي الخ *

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled ترغيب الطالبين في حساب اهل البادية و الزارعين.

2. An astrological work, entitled قرّة الجنان في اخراج ضمير الانسان.

3. An Arabic translation of a Turkish work, entitled ايضاح التخيلات في ترجمة الخيالات

4. An Arabic translation of another Turkish work, entitled ترجمة سياحت نامه ابرازيلية, being an account of 'Abdarraḥmân Âfindî's journey to Brazil (South America)

5. A daily note-book, or روز نامه.

He tells us further that he was actually engaged in the compilation of a detailed work on Ṣufism, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities:—

1. *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below)

2. *Al-Iṣâbah*, by Ibn Ḥajar al-'Asqalânî (717 below).

3. *Usd al-Gâbah*, by 'Izzaddîn Ibn al-Aṯîr (No. 702, below).

4. *Ṭabaqât al-Kubrâ*, by As-Suyûṭî (*d.* A.H. 911 = A.D. 1505).

5. *Silk ad-Durar*, by Muḥammad Khalîl al-Murâdî (*d.* A.H. 1206 = A.D. 1791).

6. *Khulâṣat al-Aṯar*, by Al-Muḥibbî (No. 661 above).

7. *An-Nûr as-Sâfir*, by 'Abdal Qâdir al-'Alawî (No. 659 above)

8. *Aḍ-Ḍaw' al-Lâmi'*, by As-Sakhâwî (*d.* A.H. 902 = A.D. 1497).

9. *Ad-Durar al-Kâminah*, by Ibn Ḥajar al-'Asqalânî (No. 654 above).

10. *Lawâqiḥ al-Anwâr*, by Ash-Sha'rânî (No. 753 below).

11. *Al-Jawâhir al-Muḍîyah*, by Muḥîyaddîn al-Qurashî (No. 758 below).

12. *Ṭabaqât an-Naḥwîyîn*, by As-Suyûṭî (No. 788 below).

13. *Nafaḥât al-Uns*, by 'Abdarraḥmân Jâmî (*d.* A.H. 898 = A.D. 1492).

14. *Ar-Risâlat al-Qushairîyah*, by Abû'l-Qâsim al-Qushairî (*d.* A.H. 465 = A.D. 1074).

15. *Sharḥ ar-Risâlat al-Qushairîyah*, by Zakarîyâ al-Anṣârî (*d.* A.H. 926 = A.D. 1520).

16. *Ash-Shaqâ'iq an-Nu'mâniyah*, by Tâshkûprîzâdah (*d.* A.H. 968 = A.D. 1560).

17. *Ḏail ash-Shaqâiq an-Nu'mâniyah*, by 'Âshiq Bâbâ (*d.* A.H. 979 = A.D. 1571).

18. *Nafḥ aṭ-Ṭîb*, by Al-Maqqarî (*d.* A.H. 1041 = A.D. 1632).

19. *Ṭabaqât al-Ḥanâbilah*, by Ibn Rajab (No. 779 below).

20. *As-Suhub al-Wâbilah*, by An-Najdî (No. 785 below).

21. *Ṭabaqât ash-Shâfi'iyah*.

22. *Ṭabaqât al-Ḥuffâẓ*, by Aḏ-Ḏahabî (No. 707 below).

23. *At-Târîkh al-Kâmil*, by Ibn al-Aṣîr (*d.* A.H. 630 = A.D. 1232).

24. *Wafayât-al-A'yân*, by Ibn Khallikân (No. 649 above).

25. *Subhat al-Marjân*, by Âzâd Bilgirâmî (No. 810 below).

26. *Akhbâr ad-Duwal*, by Aḥmad al-Qarâmânî (*d.* A.H. 1019 = A.D. 1611).

27. *Târîkh Ḥamât* (see Ḥâj. Khal., vol. ii, p. 127).

28. *'Ajâ'ib al-Âṣâr*, by Al-Jabartî (*d.* A.H. 1240 = A.D. 1825).

29. *Kitâb al-Khiṭaṭ wal-Âṣâr*, by Al-Maqrîzî (*d.* A.H. 845 = A.D. 1442).

30. *Sharḥ al-Mawâhib al-Laduniyah*, by Az-Zarqânî (*d.* A.H. 1122 = A.D. 1710).

31. *Kitâb aṣ-Ṣilah*, by Ibn Bashkuwâl al-Qurṭubî (*d.* A.H. 578 = A.D. 1183).

32. *Takmilat aṣ-Ṣilah*, by Ibn al-'Abbâr al-Quḍâ'î (*d.* A.H. 658 = A.D. 1260).

33. *Al-Iḥâṭah fî Târîkh Garnâṭah*, by Ibn al-Khaṭîb al-Qurṭubî (*d.* A.H. 776 = A.D. 1374).

34. *Mal 'al-'Aibah*, by Ibn Rushaid al-Fihrî (*d.* A.H. 721 = A.D. 1321).

35. *Ṭabaqât al-Qurrâ'*, by Aḏ-Ḏahabî (No. 757 below).

36. *Inbâ' al-Gumr bi 'Abnâ' al-'Umr*, by Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449).

37. *Al-Kawâkib ad-Durrîyah*, by 'Abdarra'ûf al-Munâwî (*d.* A.H. 1031 = A.D. 1622).

The entire work is divided into twelve *Mujallad*, each treating of a century; and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of امام النبيين و سيد المرسلين........محمد بن عبد الله بن عبد المطلب and ending with that of امام الائمة و اشرف هذه الامة سيدنا نوفل بن الحارث.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muḥammad bin 'Abdallâh al-Manṣûrî, is prefixed to each part.

———

No. 666.

foll. 340; lines and size same as above.

The Same.

Vol. I, part 2.

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of نعيم بن عبد الله القرشي and ending with that of عتبة بن ابي سفيان.

No. 667.

foll. 340; lines and size same as above.

The Same.

Vol. I, part 3.

The third part of the first *Mujallad*, embacing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of مسلمة بن مخلد and ending with that of احنف بن قيس.

No. 668.

foll. 307; lines and size same as above.

The Same.

Vol. I, part 4.

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 37 up to the end of A.H. 100.

Beginning with the account of عدي بن حاتم الطائي and ending with that of عبد الرحمن بن مؤمل.

No. 669.

foll. 356; lines and size same as above.

The Same.

Vol. II, part 1.

The first part of the second *Mujallad*, embracing the period extending from A.H. 101 up to the end of A.H. 150.

Beginning with the account of الخليفة سيدنا عمر بن عبد العزيز and ending with that of الامام الاعظم النعمان بن ثابت بن النعمان ابو حنيفة.

No. 670.

foll. 220; lines and size same as above.

The Same.

Vol. II, part 2.

The second part of the second *Mujallad*, embracing the period extending from A.H. 151 up to the earlier months of A.H. 178.

Beginning with the account of الشيخ محمد بن اسحاق and ending with that of الشيخ ابو علي بن عبد الله الكوفي.

No. 671.

foll. 257; lines and size same as above.

The Same.

Vol. II, part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A.H. 178 up to the end of A.H. 200.

Beginning with the account of الشيخ ابو سليمان البصري and ending with that of ابو سلمة سيار بن حاتم البصري.

No. 672.

foll. 350; lines and size same as above.

The Same.

Vol. III, part 1.

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245.

Beginning with the account of الشيخ حبيب بن الوليد بن حبيب and ending with that of الشيخ ابو الفيض ثوبان بن ابراهيم.

No. 673.

foll. 349; lines and size same as above.

The Same.

Vol. III, part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of الشيخ ابو تراب عسكر بن حصين النخشبي and ending with that of الشيخ محمد بن الفضل بن اسحاق ابو سعيد النيسابوري.

No. 674.

foll. 350; lines and size same as above.

The Same.

Vol. IV, part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of الشيخ احمد بن اسحاق الحميري and ending with that of الشيخ محمد بن حبيب بن امية بن عمرو

No. 675.

foll. 454; lines and size same as above.

The Same.

Vol. IV, part 2.

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A.H. 345 up to the end of A.H. 400.

Beginning with the account of الشيخ ابو عبد الله محمد بن احمد بن حمدون and ending with that of الشيخ المعتمد بن محمد بن محمد بن مكحول النسفي.

No. 676.

foll. 247; lines and size same as above.

The Same.

Vol. V, part 2.

The second part of the fifth *Mujallad*, embracing the period extending from A.H. 470 up to the end of the fifth century.

Beginning with the account of الشيخ محمد بن هبة الله ابو الحسن الوراق and ending with that of الشيخ محمود بن هبة الله الراعدي.

It is to be noticed that the first part of this fifth *Mujallad*, embracing the period A.H. 401 to 469, is wanting.

No. 677.

foll. 310; lines and size same as above.

The Same.

Vol. VI, part 1.

The first part of the sixth *Mujallad*, embracing the period extending from A.H. 501 up to the earlier months of A.H. 558.

Beginning with the account of الشيخ سليمان بن الخراساني and ending with that of الشيخ الحسن بن علي بن هشام السلولي.

No. 678.

foll. 332; lines and size same as above.

The Same.

Vol. VI, part 2.

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A.H. 558 up to the end of the sixth century.

Beginning with the account of الشيخ علي بن موجود بن الحسين بن محمد بن ابراهيم and ending with that of الشيخ ابو الفتوح اسعد بن ابي الفضائل محمود بن خلف بن احمد العجلي.

No. 679.

foll. 240; lines and size same as above.

The Same.

Vol. VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A.H. 601 up to the earlier months of A.H. 658.

Beginning with the account of الشيخ محمد بن عبد العزيز بن خلف الاشبيلي and ending abruptly in the middle of the life of الشيخ محمد بن احمد بن عبد الله بن عيسى بن ابي الرجال احمد بن علي اليونيني.

No. 680.

foll. 222; lines and size same as above.

The Same.

Vol. VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A.H. 658 up to the end of A.H. 700.

Beginning at the point where the previous part ends in the account of الشيخ محمد بن احمد بن عبد الله بن عيسى اليونيني and breaking off abruptly in the middle of the account of الشيخ عبد الوهاب بن عمر الرعياني.

It may be noticed here that the account of عبد الوهاب الرعياني remains unfinished.

No. 681.

foll. 301; lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with احمد بن عبد الرحيم الدمشقي and ending with ظهير الدين الخلوتي.

No. 682.

foll. 359; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of الشيخ علي بن سيدي القطب الا وحد محمد وفا and ending with that of الشيخ محمد بن ابي بكر بن عبد الرحمن.

No. 683.

foll. 302; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of محمد بن عمر بن محمد بن ثابت الدرومي and ending with that of حامد بن محمد الشهير بابن الشيخ دوروز.

No. 684.

foll. 275; lines and size same as above.

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشيخ اسماعيل بن عبد الحق بن محمد الحجازي and ending with that of الشيخ محمد بن ابي السرور محمد بن سلطان الحنبلي.

No. 685.

foll. 320; lines and size same as above.

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of برهان الدين الشيخ ابراهيم بن العمادي and ending with that of الشيخ ابراهيم بن محمد المعروف بابن سفر الحنفي.

No. 686.

foll. 377; lines and size same as above.

The Same.

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشيخ عمر بن يوسف الحنفي البقراصي and ending with that of نجم الدين بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله التمرتاشي.

The colophon runs thus:—

قدتم بحمد الله و حسن توفيقه و عنايته و ذلك الجزء الثاني من القرن الثاني عشر و الحمد لله علي البدء و الختام و كان الفراغ من

تسويده عصر يوم السبت الحادي و العشرون من شهر رمضان المبارک
سنة تسع و تسعين و مائتين و الف من سنة الهجرة الشريفة النبوية علي
صاحبها افضل الصلاة و اشرف التحيات و ازکي التسليمات اللهم و فق
لتاليف القرن الثالث عشر علي الوجه المطلوب بفضلک و منک و کرمک *

All the volumes are written in a hasty Naskh.
Dated. A.H. 1299 = A.D. 1882.

COMPANIONS AND TRADITIONISTS.

No. 687.

foll. 56; lines 24; size 9 × 6; 7 × 5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name.

In an endorsement in the margin of fol. 1[a], the work is said to be a fragment of *Al-Mû'talif wa'l-Mukhtalif*, by 'Abdalġanî al-Azdî (*d.* A.H. 409 = A.D. 1018); but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (*d.* A.H. 256 = A.D. 870). All the statements made in the work have been narrated directly from those Shaikhs from whom, as we are told by Ad-Dahabî and Al-'Ijlawnî, Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalġanî al-Azdî; for instance, Abû 'Âṣim (*d.* A.H. 212 = A.D. 827), Abû Nu'aim (*d.* A.H. 219 = A.D. 834), Âdam bin Abî Iyâs (*d.* A.H. 220 = A.D. 835), and Ismâ'îl bin Abî Uwais (*d.* A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol. 44[b], where biographical accounts of Ḥarâm bin Ḥakîm and Ḥarâm bin Mu'âwîyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:—

حرام بن حكيم و حرام بن معوية هما رجل واحد و وهم البخاري في اخراجه انهما اثنين *

We learn from Ḥâj. Khal., vol. ii, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists; the first a large work, entitled *At-Târîkh al-Kabîr*; the second, a work of medium size, entitled *At-Târîkh al-Awsaṭ*; and the third, a shorter work, entitled *At-Târîkh aṣ-Ṣaġîr* (see No. 688 below). The present MS. is possibly a fragment either of *At-Târîkh al-Kabîr* or *At-Târîkh al-Awsaṭ*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words:—

قال لي ابراهيم بن المنذر عن ابراهيم بن محمد بن عبد العزيز بن عمر .... لمن شهد بدرا فوجدهمماية رجل لكل رجل باربع ماية دينار و كان عثمان بن عفان فيهم فاخذها الخ *

The first complete notice relates to the account of محمد بن عبد الواحد بن ابي حزم القطعي. The work is arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first.

The MS. breaks off abruptly in the middle of the account of خلاد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

No. 688.

foll. 175; lines 13; size $12\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

التاريخ الصغير
AT-TÂRÎKH AṢ-ṢAĠÎR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abû 'Abdallâh Muḥammad bin Ismâ'îl al-Bukhârî al-Ju'fî ابو عبد الله محمد بن اسمعيل البخاري الجعفي (*d.* A.H. 256 = A.D. 870). For his life, see Lib. Cat., vol. v, part i, No. 129.

Beginning :—

اخبرنا ابو ذر عبد بن احمد بن محمد الهروي ...... قال حدثنا محمد بن اسمعيل ...... كتاب المختصر من تاريخ النبي صلي الله عليه و سلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان و من بعد هم الخ •

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623; Bûhâr No. 221; and Ḥâj. Khal., vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

No. 689.

foll. 325; lines 22; size $13\frac{1}{4} \times 8$; $10 \times 5\frac{1}{2}$.

(A MS. containing two separate works, bound together.)

foll. 1–102ª.

I.

The Same.

Another copy of the preceding work.

Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.

foll. 105ª–325.

II.

اسماء رجال الصحيحين

ASMÂ' RIJÂL AṢ-ṢAḤÎḤAIN.

A biographical dictionary of those traditionists, whose names occur in the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim.

Author: Abû'l-Faḍl Muḥammad bin Ṭâhir bin 'Alî al-Maqdisî ابو الفضل محمد بن طاهر بن علي المقدسي.

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân. He died in Baġdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Taḏkirat al-Ḥuffâẓ, vol. iv, p. 39.

Beginning :-

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال الخ •

The work contains biographical notices of those traditionists who are mentioned in the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim, and accounts of whom were subsequently given in two separate works, viz., اسماء رجال صحيح البخاري by Abû Naṣr Aḥmad bin Muḥammad al-Kalâbâdî (d. A.H. 398 = A.D. 1007) and اسماء رجال صحيح مسلم, by Abû Bakr Aḥmad bin 'Alî al-Iṣfahânî (d. A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See Ḥâj. Khal., vol. i, p. 289.

Written in bold Naskh, with the headings in red. Foll. 103ᵃ–104ᵇ are blank.

Dated, A.H. 1315 = A.D. 1898.

No. 690.

foll. 36; lines 19; size 8 × 7; 6½ × 4.

كتاب الضعفاء الصغير

KITÂB AḌ-ḌU'AFÂ' AṢ-ṢAĠÎR.

A biographical dictionary of weak or rather unreliable traditionists.

By Abû 'Abdallâh Muḥammad bin al-Bukhârî al-Ju'fî ابو عبد الله محمد بن اسمعيل البخاري الجعفي (d. A.H. 256 = A.D. 870). See Lib. Cat., vol. v, part i, No. 129.

Beginning:—

اخبرنا الشيخ ابو علي الحسن بن احمد الحداد المقري قراءة عليه
و انا اسمع في شهر الله الاصم رجب سنة تسع و خمس مائة انبأ ابو نعيم
احمد بن عبد الله بن احمد بن اسحاق الحافظ ببسط محمد بن يوسف
ابنا الصوفي قراءة عليه في ذي الحجة سنة ست و عشرين و اربعمائة
انبأ ابو احمد محمد بن احمد بن الغطريف الرباطي بجرجان قال قرأت
على ادم بن موسي الجوازي ثنا ابو عبد الله محمد بن اسمعيل البخاري
باب الالف ابراهيم بن اسمعيل بن مجمع بن جارية الانصاري نروي عنه
و هو كثير الوهم الخ *

Besides the present work, Imâm Bukhârî wrote another biographical dictionary of the unreliable traditionists, entitled *Kitâb ad-Du'afâ' al-Kabîr*. See Ḥâj. Khal., vol. iv, p. 118.

Written in fair Naskh.
Not dated. Apparently, a very modern copy.
The work was printed in A.H. 1323.

No. 691.

foll. 26; lines 18; size $8\frac{1}{4} \times 6$; $6 \times 4\frac{1}{2}$.

كتاب المنفردات و الوحدان

KITÂB AL-MUNFARIDÂT WAL-WUHDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Hadîs to one single person.

Author: Abû'l-Husain Muslim bin al-Hajjâj al-Qushairî ابو الحسين مسلم بن الحجاج القشيري (*d.* A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188.

Beginning:—

قال اخبرنا ابو محمد الحسين بن احمد السمرقندي بقرأتي عليه بنيسابور .... قال سمعت ابا الحسين مسلم بن الحجاج القشيري يقول تسمية من روي عنه رجل او امرأة حفظ او حفظت من رسول الله صلى الله عليه وسلم شيئاً من قول او فعل ولا يروي عن كل واحد منهم الا واحد من مشهور التابعين لاثاني في الرواية عنه الخ •

A copy of the work is noticed in Asafiyan, p. 786.

Written in fair Nasta'lîq. Not dated. Apparently, a very modern copy.

No. 692.

foll. 144; lines 19; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FÎ MA'RIFAT AL-ASHÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abû 'Umar Yûsuf bin 'Abdallah bin Muhammad bin 'Abdalbarr an-Namarî al-Qurtubî ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabî' II, A.H. 368 = A.D. 978. He held the post of Qâḍî of Lisbon, and died at the age of 95 in Shâṭibah, on the 30th Rabî' II, A.H. 463 = A.D. 1071. For his life, see Tadkirat al-Ḥuffâẓ, vol. iii, p. 324; Al-Ansâb by As-Sam'ânî, fol. 447a; Itḥâf an-Nubalâ', p. 442; and Ibn Khallikân (De Slane's translation), vol. iv, p. 398.

Vol. I.

Beginning:—

قال ...... الحمد لله رب العالمين جامع الاولين و الآخرين الخ •

The present volume ends abruptly in the middle of the account of الحسين بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Ḥamîdiyah, No. 202; Ayâ Ṣûfîyah, No. 453; Köpr., Nos. 238–241; Bashîr Âġâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228: and Râmpûr, p. 133. See also Ḥâj. Khal., vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Ḥaidarâbâd (Deccan), A.H. 1318.

No. 693.

foll. 152; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسين بن علي بن ابي طالب and ending with that of ظبيان بن كداد الايادي.

No. 694.

foll. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of عبد الله بن قحافة ابوبكر الصديق and ending with that of قيس بن الحصين الحارثي.

No. 695.

foll. 171; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of غالب بن عبد الله. The alphabetical series of proper names ends on fol. 166b, with يربوع الجهني. There follows the كتاب الكني, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of ابوامية المخزومي

No. 696.

foll. 167; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of ابوامية المخزومي. The *Kunyah* end on fol. 87b, with ابويزيد. There follows the كتاب النساء, a chapter containing notices of the female companions of the Prophet, beginning with اروي بنت عبد المطلب and ending with ام ورقة.

All the above five volumes were transcribed by Mîrzâ Ḥaidar Alî at Lucknow, A.H. 1316 = A.D. 1898. Written in fair Naskh, with the headings in red.

No. 697.

foll. 188; lines 17; size 8 × 5½; 5 × 3.

تقييد المهمل و تمييز المشكل

TAQYÎD AL-MUHMAL WA TAMYÎZ AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' aṣ-Ṣaḥîḥ* of Imâm Bukhârî and in the *Al-Jâmi' aṣ-Ṣaḥîḥ* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abû 'Alî al-Ḥusain bin Muḥammad bin Aḥmad al-Gassânî al-Jaiyânî ابو علي الحسين بن محمد بن احمد الغساني الجياني.

The author, Al-Jaiyânî, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Ḥadîṣ in the famous Cordova University, and died on the 12th of Sha'bân, A.H. 498 = A.D. 1105. See Tadkirat al-Ḥuffâẓ, vol. iv, p. 31; and Ibn Khallikân (De Slane's translation), vol. i, p. 458.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين .... و بعد يرحمك الله
فانك سألتني ان اجمع لك ما اشتبه عليك مما يأتلف خطه و يختلف
لفظه من اسماء الرواة و كناهم وانسابهم من الصحابة والتابعين ومن بعدهم
من الخالفين ممن ذكر في الكتابين الصحيحين الخ *

Incomplete at the end. The MS. breaks off abruptly in the middle of the account of ابن اشكاب.

A copy of the work has been described in Berlin, No. 10161. See also Ḥâj. Khal., vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins.

Not dated. Probably, 16th century.

No. 698.

foll. 203; lines 23; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الكمال في اسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Ḥadîṣ.

Author: Taqîaddîn 'Abdalġanî bin 'Abdalwâḥid bin Surûr al-Jammâ'îlî al-Maqdisî تقي الدين عبد الغني بن عبد الواحد بن سرور الجماعيلي المقدسي. He was born at Jammâ'îl (a village in the vicinity of Nâbulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Damascus, Baġdâd, Egypt, Hamadân, Iṣfahân and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Ḥâfiẓ Aḥmad bin Muḥammad as-Silafî (*d.* A.H. 576 = A.D. 1180). Our author specialised in the subject of Ḥadîs̱, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabî' I, A.H. 600 = A.D. 1203. See Taḏkirat al-Ḥuffâẓ, vol. iv, p. 165; Itḥâf an-Nubalâ', p. 302; and Ṭabaqât al-Ḥanâbilah by Ibn Rajab, vol. ii, fol. 15b

Beginning:—

الحمد لله علي جميع نعمه عدد خلقه , كلمه حمدا يوجب المزيد

من فضله و كرمه الخ *

According to the Taḏkirat al-Ḥuffâẓ, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of اسباط ابي اليسع البصري.

The work was finally arranged by the author's son, Jamâladdîn Abû Mûsâ 'Abdallâh (*d.* A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الجزء الاول من الكمال في اسماء الرجال ...... تاليف الشيخ الامام

تقي الدين ابي محمد عبد الغني بن عبد الواحد بن علي بن سرور

المقدسي ترتيب ولده الحافظ جمال الدين ابي موسي عبد الله رحمهما الله

تعالي *

For other copies see Berlin, No. 9924/5; Br. Mus. Suppl., No. 625/6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Ḥâj. Khal., vol. v, p. 240.

Written in good Naskh, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawî (*d.* A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No. 699.

foll. 226; lines 21; size $9\frac{1}{3} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تهذيب الكمال
TAHDÎB AL-KAMÂL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1ª it is said to be *Tahḏîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalġanî al-Maqdisî's *Al-Kamâl* (No. 698 above).

Author: Jamâladdîn Abû'l-Ḥajjâj Yûsuf bin 'Abdarraḥmân al-Mizzî جمال الدين ابوالحجاج يوسف بن عبد الرحمن المزي (*d.* A.H. 742 = A.D. 1341). See Lib. Cat., vol. v, part i, No. 229.

The MS. begins abruptly with the account of معاذ بن هشام and breaks off in the account of هبيرة الشيباني.

We learn from Ḥâj. Khal., vol. v, p. 240, that Al-Mizzî left this work incomplete; and that it was subsequently continued by 'Alâ'-addîn Muġalṭâ'î bin Qilîj, who divided it into thirteen volumes. Muġalṭâ'î was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 299ª.

For other copies see Berlin, No. 9930/1; Paris, Nos. 2089–91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamîdîyah, No. 226; Köpr., No. 272; and Âṣafîyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muḥammad bin Maḥmûd bin al-Ḥasan bin an-Najjâr al-Baġdâdî (*d.* A.H. 643 = A.D. 1245), entitled الكمال في معرفة الرجال.

Plainly written on thick creamy paper in bold Arabian Naskh, with the headings always in red.

There are several marginal notes by Muḥammad bin Ibrâhîm bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Aḏ-Ḏahabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durar al-Kâminah, vol. ii, fol. 93ᵇ; and Taḏkirat al-Ḥuffâẓ vol. iv, p. 294.

No. 700.

foll. 166; lines 20; size $10 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

الكاشف في معرفة اسماء الرجال
AL-KÂSHIF FÎ MA'RIFAT ASMÂ' AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No. 699 above), by Shamsaddîn Abû Abdallâh Muḥammad bin Aḥmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبدالله محمد بن احمد بن عثمان بن قائماز الذهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabi' II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Ḥijâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 4ᵇ; Ṭabaqât by Al-Isnawî fol. 101ᵇ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 145ᵃ; Mir'ât Al-Janân, fol. 458ᵇ; Ad-Durar al-Kâminah, vol. ii, fol. 109ᵃ; Muntakhab as-Sulûk, fol. 38ᵇ; Dustûr al-I'lâm, fol. 50ᵇ; and Brock., vol. ii, p. 46.

Beginning:—

الحمد لله والشكر لله .... يقول محمد بن احمد بن الذهبي سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين و السنن الاربعة مقتضب من تهذيب الكمال لشيخنا الحافظ المزي الخ •

The notices are arranged in alphabetical order, beginning with Aḥmad bin Ibrâhîm al-Mawṣilî.

For other copies see Cairo, vol. i, p. 242; Köpr., No. 386; Escur., No. 1779; Âṣafîyah, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Ḥâj. Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Fatḥ as-Subkî as stated in the following colophon:—

وقع فراغ ابي الفتح السبكي نفعه الله من كتابته في الثاني والعشرين الرجب الفرد سنة ثلاث و ثلثين و سبعمائة •

The scribe, Abû'l-Fatḥ, whose full name was Taqîaddîn Muḥammad bin 'Abdallaṭîf as-Subkî, was born in the month of Rabî' II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th Ḏû'l-Qa'dah, A.H. 744 = A.D. 1344. For notices of his life, see Ad-Durar Al-Kâminah, vol. ii, fol. 166[b]; Ṭabaqât by Al-Isnawî, fol. 129[a]; Ṭabaqât by Ibn Qâḍî S̱hubbah, fol. 146[a]; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 29[a]; Ṭabaqât by Ibn al-Mulaqqin, fol. 150[a]; and Mir'ât al-Janân, fol. 458[a].

Written on thick creamy paper, in beautiful Nasḵh, with marginal notes and emendations.

Foll. 40–49, are of paper of a reddish tint. Foll. 94–99 and 160 are seriously water-stained.

The title-page bears the seal and signature of Abû Bakr 'Abdallâh, a teacher of the Madrasah Aṣ-Ṣadr al-'Âlî (مدرسة الصدر العالي) at Qandîyah, dated A.H. 1179 = A.D. 1765.

No. 701.

foll. 249; lines 27; size 10 × 6; 8 × 4½.

تقريب التهذيب

TAQRÎB AT-TAHḎÎB.

The well-known biographical dictionary of the traditionists, compiled by Aḥmad bin 'Alî bin Ḥajar al-'Asqalânî احمد بن علي بن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Ibn Ḥajar Al-'Asqalânî first abridged Al-Mizzî's *Tahḏîb al-Kamâl* (No. 699 above) in a work entitled *Tahḏîb at-Tahḏîb*. He then abridged this latter work in a more concise form, entitling it *Taqrîb at-Tahḏîb*.

Beginning:—

الحمد لله الذي رفع بعض خلقه علي بعض درجات ... اما بعد فاني

لما فرغت من تهذيب تهذيب الكمال في اسماء الرجال الذي جمعت فيه

مقصود التهذيب لحافظ عصره ابي الحجاج المزي الخ *

The contents of the present work have been described in Berlin, Nos. 9954–5. See also Cairo, vol. i, p. 232; Âṣafîyah, p. 776; Râmpûr, p. 136; and Brock., vol. i, p. 360. In Ḥâj. Ḵhal., vol. v, p. 243,

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808 = A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824 = A.D. 1421. The colophon runs thus:—

قال المؤلف ... فرغت من تعليقه يوم الاربعاء اربع عشر جمادي الآخرة سنة ٨٢٤ *

Written in Naskh, with marginal notes and emendations throughout. Foll. 151 and 238–249 are supplied in a later hand. Foll. 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end:—

بلغت بالمقابلة بوسع الطاقة والامكان بعون عناية الرحمان من مبدئه و مختتمه في مكة المعظمة تجاه بيت الله زادها الله شرفا و تعظيما ... كتبه الفقير المذنب جلال [بن] شيخ عبد الملك الشهير بالمتقي عفي عنه *

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz., in A.H. 1271, A.H. 1290 and A.H. 1308.

No. 702.

foll. 256; lines 27; size 14 × 9½; 9½ × 7.

اسد الغابة في معرفة الصحابة

USD AL-ĠÂBAH FÎ MA'RIFAT AṢ-ṢAḤÂBAH.

A very old and valuable copy of the *Usd al-Ġâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693 = A.D. 1294, and A.H. 694 = A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Ḥasan 'Alî bin Abî'l-Karam Aṡîraddîn Muḥammad bin Muḥammad bin 'Abdal-Karîm bin 'Abdalwâḥid ash-Shaibânî, generally known as Ibn al-Aṡîr al-Jazarî عزالدين ابوالحسن علي بن ابي الكرم اثيرالدين محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني الشهير بابن الاثير الجزري.

Vol. I.

Beginning :—

قال الشيخ ...... الحمد لله المنزه عن ان يكون له نظراء و اشباه الخ *

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A.H. 555 = A.D. 1160, at Jazîratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddîn Abû's-Sa'âdât Mubârak (*d.* A.H. 606 = A.D. 1209) and Ḍiyâ'addîn Abû'l-Fatḥ Naṣrallâh (*d.* A.H. 637 = A.D. 1239), to Mawṣil, where he received lessons from Abû'l-Faḍl 'Abdallâh bin Aḥmad aṭ-Ṭûsî, the Khaṭîb of the city (see As-Subkî, vol. v, fol. 243[a]). He then proceeded to Baġdâd, where he attended the lectures of Ya'îsh bin Ṣadaqah al-Furâṭî (*d.* A.H. 593 = A.D. 1197; see Al-Isnawî, fol. 180[a]), Ibn as-Sukainah (*d.* A.H. 607 = A.D. 1211; see *ibid.*, fol. 125[b]), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawṣil, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikân, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikân personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitâb al-Kâmil fi't-Târikh*, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A.D. 1851–76, and reprinted in 12 vols., Cairo, A.H. 1290–1303. He also abridged the *Kitâb al-Ansâb* of As-Sam'ânî (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see Ḥâj. Khal., vol. i, p. 456). He died at Mawṣil in the month of Sha'bân, A.H. 630 = A.D. 1234. See Ibn Khallikân (De Slane's translation), vol. ii, p. 288; Ṭabaqât by Ibn al-Mulaqqin, fol. 128[b]; Ṭabaqât by Al-Isnawî, fol. 24[a]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 73; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 245[b]; Taḍkirat al-Ḥuffâẓ, vol. iv, p. 191; Mir'ât al-Janân, fol. 393[b]; and Brock., vol. i, p. 345.

The present volume ends with the account of سيف بن ملك بن ابي الاشعم.

Written in beautiful Naskh, with occasional vowel-points. A

tastefully ornamented square on fol. 1ª, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read: بدائم العز و البقاء و السعادة و الغنى. These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramaḍân, A.H. 693 = A.D. 1294.

Scribe: عبدا لمغني بن عبد المؤمن بن ابراهيم بن علي بن بدرالبياني.

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity; but in the following note on the title-page, by one Amîn al-Madanî, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Ḥâfiẓ Tâjaddîn as-Subkî (*d.* A.H. 771 = A.D. 1369):—

قداطلعت علي هذه النسخة فوجدتها من اجل النسخ و اصحها و عليها حواشي و تقييدات و ضبط و تحرير بخط الحافظ ابن السبكي المتوفي سنة ٧٧١ و كثيرا ماينقل عن الذهبي في المشتبه و عن الرشاطي و عن ابن فضل الله العمري في مسالك الابصار و عن الحاكم في المستدرك و عن انساب السمعاني وعن انساب الدمياطي و عليها خط العلامة علي الحلبي المتوفي سنة ١٠٤٤ صاحب السيرة الحلبية المسماة بانسان العيون في سيرة الامين المامون — انتهي و كتبه امين المدني المدرس بالروضة النبوية سنة ١٣٠٨ .

An autograph note by 'Alî bin Ibrâhîm al-Ḥalabî (*d.* A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. iii (see No. 704 below).

No. 703.

foll. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with باب الشين و الالف and ending with معلم بن جثامة.

Written in fair Naskh. Not dated. Apparently, 17th century.

No. 704.

foll. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم و الالف to the end.

The following note by 'Alî bin Ibrâhîm al-Halabî ash-Shâfi'i (referred to in No. 702 above) appears at the end:—

مرّ عليه من اوله الي آخره و كذا الجزء الاول من هذه النسخة و اسأل الله ان يمن بالوقوف علي الجزء الثاني ـ الفقير علي الحلبي الشافعي عفي الله عنه ـ سنة ١٠٤٠ *

No. 705.

foll. 212; lines 23; size 12×7½; 9×5.

الرياض النضرة في فضائل العشرة

AR-RIYÂḌ AN-NAḌIRAH FÎ FAḌÂ'IL AL-'ASHARAH.

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Uṣmân, 'Alî, Ṭalḥah, Zubair, 'Abdarraḥmân bin 'Awf, Sa'd bin Abî'l-Waqqâṣ, 'Ubaidah bin al-Jarrâḥ, and Sa'îd bin Zaid.

Author: Muḥibbaddîn Abû'l-'Abbâs Aḥmad bin 'Abdallah aṭ-Ṭabarî al-Makkî, commonly known as Al-Muḥibb aṭ-Ṭabarî محب الدين ابو العباس احمد بن عبد الله الطبري المكي الشهير بالمحب الطبري. He was one of the teachers of the famous traditionists, Ad-Dimyâṭi and Aḏ-Ḏahabî. He was the foremost traditionist of Ḥijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions. For a long time he was the teacher of Al-Malik al-Muẓaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647–694 = A.D. 1249–1295). Our author died on the 11th Jumâdâ II,

A.H. 694 = A.D. 1295. For his life, see Al-Khazrajî, vol. i, p. 277; Ṭabaqât by Ibn Qâḍi Shuhbah, fol. 96[a]; Ṭabaqât by Al-Isnawî, fol. 156[a]; Ṭabaqât by Ibn al-Mulaqqin, fol. 61[a]; Mir'ât al-Janân, fol. 436[b]; and Tâj at-Ṭabaqât, vol. vii, part ii, fol. 421[b].

Beginning:—

الحمد لله محض من يشاء برحمته الخ *

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Walîaddîn, No. 573; Landberg-Brill, No. 232; Âṣafîyah, p. 1552; Leyden, No. 1748; Brock., vol. i, p. 361; and Ḥâj. Khal., vol. iii, p. 520.

Foll. 211[a]–212[a] contain an extract from فتح الباري, the well-known commentary on Bukhârî's الجامع الصحيح, by Ibn Ḥajar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khiḍr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206[b], a large lacuna.

Written in fair Nasta'lîq. Not dated. Apparently, a modern copy.

A seal bearing the inscription ابو المكارم عفا عنه, dated A.H. 1297 = A.D. 1879, is found on fol. 1[b].

The work has been printed in Egypt.

No. 706.

foll. 13; lines 15; size 6×4; 4×3.

(A MS. containing two separate works, bound together.)
foll. 1[b]–6[a].

I.

عوالي مشيخة الجعبري
'AWÂLÎ MASHÎKHAT AL-JA'BARÎ.

A tract containing short biographical notices of some of those Shaikhs under whom the author, Al-Ja'barî, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الامام العالم العامل العلامة و حيد عصره وفريد دهره ابي محمد برهان الدين ابراهيم بن عمر بن ابراهيم الجعبري الربعي متع الله ببقائه استخرت الله تعالي و اخترت لمن اراد الرواية ان يروي مروياتي

و مؤلفاتي كلها بشرطها .... و هذه اسماء شيوخي العوالي سندا اوعلما
الذين رويت عنهم قرأة عليهم او سماعا منهم او عليهم او اجازة منهم الخ ٭

The author, Al-Ja'barî, whose full name is Burhânaddîn Abû'l-Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î al-Khalîlî برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي الخليلي, was born at Ja'bar in A.H. 640 = A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramaḍân, A.H. 732 = A.D. 1332. For accounts of his life see Ad-Durar al-Kâminah, vol. i, fol 14ª; Mir'ât al-Janân, fol. 452ª; Ṭabaqât by Al-Isnawî, fol. 67ᵇ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 117ᵇ; Ṭabaqât by Ibn al-Mulaqqin, fol. 141ᵇ; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 126ª; Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 176ᵇ; Al-Uns al-Jalîl, fol. 259ᵇ; Bugyat al-Wu'ât, fol. 143ᵇ; and Brock., vol. ii, p. 164.

The author tells us, in his short prefatory note, that the number of his Shaikhs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them.

The tract begins with a notice of Shamsaddîn Muḥammad bin 'Umar ad-Dâ'î al-Wâsiṭî al-'Abbâsî. The date of his birth is given as A.H. 777 = A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577 = A.D. 1181, and died in A.H. 668 = A.D. 1269. See Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 155ᵇ.

The tract ends with a notice of Jamâladdîn Sulaimân bin al-Ḥasan, known as Ibn Naqîb al-Ḥanafî (*d.* A.H. 698 = A.D. 1299; see Ḥusn al-Muḥâḍarah, fol. 232ª).

Another copy of the work is noticed in Cairo, vol. vii, p. 545.

II.

foll. 7ª–13ᵇ.

الهبات الهنيات في المصنفات الجعبريات

AL-HIBÂT AL-HANÎYÂT FÎ'LMUṢANNAFÂT AL-JA'BARÎYÂT.

Another tract by the same Al-Ja'barî, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725 = A.D. 1325

Beginning:—

قال الشيخ الامام .... و بعد فهذه اسماء الكتب التي صنفتها
علي انواع العلوم نظما و نثرا نفع الله تعالي بها و اعظم اجرا الخ ٭

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.
Written in Naskh, with the headings in red.
Not dated. Apparently, 16th century.

No. 707.

foll. 140; lines 35; size $11\frac{1}{2} \times 8$; $9\frac{1}{4} \times 5\frac{1}{2}$.

طبقات الحفاظ

ṬABAQÂT AL-ḤUFFÂẒ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Ṭabaqât*; complete in two separate volumes.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الذهبي (*d.* A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning:—

ان الحمد لله سبحانه و تعالى و تقدست اسماؤه و صفاته و عز و جل و هدى الخ *

The present volume ends with the life of Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmidî (*d.* A.H. 279 = A.D. 892).

Foll. 39–49 are wrongly placed after fol. 28.

According to a note on the title-page, the MS. was presented to the library by Maulavî 'Abdalqayyûm of Haidarâbâd (Deccan) in A.H. 1312.

The present work has been printed in Haidarâbâd, A.H. 1315; and an abridgment, by As-Suyûṭî (*d.* A.H. 911 = A.D. 1505), has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1834.

No. 708.

foll. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwînî (*d.* A.H. 273 = A.D. 886), and ending, on fol. 196ᵃ,

with Abû'l-Ḥajjâj Yûsuf al-Mizzî (*d.* A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Ḥadîṣ*.

Both the volumes are written in fair Nasḵh. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن ... المرادي.

No. 709.

foll. 189; lines 19; size 9 × 6¼; 6½ × 4.

المشتبه في اسماء الرجال

AL-MUSHTABIH FÎ ASMÂ' AR-RIJÂL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other.

By the same Aḏ-Ḏahabî.

Beginning:—

الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ابدا الخ •

We are told, in the preface, that the present compilation is based on the works of 'Abdalġanî bin Sa'îd al-Azdî (*d.* A.H. 409 = A.D. 1018), Ibn Mâkûlâ (*d.* A.H. 487 = A.D. 1094), Ibn Nuqṭah (*d.* A.H. 629 = A.D. 1231), and Abû'l-'Alâ' al-Faraḍî (*d.* A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in Nasḵh, within double red-ruled borders. Dated, A.H 1034 = A.D. 1625.

Scribe: علي بن محمد بن احمد العلائي.

No. 710.

foll. 88; lines 25; size 10¼ × 7½; 7½ × 5¼.

ميزان الاعتدال في نقد الرجال

MÎZÂN AL-I'TIDÂL FÎ NAQD AR-RIJÂL.

The first volume of the *Mîzân al-I'tidâl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78[b]. It opens abruptly thus: من اخرج له في كتابه من الائمة الستة الخ. The notices extend from حفص بن عمر الا بلي to ابان بن اسحق.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafîyah, p. 790; Kôpr., Nos. 1178–80; Ayâ Ṣûfiyah, Nos. 3488–92; and Râmpûr, p. 139. See also Ḥâj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

No. 711.

foll. 63; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عبد الله بن المبارك اخبرنا ابو المعالي الابرقوهي انا زيد بن هبة الله انا احمد بن قفرجل الخ *

The notices extend from اسمعيل بن عيسى البغدادي to الحسين بن علي.

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4[b]:—

بلغت المقابلة و العرض باصل المصنف و السماع عليه *

Written in fair Naskh with marginal notes and emendations. Not dated. Probably, 14th century.

No. 712.

foll. 104; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اسماء رجال المشكوة

ASMÂ' RIJÂL AL-MISHKÂT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author: Muḥammad bin 'Abdallâh al-Khaṭîb at-Tabrîzî محمد بن عبد الله الخطيب التبريزي, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 349.

Beginning:—

اللهم بک نستعين و عليک نتوكل سبحانک اللهم نحمدک علي نعمک بجميع محامدک الخ *

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyah*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with امام مالک بن انس and ending with ابو زكريا محي الدين يحي بن شرف النووي.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Ḥusain bin 'Abdallâh bin Muḥammad aṭ-Ṭibî (*d.* A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Âṣafîyah, p. 772; and Râmpûr, p. 134. See also Ḥâj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both Naskh and Nasta'lîq. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and *'Arḍdîdah*. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription از محمد مراد میخواهم.
2. A seal bearing the inscription اللهم صل علي سيدنا محمد الشفيع وآله.
3. A seal of عصمة الله بن نعمة الله, dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription بزرگ نام خدای جهان رحمن است, dated A.H. 1066 = A.D. 1656.
5. A seal of محمد حسن بن شیخ محمد یوسف, dated A.H. 1084 = A.D. 1673.

A seal bearing the name of عزیزالنساء خاتون, dated A.H. 1241 = A.D. 1825, is found on fol. 2ª.

No. 713.

foll. 88; lines 21; size 10 × 5½; 7½ × 3½.

The Same.

Another copy of the preceding work, beginning as above. Written in *Nîm-Shikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: محمد افضل.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالما قديرا ...... اما بعد فان التصانيف في اصطلاح اهل الحديث قد كثرت و بسطت و اختصرت فسألني بعض الاخوان ان الخص له المهم من ذلك فاجبته الي سواله رجاء الاندراج في تلك المسالك الخ *

2. العجاجة الزرنبية في السلالة الزينبية A short tract by the celebrated Jalâladdîn as-Suyûṭî (*d.* A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Alî, the fourth Caliph, have equal claims with the descendants of Ḥasan and Ḥussain, the grandsons of the Prophet, to be called *Sharîf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي و كفي و سلام علي عباده الذين اصطفي ...... علي بن ابي طالب رضي الله عنه رزق من الاولاد الذكور احد و عشرين و من الاناث ثماني عشرة علي خلاف في ذلك الخ *

For other copies of this second tract see Berlin, No. 9401; Paris, No, 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Hâj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

foll. 14; lines 17; size 9½ × 6½; 6⅜ × 4.

التبيين لاسماء المدلسين

AT-TABYÎN LIASMÂ' AL-MUDALLISÎN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable Shaikhs, but have omitted to mention the names of the inferior Shaikhs, from whom they actually received those traditions.

Author: Burhânaddîn Abû'l-Wafâ Ibrâhîm bin Muhammad bin Khalîl al-Halabî ash-Shâfi'î برهان الدين ابو الوفا ابراهيم بن محمد بن خليل الحلبي. He is also called سبط ابن العجمي, i.e., the grandson of Ibn al-'Ajamî, because his mother belonged to the Al-'Ajamî family of Halab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Halab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurân by heart. Thence they returned to Halab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Nasîraddîn at-Tawâshî. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadîs, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Halab on the 26th Shawwâl, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 7b; and Al-Qabas al-Hâwî, vol. i, fol. 19b

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... اما بعد فهذا تعليق في

اسماء المدلسين كنت قد جمعته قديما في سنة اثنتين و سبعين و سبعمائة

في تعليق لي علي سيرابي الفتح اليعمري ثم في تعليق لي علي صحيح البخاري ثم اني نقلتهم الي هذا المؤلف المفرد الخ •

The notices are arranged in alphabetical order, beginning with ابراهيم بن محمد بن ابي يحيٰ الاسلمي

For other copies see Berlin, No. 9946; and Bodl., vol. ii, No. 379. See also Ḥâj. Khal., vol. ii, p. 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably, 18th century.

No. 715.

foll. 35; lines 10; size $6\frac{1}{2} \times 4\frac{1}{2}$; $3\frac{1}{3} \times 2\frac{1}{3}$.

تذكرة الطالب

TADKIRAT AṬ-ṬÂLIB.

A rare work by the same author, containing short biographical notices of the *Mukhadramîn*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islâm after his death.

Beginning:—

الحمد لله المتوحد بكبريائه المتفضل بآلائه ... و بعد فهذا كتاب مختصر في من هو مخضرم اوقيل انه مخضرم الخ •

Cf. Ḥâj Khal., vol. ii, p. 263, where the work is given its full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مخضرم.

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukhadramîn* traditionists being extant in his time. He further states that, as regards the notices of 42 of the *Mukhadramîn*, he collected the materials from the works of Muslim bin al-Ḥajjâj (*d.* A.H. 261 = A.D. 875), Abû 'Amr bin aṣ-Ṣalâḥ (*d.* A.H. 643 = A.D. 1245) and 'Abdarraḥîm bin Ḥusain al-'Irâqî (*d.* A.H. 806 = A.D. 1404). These notices are distinguished by the following abbreviations, viz., م for Muslim, ص for Ibn aṣ-Ṣalâḥ, and عن for Al-'Irâqî. The materials for the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with الاحنف بن قيس and ends with يسير بن عمرو. It is followed by additional chapters, containing *Kunyah*, patronymics, and names of female traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793 = A.D. 1391, but that further additions to it were made down to the middle of A.H. 818 = A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muḥammad bin 'Umar bin Khiḍr (*d.* A.H. 873 = A.D. 1468), at Ḥalab, in A.H. 838 = A.D. 1434.

Clearly written in Naskh. Dated, A.H. 1290 = A.D. 1873.

Scribe : احمد بن محمد صبغة الله .

Some additional notices of *Mukhaḍramîn*, mostly extracted from the *Taqrîb at-Tahḏîb* of Ibn Ḥajar al-'Asqalânî (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makkî (*d.* A.H. 885 = A.D. 1480), and was written in the author's own hand on the copy from which our MS. was transcribed.

No. 716.

foll. 15 ; lines 19 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$

الاغتباط بمن رمي بالاختلاط

AL-IGTIBÂṬ BIMAN RUMIYA BI'L-IKHTILÂṬ.

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Ḥadîṯ.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين ... اما بعد فهذا كتاب جمعته

على حروف المعجم في معرفة من خلط في عمره من الثقات و غيرهم الخ •

The notices are arranged in alphabetical order, beginning with ابان بن جمعة and ending with a female traditionist سكرة بنت عبد الله. Cf. Berlin, No. 9947. See also Ḥâj. Khal., vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Ḥalab on the 2nd Jumâdâ I, A.H. 818 = A.D. 1415.

Written in hasty Naskh. Not dated. Probably, 18th century.

No. 717.

foll. 233; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

الاصابة في تمييز الصحابة

AL-IṢÂBAH FÎ TAMYÎZ AṢ-ṢAḤÂBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Shihâbaddîn Aḥmad bin 'Alî bin Muḥammad, called Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن علي بن محمد الشهير بابن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي احصي كل شيء عددا الخ *

The work has been described in Berlin, No. 9948. For other copies see Nûr 'Uṣmânîyah, Nos. 660–670; Ḥamîdîyah, No. 206; Ayâ Ṣûfiyah, Nos. 2955–2959; Köpr. No. 245; Walîaddîn, No. 479.

The present volume breaks off abruptly in the middle of the account of زاهر بن الاسود.

A seal bearing the inscription ابو الفضل ناصرالدين محمد اجمل محمدي is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856–1873.

No. 718.

foll. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of زاهر بن الاسود and ending with that of ظالم بن عمرو.

No. 719.

foll. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with باب العين and breaking off abruptly with the account of قبيصة بن و قاص الاسلمي.

Foll. 8, 10 and 196 are seriously damaged.

No. 720.

foll. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with قبيصة المخزومي and breaking off abruptly in the middle of the account of يوسف الانصاري

No. 721.

foll. 201; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of يوسف الانصاري. The alphabetical series of proper names ends on fol. 1[a], and is followed by a chapter containing *Kunyah*, beginning with ابو امية الفزاري and ending with لم يسمى.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

No. 722.

foll. 294; lines 31; size $11 \times 6\frac{1}{8}$; $8 \times 4\frac{1}{2}$.

The Same.

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراء.

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Ashraf Saifaddin Abû'n-Naṣr Qâyitbâ'î al-Maḥmûdî, as a religious endowment, to the Madrasah of *Bâbassalâm*, a well-known gate of the holy mosque of Mecca. Qâyitbâ'î al-Maḥmûdî (A.H. 873–901 = A.D. 1468–1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Ḥijâz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Târikh Ibn Iyâs, foll. 75b–232b; Risâlah by 'Abdalbâsiṭ, foll. 12b–13a; and Ḥusn al-Muḥâḍarah, fol. 345a.

No. 723.

foll. 293; lines 31; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرف الواو to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated المبهمات, but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

و هو آخر ما وجدته بخط شيخ الاسلام حافظ العصر ابي الفضل ابن حجر العسقلاني امير المومنين في الحديث مصنف الكتاب تغمده الله بالرحمة و الرضوان و اسكنه فسيح الجنان و قد بقي عليه المبهمات و قفص منها كثيرا لكني لم اظفربه الي الآن و عسي ان ظفربه ان شاء الله تعالى و قد نمقت الكتاب جميعه في مدة يسيرة جدا من خط مؤلفه *

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabî' II, A.H. 1118 = A.D. 1706.

No. 724.

foll. 256; lines 27; size $9\frac{1}{3} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{3}$.

تبصير المنتبه بتحرير المشتبه

TABṢÎR AL-MUNTABIH BITAḤRÎR AL-MUSHTABIH.

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Ḥajar al-'Asqalanî.

Several folios are wanting at the beginning. The MS. opens with the account of بانة بنت ابي العاص زوج عبد الوهاب الثقفي.

The work is an improved and enlarged edition of *Al-Mushtabih* of Ad-Dahabî (No. 709 above). According to the following colophon, the work was completed on the 17th Jumâdâ I, A.H. 816 = A.D. 1413 :—

فرغ منه ملخصه و مهذبه الفقير احمد بن علي بن محمد بن محمد العسقلاني الشهير بابن حجر في مدة آخرها سابع عشر جمادي الاولى سنة ست عشرة و ثمان مائة *

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also Âṣafîyah, p. 774; Ḥâj. Khal., vol ii, p. 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Aḥmad bin 'Abdarraḥmân bin Sulaimân al-Juhanî, who was born in Cairo, A.H. 792 = A.D. 1390, and died in A.H. 875 = A.D. 1470. For his life see Al-Qabasal-Ḥâwî, vol. i. fol. 39^b.

Written in Naskh, with marginal notes and emendations. Dated the 1st Rabí' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

No. 725.

foll. 50; lines 24; size 9½ × 6¼; 6⅜ × 4½.

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حرف الصاد المهملة.

Beginning:—

الحمد لله جامع الناس ليوم لا ريب فيه الخ *

Written in Arabian Naskh. Foll. 47–50 are supplied in a later hand. Not dated. Apparently, 19th century.

No. 726.

foll. 13; lines 25: size 7¼ × 5½; 5 × 3½.

المرحمة الغيثيه بالترجمة الليثية

AL-MARHAMAT AL-ĠAIṢÎYAH BI'T-TARJAMAT AL-LAIṢÎYAH.

Life of Imâm Abû'l-Ḥâriṣ Laiṣ bin Sa'd al-Fahmî al-Fârisî, with a collection of traditions narrated by him and called عوالي الحديث.

By the same Ibn Ḥajar al-'Asqalânî.

Beginning:—

الحمد لله الذي فضل بعض خلقه على بعض درجات ....

اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من اخبار فقيه الديار المصرية ابي الحارث الليث بن سعد و شيأ من عوالي حديثه تذكرة لعهده و تبصرة لمن يخفى عليه حال من قبله الخ *

Laiṣ bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Iṣfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (*d.* A.H. 117 = A.D. 735), Zuhrî (*d.* A.H. 124 = A.D. 742), 'Atâ

bin Abî Rabâḥ (*d.* A.H. 114 = A.D. 732) and other eminent traditionists of Ḥijâz. He also travelled to 'Irâq, and heard traditions narrated by Hishâm bin 'Urwah (*d.* A.H. 146 = A.D. 763). Laiṣ bin Sa'd studied Ḥadîṣ under not less than fifty Tâbi'în (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shâfi'î said of him: "Laiṣ bin Sa'd was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dînâr*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bân, A.H. 175 = A.D. 791. For accounts of his life see Ḥusn al-Muḥâḍarah, fol. 138ᵇ; Taḍkirat al-Ḥuffâẓ, vol. i, p. 202; Al-Ansâb by As-Sam'ânî, fol. 434ᵇ; Al-Ikmâl, fol. 180ᵇ; Al-Mugnî, fol. 84ᵇ; Al-Kâshif, fol. 113ᵇ; and Ibn Khallikân (De Slane's translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Ḥâj. Khal., vol. v, p. 491.

Written in Naskh, with occasional rubrics.

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiṣ, as stated in the following note in the margin of the last folio:—

بلغ مقابلته عند ضريح الامام الليث

No. 727.

foll. 309; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

المعجم

AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author: Najmaddîn 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî al-Aṣarî ash-Shâfi'î نجم الدين عمر بن محمد بن محمد بن فهد المكي الاثري الشافعي. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurân by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqîaddîn Muḥammad (*d.* A.H. 871 = A.D. 1466), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

ists and obtained their *Sanad*, which he subsequently arranged in book-form. The number of his teachers or Shaikhs, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqîaddîn Muḥammad bin Aḥmad al-Fâsî (*d.* A.H. 832 = A.D. 1429), entitled العقد الثمين في تاريخ البلد الامين. He died on Friday, the 7th Ramaḍân, A.H. 885 = A.D. 1480. For his life see Al-Qabasal-Ḥâwî, vol. ii, fol. 9ᵇ.

Some folios are wanting at the beginning. The present copy opens abruptly with the words: و تفقه بالبدر محمود العجلوني و اخذ عن خاله الشمس العرابي, which are immediately followed by the life of ابراهيم بن حسين بن محمد البعلي. It ends with the life of يونس بن حسين بن علي بن محمد بن زكريا الزبيري.

The work was completed at Mecca, in A.H. 861 = A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 921 = A.D. 1515), in A.H. 906 = A.D. 1500, as stated in the following lines at the end:—

و قد انتهي الغرض مما اردت جمعة من مشايخي الذين سمعت منهم
اواجازو لي الرواية عنهم ...... و كان الفراغ من تسويد ذلك في اخر يوم
الخميس حادي عشر شوال سنة احدي و ستين و ثمان مائة بمنزلنا بمكة
المشرفة تجاه الكعبة المعظمة ...... و كان الفراغ من هذه النسخة المباركة
في يوم الخميس تاسع عشري ربيع الثاني سنة ست و تسعمائة بمنزلنا
بمكة المشرفة و كتبه ابن مؤلفه الفقير الى لطف الله و عونه ابو الخير و
ابو فارس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن
محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي الشافعي *

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Foll. 306ᵃ–309ᵇ contain a list of the *Sanad*, which were granted to our author by his Shaikhs.

Written in fair Naskh, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305ᵇ, Muḥammad bin 'Abdallâh bin Ḥumaid al-Ḥanbalî (*d.* A.H. 1295 = A.D. 1878) tells us that, in A.H. 1285 = A.D. 1868, he extracted considerable material from this book for his work, entitled السحب الوابلة علي ضرائح الحنابلة (No. 785 below).

No. 728.

foll. 8; lines 23; size 7 × 5¼; 5 × 2½.

الالحاقات

AL-ILḤÂQÂT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muḥammad bin Fahd al-Makkî (*d.* A.H. 885 = A.D. 1480) by different Shaikhs. Each *Sanad* is followed by a list of the names of those scholars, from whom the Shaikh himself had received *Sanad*. All the *Sanad* are dated A.H. 839 = A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with زيد بن غيث العجلوني.

We learn from Al-Qabas al-Ḥâwî, vol. ii, fol. 11ª, that 'Umar bin Fahd had collected his *Sanad* in book-form; and it is probable that the present tract is a supplement to that collection, as the word الالحاقات suggests.

The present copy was transcribed at Mecca by Aḥmad bin .... bin 'Abdallah al-Aṣarî, in A.H. 899 = A.D. 1493, as stated in the following colophon:—

فرغ نقلا و ترتيبا لغالب هذه الالحاقات العبد الفقير الى رحمة الله
الغني احمد بن ...... بن عبد الله الاثري بمكة المشرفة بصفح ابي قبيس
في ربيع الاول سنة ٨٩٩ احسن الله ختامها *

Written in bad Naskh.

In a note written in a different hand in the margin of fol. 1ª, the tract is wrongly described as a table of contents of the biographical work, entitled الضوء اللامع في القرن التاسع.

No. 729.

foll. 45; lines 17; size 7 × 5; 5 × 4.

[اسماء الرجال]

[ASMÂ' AR-RIJÂL.]

A list of the names, arranged in alphabetical order, of the Shaikhs from whom the following traditionists got permission to narrate Ḥadîṣ:—

1. Radîaddîn Ibrâhîm bin Muḥammad aṭ-Ṭabarî (*d.* A.H. 722 = A.D. 1322. See Ad-Durar al-Kâminah, vol. i, fol. 15[b]).

2. Ṣalâḥaddîn Muḥammad bin Abî 'Umar al-Maqdisî (*d.* A.H. 780 = A.D. 1378. See Ad-Durar al-Kâminah, vol. ii, fol. 98[b]).

3. 'Â'ishah bint Muḥammad bin 'Abdalhâdî (*d.* A.H. 816 = A.D. 1413. See Al-Mu'jam, by Ibn Fahd, fol. 97[a]).

4. Ruqaiyah bint Yaḥyâ bin 'Abdassalâm (*d.* A.H. 815 = A.D. 1412. See Al-Mu'jam, by Ibn Fahd, fol. 85[a]).

5. Abû'ṭ-Ṭâhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (*d.* A.H. 821 = A.D. 1418. See Al-Qabas al-Ḥâwî, vol. ii, fol. 104[b]).

6. Al-Jamâl 'Abdallâh bin 'Alî al-Qalânisî (*d.* A.H. 817 = A.D. 1414. See As-Suḥub al-Wâbilah, fol. 80[a]).

7. 'Abdarraḥmân bin Muḥammad bin Ṭûlûbġâ bin 'Abdallâh as-Saifî (*d.* A.H. 825 = A.D. 1422. See Al-Mu'jam, by Ibn Fahd, fol. 111[b]).

8. Muḥammad bin Abî Bakr, called Ibn Jamâ'ah (*d.* A.H. 819 = A.D. 1416. See Al-Qabas al-Ḥâwî, vol. ii, fol. 49[b]).

9. Abû Bakr bin al-Ḥusain al-Marâġî (*d.* A.H. 816 = A.D. 1413. See Al-Mu'jam, by Ibn Fahd, fol. 61[a]).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddîn Abû'l Khair Muḥammad bin 'Abdarraḥmân as-Sakhâwî (*d.* A.H. 902 = A.D. 1497) :—

اما بعد فقد قرأت بخط المحدث شمس الدين السخاوي ما صورته
و بعد فهذا جزء ثبت فيه اسماء جماعة اجازواللرضي الطبري و الصلاح
ابن ابي عمرو عايشة ابنة ابن عبد الهادي و رقية ابنة يحيي بن عبد السلام
المدنية و ابي الطاهر ابن الكويك و الجمال عبد الله الحنبلي سبط
القلانسي و عبد الرحمن بن محمد بن طولو بغا و العلامة العز محمد بن
ابي بكر ابن جماعة و العلامة الزين ابي بكر بن الحسين المراغي غير
ملتزم الاستيعاب و لا ان بعضهم لم يسمع علي بعضهم *

The names of the Shaikhs, contained in this alphabetical list, begin with Ibrâhîm bin Aḥmad, called Ibn Amînaddawlah, and end with Yûsuf bin Mu'ammar, called Ibn al-Fâkhir.

Fol. 45[a] contains another short list, compiled by Muḥammad bin Aḥmad bin 'Alî al-Fâsî (*d.* A.H. 832 = A.D. 1429), of the names of the Shaikhs, who granted permission for transmitting Ḥadîṣ to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29–32 have been rendered illegible. Not dated. Probably, 16th century.

No. 730.

foll. 156; lines 21; size 9 × 7½; 7 × 4.

اسماء الرجال

ASMÂ' AR-RIJÂL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled جامع الصحاح, also known as مجمع بحار الانوار في غرائب التنزيل و لطائف الاخبار, a well-known dictionary of the rare words used in the Qurân and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muḥammad bin Ṭâhir aṣ-Ṣiddîqî al-Fattanî (*d.* A.H. 986 = A.D. 1578), and entitled اسماء رجال جامع الصحاح :—

هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها الشيخ محمد [بن] طاهر الفتني مؤلف كتاب جامع البحار *

Though the biographers of Muḥammad bin Ṭâhir al-Fattanî do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (مجمع البحار), to which he refers on fol. 195[b] in the following terms:—

و قد ذكرنا ذلك في خاتمة مجمع البحار

Besides this, in the preface, he praises his teacher, Shaikh 'Alî bin Ḥusâmaddin al-Muttaqî (*d.* A.H. 975 = A.D. 1567); and we know from the Akhbâr al-Akhyâr (p. 322) that no work of Al-Fattanî is without a eulogy of this teacher. For the life of Al-Fattanî see Lib. Cat. vol. v, part ii, No. 315.

Beginning:—

نحمدك اللهم ان رفعت اعلام هذا الدين الحنيفي علي كواهل ائمة السنة الغراء الخ *

In the preface, the author tells us that it was while he was studying Ḥadiṣ under Shaikh 'Alî al-Muttaqî that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication; but evidently he is Akbar the Great (A.H. 963–1014=A.D. 1556–1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See Akhbâr al-Akhyâr, p. 322; Subhat al-Marjân, p. 43; Ithâf an-Nubalâ, p. 397; Ma'âsir al-Kirâm, fol. 85[b]; Hadâ'iq at-Hanafîyah, p. 385; and An-Nûr as-Sâfir, fol. 183[b].

The work is arranged in three *Fasl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Fasl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called العشرة المبشرة; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmân bin Muhammad Aslam al-Hanafî, a former owner of the MS., tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the Akhbâr al-Akhyâr.

No. 731.

foll. 120; lines 19; size $8\frac{1}{4} \times 6$; $5 \times 3\frac{1}{2}$.

المغني في اسماء الرجال

AL-MUĠNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices

Beginning :—

الحمد لله الذي فضل بني آدم بتعليم الاسماء الخ *

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of Ḥadîs̱.

For other copies of the work see Âṣafîyah, p. 788; and Bûhâr, No. 242.

Written in fair Nas͟kh, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription ابو المكارم عفي عنه, dated A.H. 1197 =A.D. 1783, is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891.

No. 732.

foll. 243; lines 25; size $9\frac{1}{4}\times6\frac{1}{4}$; $6\frac{1}{2}\times3\frac{1}{2}$.

الاكمال في اسماء الرجال

AL IKMÂL FÎ ÂSMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrîzî (who flourished in the first half of the 8th century of the Hijrah) in his *Mis͟hkât al-Maṣâbîḥ*.

Author: 'Abdalḥaqq bin Saifaddîn ad-Dihlawî عبدالحق بن سيف الدين الدهلوي (*d.* A.H. 1052=A.D. 1642). For his life see Lib. Cat., vol. vi, No. 490.

Beginning :—

الحمد لله الذي بعث محمدا صلي الله عليه وسلم الي كافة الناس الخ *

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mis͟hkât al-Maṣâbîḥ*, entitled لمعات التنقيح في شرح مشكوة المصابيح.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol. 30[b] with ابو اللحم and ends on fol. 220[a] with يسيرة. It is followed by a supplement, designated تذييل في اصحاب الكتب, containing notices of some eminent scholars, beginning with امام مالک بن انس and ending with ابو جعفر احمد بن محمد بن سلامة الطحاوي.

The work is not mentioned in any catalogue; but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297=A.D. 1879.

Written in neat Naskh, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe: آغا محمد هادي بن آغا كلب علي.

No. 733.

foll. 28; lines 21; size 9×6; 6×4.

(A MS. containing two separate works, bound together.)

foll. 1[b]—15[b]. I.

[رسالة فی رجال الصحیحین]
[RISÂLAH FÎ RIJÂL AṢ-ṢAḤÎḤAIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the Ṣaḥîḥ Bukhârî and the Ṣaḥîḥ Muslim.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ...... باب اسماء الصحابة الذين اخرج عنهم في الصحيحين الخ •

The author, who does not reveal his name, completed the work in Jumâdâ I, A.H. 1048=A.D. 1638, according to the following statement at the end:—

وقع الاتمام في اوائل جمادي الاول سنة ۱۰۴۸ •

Written in fair Naskh, with occasional rubrics.

foll. 16[a]–28[b]. II.

طبقات الرواة و صناديق الحكاة
ṬABAQÂT AR-RUWÂT WA ṢANÂDÎQ AL-ḤUKÂT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author: Muṣṭafâ bin Ḥamzah bin Ibrâhîm مصطفى بن حمزة بن ابراهيم.

Beginning:—

الحمد لله رب العالمين ...... باب عدد الاحاديث المروية عن رسول الله صلي الله عليه وسلم بعيد عن الامكان حصره غير ان جماعة من اهل العلم بالغوا في تتبعها و حصروا ما امكنهم الخ *

The work consists of several *Bâb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of Ḥadîṣ. Only those companions are omitted (380, in all) who narrated but a single Ḥadîṣ, as the author tells us in the following concluding lines:—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و نيفا شخصا لكن تركتها خوفا من الاطالة و الملال *

In the colophon, we are told that the present work is an extract from the *Talqîḥ* of Ibn al-Jawzî (*d.* A.H. 597 = A.D. 1200):—

هذه منقولة من كتاب التلقيح للشيخ الامام العالم العلامة جمال الدين ابي الفرج عبدالرحمن بن علي بن محمد بن الجوزي *

Both the above tracts are written in the same hand

No. 734.

foll. 30; lines 25; size $8\frac{1}{4} \times 6$; 6×4.

منتخب الاسانيد

MUNTAKHAB AL-ASÂNÎD.

In this work the author, 'Îsâ al-Ja'farî, gives a list of the numerous books which his Shaikh, Shamsaddîn Abû 'Abdallâh Muḥammad bin 'Alâ'addin al-Bâbilî al-Qâhirî ash-Shâfi'î (*d.* A.H. 1077 = A.D. 1666; see Khulâṣat al-Aṣar, vol. iv, p. 39), read under his various teachers, together with their *Isnâd* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد في وصل المصنفات و الاجزاء و المسانيد.

Beginning :—

و صلي الله علي سيدنا محمد و آله و صحبه و سلم - نحمدک اللهم يا من وصل من انقطع اليه فاتصل سنده بالعروة الوثقي ...... و بعد فلم تزل سنة الاسناد في هذه الامة يمتطي الي غرائبها غوارب الاغتراب الخ •

The author, whose full name is Abû Maktûm 'Îsâ bin Muḥammad bin Muḥammad bin Aḥmad bin 'Âmir al-Maġribî al-Ja'farî ابو مكتوم عيسى بن محمد بن محمد بن احمد بن عامر المغربي الجعفري, was born at Zawâwah (in Morocco). He travelled to Algeria, where he studied under Abû'ṣ-Ṣalâḥ 'Alî bin 'Abdalwâḥid al-Anṣârî (*d.* A.H. 1057=A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062=A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ûdîyah monastery until the end of A.H. 1063=A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Aḥmad al-Khafâjî (*d.* A.H. 1069=A.D. 1659), Muḥammad ash-Shawbarî (*d.* A.H. 1069=A.D. 1659), Ash-Shabramallisî (*d.* A.H. 1087=A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Ḥarâm*. Besides the present work, he wrote مقاليد الاسانيد, a treatise containing biographical notices of his Mâlikî Shaikhs. He died at Mecca in A.H. 1080=A.D. 1669. See Khulâṣat al-Aṣar, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070=A.D. 1659, with a number of other students, he read several books under the above-mentioned Shamsaddîn al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said Shaikh.

Written in fair Naskh.

Not dated. Probably, 18th century.

No. 735.

foll. 47; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

الفوائد الدراري

AL-FAWÂ'ID AD-DARÂRÎ.

Life of Abû 'Abdallah Muhammad bin Isma'îl al-Ju'fî al-Bukhârî (*d.* A.H. 256=A.D. 870), with a bibliographical account of his works.

Author: Isma'îl bin Muhammad bin 'Abdalhâdî bin 'Abdalgânî al-Jarrâhî ash-Shâfi'î al-'Ijlawnî اسمعيل بن محمد بن عبدالهادي بن عبدالغني الجراحي الشافعي العجلوني. He was born at 'Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalgânî an-Nâbulusî (*d.* A.H. 1143=A.D.1731), Abû'l-Mawâhib al-Hanbalî (*d.* A.H. 1126=A.D. 1714), Ahmad al-Gazzî (*d.* A.H. 1143=A.D. 1731), 'Abdallâh al-'Ijlawnî (*d.* A.H. 1112=A.D. 1700), Yûnus al-Misrî (*d.* A.H. 1120=A.D. 1708) and 'Abdarrahîm al-Kâbulî (*d.* A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadan literature, especially of Hadîs, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umawî Mosque at Damascus, and died in the month of Muharram, A.H. 1162 =A.D. 1748. See Silk ad-Durar, vol. i, pp. 259-272; and Tâj at-Tabaqât, vol. xii, part ii, fol. 373b.

Beginning:—

الحمد لله العالم بجميع الاشياء جملة و تفصيلا الخ *

The work is divided into four chapters, as follows:—

Fol. 1b. الباب الاول في بيان مولد الامام البخاري و بدء امره و نشأته و في بيان نسبه *

Fol. 9a. الباب الثاني في بيان رحلته الواسعة لاخذ العلم من الاقطار الشاسعة و بيان شيوخه *

Fol. 17b. الباب الثالث في ما ورد في اهل الحديث و منهم البخاري.

Fol. 23a. الباب الرابع في بيان تصانيفه المفيدة

Written in ordinary Naskh, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23a:—

بلغ مقابلة و قراءة علي مؤلفه حفظه الله تعالي اولا و ثانيا و ثالثا *

No. 736.

foll. 10; lines 13-15; size 9×5; 6×4.

المنظومه في اسماء اهل بدر
AL-MANZŪMAH FÎ ASMÂ' AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author: Aḥmad bin 'Alî al-'Uṣmânî al-Manînî احمد بن علي العثماني المنيني. He was born at Manîn on the 12th Muḥarram, A.H. 1089= A.D 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, 'Adilîyah, Sulaimânîyah and As-Samîsâṭîyah. Subsequently, he held the post of Qâḍî at Qârâ, and then the post of Khaṭîb in the Umawî Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the Silk ad-Durar, vol. i, p. 135:—

;فتح القريب شرح انموذج اللبيب ;انموذج اللبيب في خصائص الحبيب ;القول المرغوب ;النسمات السحرية في مدح خير البرية ;شرح رسالة قاسم بن قطلوبغا ;بلغة المحتاج في مناسك الحاج ;القول الموجز في حل الملغز ;فتح المنان ;العقد المنظم اضاءة الدراري في شرح ;الفرائد السنية في الفوائد النحوية ;مطلع النيرين صحيح البخاري (left incomplete).

He died on the 19th Jumâdâ II, A.H. 1172=A.D. 1759. See Silk ad-Durar, vol. i, p. 133; and Tâj at-Ṭabaqât, vol. xii, part ii, fol. 114b.

Beginning:—

يقــول احمد ابو العبــاس من بالمنيني شاع بين الناس

The tract concludes thus:—

و الحمد لله علي التوفيــق لجمع هذه علي التحقيــق

Written in fair Naskh. Not dated. Probably, 19th century.

No. 737.

foll. 15; lines 17; size 9×5⅓; 6½×3⅓.

حباب الاحباب

ḤIBÂB AL-AḤBÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from الاستيعاب في معرفة الاصحاب (No. 692 above), beginning with ابو بكر عبدالله بن ابي قحافة and ending with يوسف بن عبد الله بن سلام.

Author: Muḥammad Abû Bakr bin ʻAbdarraḥmân محمد ابو بكر بن عبدالرحمن. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الانسان و خصصهم ببدائع الايادي و روائع الاحسان الخ *

Written in ordinary Naskh. Not dated; 19th century.

SHÎʻAH TRADITIONISTS.

No. 738.

foll. 210; lines 15; size 10⅓×7; 8×4.

كتاب الرجال

KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the Shîʻah traditionists, edited and re-arranged in strict alphabetical order by Muḥammad Taqî'al-Khâdim al-Anṣârî.

Author: Abû'l-ʻAbbâs Aḥmad bin ʻAlî bin Aḥmad bin al-ʻAbbâs-an-Najâshî ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great Shî'ah traditionist, who was born in A.H. 372=A.D. 983, and died at Maṭrâbâd in A.H. 450=A.D. 1058. See Khulâṣat al-Aqwâl, fol. 13ᵇ; Naqd ar-Rijâl, fol. 19ᵃ; Manhaj al-Maqâl, fol. 25ᵃ; Muntaha'l-Maqâl, fol. 25ᵇ; Naḍd al-Iḍâḥ, p. 32.

The editor's preface begins:—

الحمد لله على ما وهب ...... انا العبد ابن ابي المعاني محمد
تقي الخادم الانصاري مع تضييع متاعي و انخفاض شراعي و قصرباعي
تغوصت في لجة بحر النياشي مارأيت لتحصيل المرام احسن من النجاشي
فرتبته على ترتيب حروف الهجاء ليسرع في حصوله الخ •

The work begins:—

الحمد لله رب العالمين و صلوته على سيدنا محمد النبي و اهل بيته
الطاهرين الخ •

The author, in a short preface, tells us that when he came to know that some opponents of the Shî'ah sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with Shî'ah traditionists and authors, with an enumeration of their works as far as he could trace them.

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alî have been placed first. The alphabetical series of proper names begins on fol. 5ᵃ with آدم بن اسحق and ends on fol. 207ᵃ with يسين الضرير; and it is followed by *Kunyah* beginning with ابو ايوب الانباري and ending with ابويحيى المكفوف.

For another copy of the work see Âṣafîyah, p. 780. See also Kashf al-Ḥujub, fol. 116ᵇ.

Written in Naskh, with a few marginal notes and emendations. The headings are in red. Fol. 98ᵇ is blank.

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوي.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

No. 739.

foll. 96; lines 23; size $10\frac{1}{3} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

خلاصة الاقوال في معرفة الرجال

KHULÂṢAT AL-AQWÂL FÎ MA'RIFAT AR-RIJÂL.

A short biographical dictionary of the Shî'ah traditionists.

Author: Jamâladdîn Ḥasan bin Yûsuf bin 'Alî bin al-Muṭahhar al-Ḥillî جمال الدين حسن بن يوسف بن علي بن المطهر الحلي.

The author, Al-Ḥillî, a great Shî'ah jurist, was born on the 19th Ramaḍân, A.H. 648=A.D. 1250. In the present work, on foll. 15ᵃ-16ᵃ, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the Majâlis al-Mû'minîn, p. 276, he ably and successfully represented the Shî'ah sect in a religious debate which took place before Sulṭân Muḥammad Khudâ Bandah Ûljâ'itû, the King of Persia (A.H. 693–706=A.D. 1294–1307); who, as a result of his arguments, proclaimed himself a Shî'ah. Our author died on the 21st Muḥarram, A.H. 726=A.D. 1325. See Muntaha'l-Maqâl, fol. 73ᵇ; Naqd ar-Rijâl, fol. 61ᵃ; Manhaj al-Maqâl, fol. 92ᵃ; Ḥabîb as-Siyar, vol. iii, p. 112; and Majâlis al-Mû'minîn, p. 276.

Beginning :—

الحمد لله مرشد عباده الى سبيل السداد و هاديهم الى طريق النفع
في المعاش و المعاد الخ *

The author tells us in the preface that numerous biographical works had been written, dealing with the Shî'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled كشف المقال في معرفة الرجال.

The work is divided into two *Qism* and a *Khâtimah*. The first *Qism* (foll. 1ᵇ–63ᵃ) deals with reliable, and the second (foll. 64ᵇ–89ᵃ) with unreliable traditionists. The *Khâtimah* is subdivided into eight sections, termed فائدة.

For other copies of the work see Berlin, No. 9926; Bûhâr, No. 277; and Paris, No. 1108. See also Kashf al-Hujub, fol. 56[a]; and Brock., vol. ii, p. 164.

Written in fair Naskh. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Hâjî Nasrâ, as stated in the following note at the end:—

كتب اكثر حواشيه على طريق الاستعجال العبد المذنب الراجي الى رحمة ربه الغني ابو الحسن محمد بن المستغني عفي عنهما في بلدة لاهور من نسخة الفاضل التقي النقي حاجي نصرا سلمه الله في ٢ ربيع الاول سنة ١٠٢٣ ‌•

Scribe: محمد امين المستغني.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten.

No. 740.

foll. 174; lines 19; size $8\frac{1}{4} \times 5$; 6×4.

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll. 36 and 37 have been misplaced after foll. 32 and 40, respectively.

Written in *Nim-Shikastah*, with a few marginal notes. Dated, A.H. 1126=1714.

Scribe: جلال الدين محمد.

No. 741.

foll. 257; lines 12; size $7\frac{1}{2} \times 6$; 5×3.

تلخيص الاقوال في تحقيق الرجال

TALKHÎṢ AL-AQWÂL FÎ TAḤQÎQ AR-RIJÂL.

A biographical dictionary of eminent Shî'ah traditionists.

Author: Mirzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astrâbâdî ميرزا محمد بن علي بن ابراهيم الاستراباد. He died at Mecca in A.H.

1028=A.D. 1619. For his life see Naqd ar-Rijâl, fol. 202[a]; and Khulâṣat al-Aṯar, vol. iv, p. 46.

Beginning :—

الحمد لله على عبادة الذين اصطفي اما بعد فهذا كتاب تلخيص الاقوال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف المعجم مراعيا للاول ثم الثاني و هكذا الخ ٭

The work has been fully described in Br. Mus. Suppl., No. 634. See also India Office, No. 716; Âṣafîyah, p. 776; Brock., vol. ii, p. 385; and Kashf al-Ḥujub, fol. 39[a].

Written in elegant Naskh, with a few marginal notes. The headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand. Foll. 251–253 have been placed upside down.

Two seals bearing the inscription سيد محمد عباس موسوي, dated A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning.

No. 742.

foll. 392; lines 25; size $11\frac{1}{2}\times 7$; 8×4.

منهج المقال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAḤQÎQ AḤWÂL AR-RIJÂL.

Another biographical dictionary of the Shî'ah traditionists, compiled on a more comprehensive scale by the same author.

Beginning :—

الحمد لله المتعالي في عزجلاله عن الاشباه و النظائر الخ ٭

The work is also called مجمع الاقوال في تحقيق احوال الرجال. See Kashf al-Ḥujub, fol. 130[a]. The work has been fully described in Br. Mus. Suppl., No. 635. See also Râmpûr, p. 139; and Brock., vol. ii, p. 385.

The present copy was transcribed at Najaf in A.H. 1044=A.D. 1634. Written in good minute Naskh, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262[a] is blank.

Scribe: اسمعيل بن سالم النجفي.

No. 743.

foll. 260; lines 21; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

نقد الرجال
NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists.

Author: Muṣṭafâ bin al-Ḥusain at-Tafrîshî al-Ḥusainî مصطفى بن الحسين التفريشي الحسيني.

The author, At-Tafrishî, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Shaikh 'Abdallâh bin al-Ḥusain at-Tustarî (*d.* A.H. 1021 = A.D. 1612), a short biographical account of whom is given on fol 123ª.

Beginning :—

الحمد لله خالق الليل و النهار العالم بخفيات الضمائر و الاسرار الخ *

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also Kashf al-Ḥujub, fol. 154ª; and Brock., vol. ii, p. 411.

Written by more than one scribe, in different hands, Naskh and Nasta'lîq. In a note at the end, the last *Juz* is said to be written by a certain Ḥasan 'Alî. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hijrah.

Slightly water-stained. Foll. 2–5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muḥammad bin Ḥusain dated A.H. 1216 = A.D. 1801, are found on the first and the last folios.

No. 744.

foll. 240; lines 32; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

منتهى المقال في احوال الرجال
MUNTAHA'L-MAQÂL FÎ 'AḤWÂL AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order.

Author: Abû 'Alî Muḥammad bin Ismâ'îl bin 'Abdaljabbâr bin Sa'daddîn al-Karbalâ'î ابو علي محمد بن اسمعيل بن عبد الجبار بن سعد

الدين الكربلائی. He was born in the month of Ḍû'l-Ḥijjah, A.H. 1159=A.D. 1746, and died at Najaf, in Rabî' I, A.H. 1216=A.D. 1801. See Kashf al-Ḥujub, fol. 147ᵇ.

Beginning:—

نحمدک اللهم يا من رفع منازل الرواة الخ

In the preface, the author states that the work is a condensed version of the Manhaj al-Maqâl (No. 742 above), and the gloss upon the same by Muḥammad Bâqir bin Muḥammad Akmal Bahbahânî (*d.* A.H. 1205=A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word اقول or قلت.

The biographical notices are preceded by five *Muqaddimah.* The first notice is that of آدم ابوالحسين النخاس الكوفي and the last that of يونس بن يعقوب بن قيس ابو الجلاب الدهني. Then follow additional chapters, containing *Kunyah*, names beginning with ابن or اخو, *Laqab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khâtimah*, subdivided into 12 *Fawâ'id.*

Written in hasty Naskh, with the headings in red. Dated, A.H. 1220=A.D. 1805.

Scribe: خيرالنساء بنت مرحوم حاجي الحرمين علي نقي.

The work was lithographed in Teheran, A.H. 1302.

SAINTS AND ṢÛFÎS.

No. 745.

foll. 198; lines 17; size 7×5; 6×4.

بهجة الاسرار و معدن الانوار

BAHJAT AL-ASRÂR WA MA'DIN AL-ANWÂR.

The life, virtues, miracles and sayings of Shaikh 'Abdalqâdir al-Jîlânî (*d.* A.H. 561=A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddîn Abû'l-Ḥasan 'Alî bin Yûsuf bin Jarîr ash-Shaṭṭanawfî نور الدين ابو الحسن علي بن يوسف بن جرير الشطنوفي. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Ṭûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durar al-Kâminah, vol. ii, fol. 42ᵇ.

Beginning :—

استفتح باب العون بايدي محامد الله عز و جل الخ *

Copies: Berlin, Nos. 10072–6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Ḥâj. Khal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair Naskh. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن محمد بن عبد الرحمن بن الخليلي.

No. 746.

foll. 307; lines 19; size 8½ × 6¼; 5½ × 4.

The Same.

Another copy of the same work, beginning as above.

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

No. 747.

foll. 430; lines 17; size 11 × 6½; 7½ × 4.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow foll. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated. Probably, 19th century.

Foll. 1–157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size $5\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{3}$.

مختصر بهجة الانوار

MUKHTASAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning كتاب المنتخب من بهجة الاسرار في مناقب غوث الصمداني.

The name of the author of this abridgment cannot be traced. Ḥâj. Khal., vol. ii, p. 71, simply mentions an abridgment of the *Bahjat al-Asrâr,* without giving the name of its author.

Beginning:—

الحمد لله نحمده و نستعينه و نعوذ بالله من شرور انفسنا......اما بعد فهذه جمل من مناقب الشيخ العارف العالم العامل الرباني عبد القادر الكيلاني...... اختصرت بها من كتاب الشيخ الفقيه الامام العالم المقري نور الدين ابي الحسن علي بن يوسف بن جرير بن معضاد بن فضل الشافعي اللخمي عرف با لشطنو في الذي سماه بهجة الاسرار و معدن الانوار الخ •

The work ends with the following verses:—

تخلق با خلاق الرجال وكن فتى · كانك مملوك لكل صديق

و كن مثل طعم الماء حلوا [و] باردا · الى الكبد الحرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bîjâpûr (A.H. 941–965 = A.D. 1535–1557).

Written in good Naskh, with an illuminated frontispiece, within gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي.

No. 749.

foll. 118; lines 19; size $8\frac{1}{2} \times 9$; $5 \times 3\frac{1}{4}$.

اختيار الرفيق لطلاب الطريق

IKHTÎYÂR AR-RAFÎQ LI-ṬULLÂB AṬ-ṬARÎQ.

A work, believed to be unique, containing biographical notices of eminent saints and Ṣufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihâbaddîn Abû'l-'Abbâs Aḥmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامة المقدسي. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh; but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A.H. 769=A.D. 1367. See Ad-Durar al-Kâminah, vol. i, fol. 42b.

Beginning:—

الحمد لله الذي ابدى انوار معرفته لقلوب العارفين الخ •

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., *Ḥilyat al-Awliyâ'* of Abû Nu'aim al-Iṣfahânî (*d.* A.H. 430=A.D. 1038), the *Ṣifat aṣ-Ṣafwah* of Ibn al-Jawzî (*d.* A.H. 597=A.D. 1200), the *Manâqib al-Abrâr* of Ibn Khamîs al-Mawṣilî (*d.* A.H. 552=A.D. 1157), the *Ṭabaqât aṣ-Ṣûfiyîn* of Muḥammad as-Sulamî (*d.* A.H. 412=A.D. 1021), and the *Risâlat al-Qushairîyah* of Abû'l-Qâsim al-Qushairî (*d.* A.H. 465=A.D. 1074).

The notices begin with ابراهيم بن ادهم and end with يوسف بن الحسن الرازي.

The work was completed on the 1st Sha'bân, A.H. 740=A.D. 1340, as stated in the following colophon:—

قال مؤلفه رحمه الله تعالى و رضي عنه فرغت من تاليفه صبيحة الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة •

Written in fair Naskh, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109–118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجويني الازهري.

No. 750.

foll. 10; lines 31; size 11 × 8; 8 × 5.

الدر الثمين في مناقب الشيخ محي الدين

AD-DURR AṢ-ṢAMÎN FÎ MANÂQIB ASH-SHAIKH MUḤÎYADDÎN.

A life of the popular saint, Shaikh Muḥîyaddîn Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abû'l-Ḥasan 'Alî bin Ibrâhîm bin 'Abdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî :—

الدر الثمين في محاسن الشيخ محي الدين رضي الله عنه تاليف الشيخ الكامل ...... ابو الحسن علي بن ابراهيم بن عبد الله بن ابراهيم بن يوسف القاري البغدادي نور الله و والى من الرحمة فتوحه *

'Alî bin Ibrâhîm was a contemporary of Qâḍî Aḥmad bin Abî Bakr, called Ibn ar-Ridâd al-Yamanî (*d.* A.H. 821=A.D. 1418; see Al-Qabas al-Ḥâwî, vol. i, fol. 34[a]), to whom he formally presented the work, according to the following statement in the preface:—

و بعد فهذه رسالة سميتها الدر الثمين في مناقب الشيخ محي الدين و ارسلتها الى الصفو العزيز و الحرز الحريز الشيخ بهاء الحق والدين احمد ابن الرداد الصوفي اليمني لا زالت آيات فضله مسطورة *

Beginning:—

الحمد لله العلي العليم القدير الحكيم الخبير المنزه عن الشبيه و النظير الخ *

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-'Arabî, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.

No. 751.

foll. 53; lines 11; size 7 × 5½; 6 × 3¼.

غبطة الناظر

GIBṬAT AN-NÂẒIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jîlânî (*d.* A.H. 561 = A.D. 1166).

Author: Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله القادر على تشريف مرادة في تشريف اهل ودادة الخ *

The work is divided into eight chapters, as follows:—

I.	Fol. 2ª.	الباب الاول في ذكر مولدة
II.	Fol. 4ª.	الباب الثاني نشأته المرعية و اشتغاله با لعلوم الشرعية
III.	Fol. 29ᵇ.	الباب الثالث في ذكر مشائخه
IV.	Fol. 30ᵇ.	الباب الرابع في بيان احواله
V.	Fol. 33ª.	الباب الخامس في ثناء الناس عليه
VI.	Fol. 39ᵇ.	الباب السادس في ما نقله اهل عصرة من الكرامات
VII.	Fol. 52ª.	الباب السابع في نبذة من بليغ كلامه
VIII.	Fol. 53ª.	الباب الثامن في وفاته

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

No. 752.

foll. 127; lines 27; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

قلائد الجواهر

QALÂ'ID AL-JAWÂHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jîlânî (*d.* A.H. 561=A.D. 1166), with an account of his descendants and followers.

Author: Muḥammad bin Yaḥyâ bin Yûsuf at-Tâdifî al-Ḥanbalî محمد بن يحيى بن يوسف التاذفي الحنبلي. He was a native of Ḥalab, and died in A.H. 963=A.D. 1556. See As-Suḥub al-Wâbilah, fol. 150ª.

Beginning:—

الحمد لله الذي فتح لاوليائه طرق الهدي الخ *

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jîlânî given in التاريخ المعتبر في انباء من عبر of Al-'Ulaimî (*d.* A.H. 927=A.D. 1521), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface:—

اتبعها بعد ان اذكر نسبه الشريف بتخلقه و خلقه و عمله و علمه و وعظه و قوله و فعله و مارزقه الله من الاولاد و تعظيم الاولياء له اعترافا بحقه و اذكر شيئاً من مناقبهم و من مناقب من انتهى الى جنابه و لازم الوقوف بعتبة بابه فان علو قدر الاتباع من شرف المتبوع و مزيد فيض الانهار من عظم الينبوع و اذكر مولده و وفاته و اختم ذلك بشي من مناقبه و ما قيل فيه مختصرا ذلك عن الاطالة *

Another copy of the work is noticed in Cairo, vol. v, p. 113. See also Ḥâj. Khal., vol. iv, p. 565; and Brock., vol. ii, p. 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Naskh. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله الحموي.

No. 753.

foll. 404; lines 23; size 9×5¼; 7½×3.

لواقح الانوار في طبقات الاخيار
LAWÂQIḤ AL-ANWÂR FÎ ṬABAQÂT AL-AKHYÂR.

A well-known work, containing biographical notices of eminent saints and Ṣûfîs from the earliest times down to the author's own age.

Author: Abû'l-Mawâhib 'Abdalwahhâb bin Aḥmad bin 'Alî ash-Sha'rânî ابو المواهب عبد الوهاب بن احمد بن علي الشعراني.

The author, Ash-Sha'rânî, who was a great Ṣûfî as well as a distinguished scholar, was born in A.H. 899=A.D. 1493. In A.H. 911 =A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalâladdîn as-Suyûṭî (*d.* A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Ṣûfism. He died on Monday, the 11th Jumâdâ I, A.H. 973= A.D. 1565. See Tâj aṭ-Ṭabaqât, vol. x, fol. 248[a].

Beginning:—

الحمد لله الذي خلع على اوليائه خلع النعامة فهم بذلك له حامدون الخ *

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end:—

قال مؤلفه ...... كان الفراغ من كتابتها خامس عشر رجب الفرد سنة اثنين و خمسين و تسعمائة *

Copies: Berlin, No. 9982; Köpr., No. 1112; München, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767; India Office, No. 713; Paris, No. 2045; and Râmpûr, p. 363. See also Brock., vol. ii, p. 338; and Ḥâj. Khal., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311.

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on foll. 397[b] 398[a], 399[b], 400[a], 401[b], and 402[a].

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fatḥ Muḥammad Imâmaddîn and the other that of a certain Muḥammad Najîb Khân.

The MS. was obtained from the Âṣafîyah library of Ḥaidarâbâd, in exchange for some other books, as appears from the following note on the last folio:—

این نسخه که در مبادلهٔ بعض کتب که در کتب خانه آصفیه موجود نبود بکتاب خانه موسوم به اوریئنتل پبلک لائبریری واقع بانکی پور بغاز زمودهٔ مولوی خدا بخش خان بهادر داده شد غرهٔ ربیع الثانی سنه ۱۳۱۲ •

No. 754.

foll. 29; lines 23; size 9 × 7; 7 × 3.

رسالة في مناقب الشيخ محمد

RISÂLAH FÎ MANÂQIB ASH-SHAIKH MUḤAMMAD.

A life of Shaikh Muḥammad Qarahbâġî, a Turkish saint (*d.* A.H. 956=A.D. 1549), with an account of his miracles and sayings.

Author: Muḥammad bin Muṣṭafâ bin Ḥabîb bin Muḥammad Qarahbâġî محمد بن مصطفى بن حبيب بن محمد قره باغي.

The author, Muḥammad bin Muṣṭafâ, a descendant of the saint Muḥammad Qarahbâġî, was born in Ardrûm, A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaikh al-Islâm Faiḍallâh Âfindî, he entered the State service, and soon became Qâḍî of Ġalṭah. In A.H. 1115=A.D. 1703, after his patron, Faiḍallâh Âfindî, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramaḍân, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on politics and several treatises on various legal points. See Tâj aṭ-Ṭabaqât, vol. xii, part i, fol. 295[b].

Beginning:—

الحمد لله المبدي المعيد الاول الفرد المجيد الخ •

We are told in the preface that the work was compiled at the instance of the afore-said Shaikh al-Islâm Faiḍallâh Âfindî.

The biographical account of the saint Qarahbâġî is followed by two *Faṣl*, the first of which contains short biographical notices of the saint's two sons, Walî Muḥammad and Ḥabîb Muḥammad (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafâ Âfindî (*d.* A.H. 1068=A.D. 1658) and Muḥammad Âfindî (*d.* A.H. 1104=A.D. 1692).

Written in ordinary Nasta'lîq. Dated, A.H. 1242=A.D. 1826. Scribe: حاجي داؤد بلخي.

No. 755.

foll. 124; lines 17; size 8½ × 6; 6 × 3¼.

اصفى الموارد

AṢFA'L-MAWÂRID.

A life of Shaikh Khâlid ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaikhs, friends and relatives, entitled اصفى الموارد من سلسال احوال الامام خالد.

Author: Shaikh 'Usmân bin Sanad al-Baṣrî شيخ عثمان بن سند البصري. He wrote also a history of Baġdâd, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled مطالع السعود بطيب اخبار الوالي داؤد, which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See Iktifâ'al-Qunû', p. 434.

Beginning:—

الحمد لله الذي صيّر تراجم وجوه الغرر من وجوه التراجم و المحاسن
العيون و الغرر و نوّر من مآثرهم انسان عين كل خير و اثر الخ *

Shaikh Khâlid ash-Shahrazûrî, who was of Kurdish origin, was born at Qarah-Dâġ (a village five miles from Sulaimânîyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Ḥaramain, and there he was induced by a certain Indian Ṣûfî to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandîyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shâh 'Abdallâh (*d.* A.H. 1240=A.D. 1824; see Khazînat al-Aṣfiyâ', vol. i, p. 693), who authorised him to admit disciples to the Naqshbandîyah, Qâdirîyah, Suhrawardîyah, Kubrawîyah and Chishtîyah orders. He also attended at Delhi the lectures of the well-known Shâh 'Abdal'azîz Dihlawî (*d.* A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home viâ the Persian Gulf, and on his arrival at Sulaimânîyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-Isfahânîyah at Az-Zawrâ', and wrote several treatises against Wahhâbî doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A.H. 1231 = A.D. 1816.

The work was compiled at the request of 'Ubaidallâh bin 'Ubaidallâh al-Ḥaidarî, a biographical account of whom appears on foll. 115ª–120ᵇ.

Written in fair Naskh. Dated, A.H. 1235 = A.D. 1820.

Scribe : عبد الله بن عيسى بن اسمعيل .

COMMENTATORS ON THE QURÂN.

No. 756.

foll. 132; lines 17; size $9\frac{1}{4} \times 6$; 7×4.

طبقات المفسرين

ṬABAQÂT AL-MUFASSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author: Shamsaddîn Muḥammad bin 'Alî bin Aḥmad ad-Dâ'ûdî al-Mâlikî شمس الدين محمد بن علي بن احمد الداؤدي المالكي . He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarraḥmân as-Suyûṭî (*d.* A.H. 911 = A.D. 1505), wrote the present work in A.H. 941 = A.D. 1534, and died in A.H. 945 = A.D. 1538. See Brock., vol. ii, p. 289.

Beginning :—

الحمد لله و كفى و سلام على من اصطفى - و آل و صحب له
و خلفاء - و بعد فقد الّف العلامة شمس الدين محمد بن علي بن احمد
الداؤدي المالكي تلميذ الحافظ عبدالرحمن بن جلال الدين السيوطي
قدس سرهما و نوّر الله ضريحهما طبقات المفسرين جمع فيها متقدمي العصر
و المتأخرين - مرتبا على حروف المعجم فقال الخ *

In Ḥâj. Khal., vol. iv, p. 152, the present work is said to be the best ever compiled on the subject; and it is said to begin, without any preface, with the notice of ابان. The present copy, however, would appear to be somewhat incomplete, since the notices commence with ابراهيم بن احمد. They end with يوسف بن موسى الكوفي.

Another copy of the work is noticed in Cairo, vol. v, p. 81.

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe: قاسم علي الحيدرابادي.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1ᵇ.

READERS OF THE QURÂN.

No. 757.

foll. 189; lines 23; size $11\frac{1}{4} \times 5\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{4}$.

طبقات القراء

ṬABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (القراء السبعة) and ending with the author's contemporaries, arranged chronologically, in 17 *Ṭabaqât*.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz aḍ-Ḍahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الذهبي (*d.* A.H. 748=A.D. 1348), for some account of whom see No. 700 above.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و اشهدان لا اله الا الله
وحده لا شريك له مالمع نور و اختفى و اشهد ان محمدا عبده و رسوله
سعد الشرفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المشهورين من

القراء الاعيان - اولي الاسناد و الاتقان - و التقدم في البلدان - على الطبقات و الازمان الخ *

Contents :—

I.	Fol. 1[a].	الطبقه الأولى وهم الذين عرضوا القران و تلقوه من رسول الله صلي الله عليه و سلم كما القاه اليه الروح الامين بلاغا من قائله و منزله عزّ و علي *
II.	Fol. 4[b].	الطبقة الثانية و هم الذين عرضوا على احد المذكورين قبلهم اوتلقنوا منهم *
III.	Fol. 8[b].	الطبقة الثالثه و سائرهم من التابعين
IV.	Fol. 17[a].	الطبقة الرابعة و أوائلهم يدخل في الطبقة الثالثة و جملتهم ستة و عشرون اماما *
V.	Fol. 29[a].	الطبقة الخامسة وعدتهم تسعة و ثلاثون مقريا
VI.	Fol. 38[a].	الطبقة السادسة و عددهم سبعة و ستون اماما
VII.	Fol. 50[b].	الطبقة السابعة وعدتهم تسعون نفسا
VIII.	Fol. 59[b].	الطبقة الثامنة وعدتهم خمسة و ثمانون مقريا
IX.	Fol. 73[a].	الطبقة التاسعة وعدتهم اثنتان و ثمانون نفسا
X.	Fol. 84[b].	الطبقة العاشرة و اهلها ثمانية و سبعون اماما
XI.	Fol. 95[a].	الطبقة الحادية عشر وعدتهم اثنان و ثمانون نفسا
XII.	Fol. 105[a].	الطبقة الثانية عشر و في اوائلها جماعة لولا تأخر موتهم لتقدموا و مجموعهم مائة وستة عشر مقريا *
XIII.	Fol. 118[a].	الطبقة الثالثة عشر
XIV.	Fol. 131[b]	الطبقة الرابعة عشر
XV.	Fol. 148[b].	الطبقة الخامسة عشر و عددهم تسعة و ثمانون
XVI.	Fol. 158[b].	الطبقة السادسة عشر من القراء وعدتهم مائة و خمسة رجال *
XVII.	Fol. 178[b].	الطبقة السابعة عشر سمينا منهم نحوالاربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730 = A.D. 1330 :—

فرغ محمد بن الذهبي المؤلف من هذه [النسخة] المباركة و فيها زيادات و تقديم و تاخير عن المسودة في ربيع الآخر سنة ثلثين و سبعمائة *

For other copies, see **Paris**, No. 2048; Berlin, No. 9943; and Köpr., No. 1116. See also Ḥâj. Khal., vol. iv, p. 150; and Brock., vol. ii, p. 46.

Foll. 184[b]–189[b] contain supplementary biographical notices of readers of the Qurân, in two parts. The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Dail Ṭabaqât al-Qurrâ'* of 'Afîfaddîn al Maṭarî (whose name is given in Ḥâj. Khal., vol. iv, p. 150, as Aṭ-Ṭabarî):—

هذا ذيل منقول من خط الحافظ الذهبي و من فوائد الحافظ عفيف الدين المطري وهم اهل الطبقة الثامنة عشر و ما بعدها *

Written in Naskh, originally without diacritical points, which according to a note at the end, were subsequently added at Haidarâbâd, in A.H. 1213=A.D. 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe: السيد علي المالكي.

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author extracted from the *Ṭabaqât al-Kubrâ* of As-Subkî.

ḤANAFITE JURISTS AND SCHOLARS.

No. 758.

foll. 200; lines 17; size 11 × 7¼; 9 × 5½.

الجواهر المضية فى طبقات الحنفية

AL-JAWÂHIR AL-MUḌÎYAH FÎ ṬABAQÂT AL-ḤANAFÎYAH.

A biographical dictionary of Ḥanafite scholars and authors, complete in two separate volumes.

Author: Muḥîyaddîn Abû Muḥammad 'Abdalqâdir bin Abî'l-Wafâ' Muḥammad al-Qurashî al-Miṣrî محيي الدين ابو محمد عبد القادر بن ابي الوفاء محمد القرشي المصري. He was born in Sha'bân, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Ḥasan al-Kurdî (*d.* A.H. 720=A.D. 1320), Aḥmad ad-Dimyâṭî

(*d.* A.H. 749=A.D. 1348), Ibrâhîm at-Ṭâhirî (*d.* A.H. 728=A.D. 1328), 'Abdallâh aṣ-Ṣanhâjî (*d.* A.H. 724=A.D. 1324), and others. He produced several useful works on the Hanafite law, and died in A.H. 775=A.D. 1373. For his life, see Ḥusn al-Muḥâḍarah, fol. 117[a]; Ad-Durar al-Kâminah, vol. i, fol. 298[a]; and Ḥadâ'iq al-Ḥanafîyah, p. 294.

Vol. I.

Beginning:—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ *

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767). The present volume breaks off in the middle of the account of محمد بن احمد بن يوسف بن اسمٰعيل بن شاه الخوارزمي.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Âṣafîyah, p. 780. See also Brock., vol. ii, p. 80, and Ḥâj. Khal., vol. ii, p. 648.

The work has been printed in Ḥaidarâbâd (Deccan).

No. 759.

foll. 184; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, which begins by completing the account of الخوارزمي and ends with the account of ابن يعيش. The biographical notices are followed by a *Khâtimah*, designated كتاب الجامع, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصافي و المستوفي بعد الوافي of Yûsuf bin Taġrîbirdî (*d.* A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta'lîq, with numerous lacunae. Not dated. Probably 18th century.

No. 760.

foll. 152; lines 23; size $8 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

عقود الجمان في مناقب ابي حنيفة النعمان

'UQÛD AL-JUMÂN FÎ MANÂQIB ABÎ ḤANÎFAT AN-NU'MÂN.

A comprehensive biography of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Yûsuf bin 'Alî bin Yûsuf ad-Dimashqî aṣ-Ṣâliḥî ash-Shâfi'î شمس الدين ابو عبد الله محمد بن يوسف بن علي بن يوسف الدمشقي الصالحي الشافعي. He was born at Damascus, but settled in Cairo, where he lived in the Khânqâh of Barqûqîyah, and died on the 14th Sha'bân, A.H. 942=A.D. 1536. See Brock., vol. ii, p. 304; and Ḥâj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و اختار منهم الائمة المجتهدين في فروع الشريعة الاولياء فمن احبهم كلهم فقد فاز و دخل في زمرة الاتقياء و من انتقص احدا منهم فقد ظلم نفسه و هو من الاغبياء الخ *

Having, in A.H. 938=A.D. 1531, come upon a work containing disparaging remarks about Imâm Ḥanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples.

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtimah*:—

Fol. 3ª.	المقدمة تشمل على ستة فصول
Fol. 14ª.	الباب الاول في نسبه و تاريخ مولده و صفته
Fol. 17ª.	الباب الثاني فيما ورد في تبشير النبي صلي الله عليه و سلم
Fol. 19ª.	الباب الثالث فيمن ادركه ابو حنيفة رضي الله عنه من الصحابة و من سمع منهم *
Fol. 25ª.	الباب الرابع في ذكر بعض شيوخه
Fol. 35ª.	الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفقه
Fol. 57ª.	الباب السادس في مبدأ امره و نشأته و طلبه العلم
Fol. 60ª.	الباب السابع في ابتداء جلوسه للافتاء و التدريس

Fol. 62ª. الباب الثامن في ذكر الاصول التي بنى عليها مذهبه

Fol. 64ª. الباب التاسع في بعض خصائصه التي اختص بها عن غيره من الائمة *

Fol. 67ª. الباب العاشر في ثناء الائمة عليه و على فقهه و تعظيمهم له

Fol. 77ª. الباب الحادي عشر في شدة اجتهاده في العبادة و قيامه الليل كله و كثرة صلاته بالليل و قرأته القرآن كله في ركعة *

Fol. 81ª. الباب الثاني عشر في خوفه و مراقبته لربه سبحانه و تعالى

Fol. 84ª. الباب الثالث عشر في كرمه و جوده و سخائه و مواساته

Fol. 86ᵇ. الباب الرابع عشر في ورعه و زهده و امانته

Fol. 89ª. الباب الخامس عشر في وفور عقله و فراسته

Fol. 91ª. الباب السادس عشر في زكائه و فطنته و اجوبته المسكتة عن الاسئلة المبهمة *

Fol. 106ª. الباب السابع عشر في جمل من مكارم اخلاقه غير ما تقدم

Fol. 109ᵇ. الباب الثامن عشر في اكله من كسبه ورده جوائز الامراء والخلفاء و غيرهم من ارباب الدولة *

Fol. 110ᵇ. الباب التاسع عشر في اخلاقه في ملبسه

Fol. 111ª. الباب العشرون في بعض حكمه و مواعظه و آدابه

Fol. 114ᵇ. الباب الحادي و العشرون في عرض الامراء و الخلفاء عليه القضاء وغيره من الولايات و امتناعه من ذلك و ضربهم له و حبسهم اياه *

Fol. 116ᵇ. الباب الثاني و العشرون في ذكر احرف قيل انه كان يختار القرأة بها *

Fol. 117ᵇ. الباب الثالث و العشرون في بيان كثرة حديثه و كونه من اعيان الحفاظ *

Fol. 130ª. الباب الرابع و العشرون في سبب مرضه و وفاته و انه مات شهيدا و اين دفن و ما يتعلق بذلك و ما سمع من نوح الجن عليه *

Fol. 133ª. الباب الخامس و العشرون في بعض منامات حسنة رآها هو و رؤيت له في حياته و بعد وفاته و بيان رد منامات ذكرت بضد ذلك *

Fol. 138ᵇ. الباب السادس و العشرون في بعض ما قيل فيه من الشعر

Fol. 141ª. الخاتمة تشتمل على اربعة فصول *

The work was completed towards the end of Rabî II, A.H. 939=A.D. 1532, as stated in the following colophon :—

قال مؤلفه انقر الخلق الى عفو الحق محمد بن يوسف بن علي بن يوسف الدمشقي الصالحي القادري نزيل البرقوقية التي بصحراء القاهرة خارج باب النصر........................ فرغت من تاليفه في اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة *

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text.

For other copies, see Wien, No. 1180; Yenî, No. 876; Ayâ Ṣûfîyah, No. 3309; Cairo, vol. v, p. 90; and Râmpûr, p. 670.

Written in Naskh, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Ḥamîdaddîn Aḥmad, alias Nûralhudâ, dated A.H. 1257=A.D. 1841, is found on the title-page.

No. 761.

foll. 49; lines 19; size $7\frac{1}{2} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

طبقات السادة الحنفيه

ṬABAQÂT AS-SÂDAT AL-ḤANAFÎYAH.

A work containing biographical notices of well-known doctors of the Ḥanafite school, from Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767) to Aḥmad bin Sulaimân bin Kamâl Pâshâ (*d.* A.H. 940=A.D. 1533).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Aḥmad bin Musliḥaddin Muṣṭafâ Ṭâshkuprîzâdah (*d.* A.H. 968=A.D. 1560). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Ṭabaqât as-Sâdat al-Ḥanafîyah* of 'Abdallâh as-Suwaidî عبد الله السويدي (died c. A.H. 950=A.D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت فيه المشاهير من الائمة الذين نقلوا علم الشريعة في كل طبقة و نشروها بين الامة الخ *

The author, in his preface, tells us that the Ḥanafite jurists can be divided into the following seven groups or *Ṭabaqât*, all of which, with the exception of the seventh, are mentioned in the Berlin copy :—

1. الطبقة الاولي طبقة المجتهدين في الشرع كالائمة السنة المذكورة و من سلك مسلكهم من الائمة *
2. الطبقة الثانية طبقة المجتهدين في المذهب كتلاميذ اصحاب الطبقة الاولي *
3. الطبقة الثالثة طبقة المجتهدين في المسائل التي لا رواية فيها عن صاحب المذهب *
4. الطبقة الرابعة طبقة اصحاب التخريج من المقلدين كالرازي و احزابه
5. الطبقة الخامسة طبقة اصحاب التخريج من المقلدين كابي حسن القدوري و صاحب الهداية *
6. الطبقة السادسة طبقة المقلدين القادرين علي التمييز بين القوي و الضعيف و ظاهر الرواية *
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون علي التمييز المذكور في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمال عن اليمين بل يجمعون ما يجدون في التدوين كحاطب الليل *

Written in ordinary Naskh, within double red-ruled borders, with a tasteless frontispiece.

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103=A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

No. 762.

foll. 85; lines 13; size 8½ × 5¼; 6 × 6¼.

الخيرات الحسان في مناقب الامام ابي حنيفة النعمان

AL-KHAIRÂT AL ḤISÂN FÎ MANÂ-QÎB AL-IMÂM ABÎ ḤANÎFAT AN-NU'MÂN.

A well-known biography of Imâm Abû Ḥanîfah (*d.* A.H. 150= A.D. 767).

Author: Abû'l-'Abbâs Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî, called Ibn Ḥajar al-Haiṣamî ابو العباس شهاب الدين احمد بن محمد بن علي الشهير با بن حجر الهيثمي (*d.* A.H. 974=A.D. 1566). See Lib. Cat., vol. v, part i, No. 283.

Beginning:—

الحمد لله الذي اختص العلماء بوراثة الانبياء الخ *

In the preface, the author tells us that his original draft of a life of Imâm Abû Ḥanîfah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the *'Uqûd al-Jumân* of Muḥammad bin Yûsuf ad-Dimashqî (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock. vol. ii, p. 389; and Ḥâj. Khal., vol. iii, p. 182.

Written in fair Naskh, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A.H. 1305 and 1311.

No. 763.

foll. 178; lines 17; size 8¼ × 5; 5½ × 2½.

الاثمار الجنيه في اسماء الحنفيه

AL-AṢMÂR AL-JANÎYAH FÎ ASMÂ' AL-ḤANAFÎYAH.

A biographical dictionary of eminent jurists of the Ḥanafite school.

Author: Mullâ 'Alî bin Sulṭân Muḥammad al-Qârî al-Harawî ملا علي بن سلطان محمد القاري الهروي (*d.* A.H. 1014=A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:—

الحمد لله رب الارض و السماء ذي الفضل و الطول و النعماء الخ •

The title of the work is not given in the text; but in the Khulâṣat al-Aṡar, vol. iii, p. 185, and the Ḥadâ'iq al-Ḥanafîyah, p. 399, it is called الاثمار الجنية في اسماء الحنفية. In a note at the top of fol. 1ᵇ, however, the work is designated حديقة النعمان.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767), entitled مسند الانام شرح مسند الامام (see Lib. Cat., vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imâm Abû Ḥanîfah, divided into several *Faṣl*. The alphabetical series of proper names begins on fol. 50ᵇ with ابراهيم بن احمد بن محمد حمويه and ends on fol. 153ᵃ with يونس بن القاسم; and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâtimah*, called كتاب الجامع, which is divided into a large number of *Fâ'idah*, dealing with miscellaneous legal and religious matters. Following the *Khâtimah* comes a *Faṣl*, containing a few supplementary notices of the Ḥanafite jurists of Yemen, extracted from the *Ṭirâz A'lâm az-zaman Fî Ṭabaqât A'yân al-Yaman* of 'Alî bin Ḥasan al-Khazrajî (*d.* A.H. 812=A.D. 1409).

Another copy of the work is noticed in Bûhâr, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair Naskh, but with clerical errors. Dated, A.H. 1076=A.D. 1665.

Scribe: عبد الرحيم بن صالح

No. 764.

foll. 193; lines 17; size 10¾×7; 7½×4½.

[كتائب المجتهدين]

[KATÂ'IB AL-MUJTAHIDÎN.]

A work containing biographical notices of eminent doctors of the Ḥanafite school, without title or author's name.

The work seems to be based on the *Katâ'ibu A'lâm al-Akhyâr* of Maḥmûd bin Sulaimân al-Kaffawî (*d.* A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Ḥaskafî, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكتائب و فيها خمسة مطالب المطلب الاول في حد الفقه المطلب الثاني في الاجتهاد المطلب الثالث في رسم المفتي المطلب الرابع في طبقات الفقهاء السبعة المطلب الخامس في امهات المسائل الخ ٭

The work consists of an introduction, termed فاتحة الكتائب, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Maṭâlib*, dealing, respectively, with the definition of law; the significance of *Ijtihâd*, or legal scholarship; the duties of a *Muftî*, or jurisconsult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows:—

I.	Fol. 15ᵃ.	كتيبة طبقة المجتهدين في الشرع وهي الكتيبة الاولى
II.	Fol. 30ᵇ.	كتيبة طبقة المجتهدين في المذهب و اقرانهم
III.	Fol. 63ᵃ.	كتيبة طبقة المجتهدين في المسائل
IV.	Fol. 115ᵇ.	الكتيبة الرابعة طبقة اصحاب التخريج
V.	Fol. 143ᵇ.	كتيبة طبقة اصحاب الترجيح
VI.	Fol. 170ᵃ.	كتيبة طبقة المتبحرين في الفتوى

Written in fair Nasta'lîq. The following folios are blank, viz., 79ᵃ, 81ᵃ, 101ᵃ, 119ᵇ, 128ᵇ, 130ᵇ, 134ᵃ, 138ᵇ, 144, 147ᵇ, 150ᵃ, 152ᵃ, 154ᵇ, 156ᵃ, 158ᵇ, 161ᵇ, 163ᵃ, 165ᵇ, 168ᵇ, 170ᵃ, 174ᵇ, 176ᵇ, 178ᵇ, 182ᵇ, 183ᵃ, 185ᵃ, 187ᵇ, and 189ᵃ.

Not dated. Apparently, 19th century.

SHÂFI'Î JURISTS AND SCHOLARS.

No. 765.

foll. 226; lines 30; size 6½ × 5; 5¼ × 3½.

تبيين كذب المفترى

TABYÎN KADIB AL-MUFTARÎ.

A very old copy of a work on the life and merits of Imâm Abû'l-Hasan al-Ash'arî ash-Shâfi'î, the celebrated founder of the Ash'arî school of theology (*d.* A.H. 324 = A.D. 936), accompanied by short biographical notices of his prominent disciples and followers.

Author: Siqataddîn Abû'l-Qâsim 'Alî bin al-Hasan bin Hibatallâh, called Ibn 'Asâkir ثقة الدين ابو القاسم علي بن الحسن بن هبة الله الشهير بابن عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muharram, A.H. 499 = A.D. 1105 He received his education at Bagdâd, in the famous Nizâmîyah College; and served at Damascus as a professor in the Dâr al-Hadîs An-Nûrîyah, an institution which was founded, chiefly on his account, by Al-Malik al-'Âdil Nûraddîn Mahmûd bin Zangî, the then ruler of Syria (A.H. 541–569 = A.D. 1146–1173). Our author died at Damascus, A.H. 571 = A.D. 1176. For his life, see Tabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 15b; Tadkirat al-Huffâz, vol. iv, p. 122; Tabaqât by Al-Isnawî, fol. 164a; Tabaqât by Ibn al-Mulaqqin, fol. 46b; Tabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 62a; Mir'ât al-Janân, fol. 343b; Dustûr al-I'lâm, fol. 96b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منح اهل التحقيق في توحيده بصاير و احلاما الخ *

The work consists of the following chapters:—

Fol. 5b. ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي فارق عقيدة اهل الاعتزال به *

Fol. 11a. ماروي عن النبي صلي الله عليه وسلم عن بشارته بقدوم ابي موسي و اهل اليمن *

Fol. 17^{a} ذكر مارزق ابو الحسن رحمه الله من شرف الاصل و ما ورد
من تنبيه ذوي الفهم *

Fol. 54^{b}. ذكر ما اشتهر به ابو الحسن رضي الله عنه من العلم و ظهر
منه و فور المعرفة *

Fol. 62^{b}. ذكر ما عرف من ابي الحسن رضي الله عنه من الاجتهاد في
العبادة *

Fol. 63^{b}. ذكر ما يسر لابي الحسن رضي الله عنه من النعمة من
كونه من خير قرون هذه الامة *

Fol. 67^{a}. [ذكر] ما وصف من مجانبته لاهل البدع .

Fol. 77^{a}. ذكر ماروي من المنامات التي تدل على ان ابا الحسن
من مستحقي الامامات [*sic* الامامة] *

Fol. 78^{a}. ذكر ما مدح به ابو الحسن من الاشعار .

Fol. 83^{b}. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash'arî by his opponents.

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and Escur., No 1796. See also Ḥâj., Khal., vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian Naskh. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurṭubî, whose proper name is Aḥmad bin 'Alî bin Abî Bakr bin Ismâ'îl al-Qurtubî (*d.* A.H. 596=A.D. 1199; see Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 132^{b}) :—

خط ابي جعفر القرطبي امام دار الحديث .... بدمشق *

The above note is followed by an original *Samâ'* (written by the same Aḥmad bin 'Alî al-Qurṭubî), saying that the present copy was read before the author's son, Abû Muḥammad Qâsim bin 'Alî (*d.* A.H. 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd Dû'l Qa'dah, A.H. 581=A.D. 1186.

No. 766.

foll. 272; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

طبقات الشافعية الكبرى

ṬABAQÂT ASH-SHÂFI'ÎYAT AL KUBRÂ.

A comprehensive biographical dictionary of Shâfi'î scholars, complete in seven separate volumes.

Author: Tâjaddîn Abû Naṣr 'Abdalwahhâb bin 'Alî bin 'Abdal-Kâfî as-Subkî ash-Shâfi'î تاج الدين ابو نصر عبد الوهاب بن علي بن عبد الكافي السبكي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, and settled with his father in Damascus, where he studied under the well-known Shamsaddîn ad-Dahabî (*d.* A.H. 748=A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Shâfi'ite school of law, in which he claimed to be one of the supreme authorities. He was appointed Qâḍî of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qâḍî. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shâfi'ite scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الوسطى and طبقات الشافعية الصغرى. Besides these, he produced several other useful works, mostly on Shâfi'ite jurisprudence and Muhammadan theology. He died on the 7th Dû'l-Ḥijjah, A.H. 771=A.D. 1370. For his life, see Ad-Durar al-Kâminah, vol. i, fol. 309[a]; Dustûr al-I'lâm, fol. 62[a]; and Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 157[b].

Vol. I.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى ...... الحمد لله نحمده و نستعينه و نستغفره و نستهديه الخ *

The work is divided into seven *Ṭabaqât*, the names included in each *Ṭabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Aḥmad or Muḥammad are in every case placed first. The present volume ends with the account of الحارث بن شريح النقال الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenî, No. 870; Ayâ Ṣûfîyah, Nos. 3299–3301; Cairo, vol. v, p. 78;

Râmpûr, p. 640; and Bûhâr, Nos. 257–263. See also Ḥâj. Khal., vol. iv, p 139; and Brock., vol. ii, p. 89.

Foll. 56^b, 59^a, 67^b and 93^a contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

No. 767.

foll. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of الحارث بن مسكين بن محمد بن يوسف الاموي and ending with that of الحسن بن احمد بن يزيد بن عيسى الاصطخري.

Fol. 1^b contains a gap of about four lines. There are also short lacunae on foll. 128^b, 263^a, 275^a and 275^b.

No. 768.

foll. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of الحسين بن احمد بن الطبري ابو الحسين الجلالي and ending with that of اسمعيل بن ابراهيم بن محمد عبد الرحمن القراب ابو محمد الفقيه المغربي السرخسي.

Lacunae are found on foll. 14^a, 15^a, 17^a, 163^a and 226^a.

No. 769.

foll. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم النوقاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن داؤد المقدسي النيسابوري.

Lacunae are found on foll. 25b, 35a, 49b, 86a, 129b, 253b and 265a

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No. 770.

foll. 276; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن بسر بن علي العراقي ابو القاسم نزيل البصرة and ending with that of عبد المحسن بن عبد المنعم بن علي الكفرطابي ثم الشيرازي.

Lacunae are found on foll. 1b, 31a, 82a, 86a, 136a, 146b, 152a, 154b, 157b, 161a, 192a, 215a, 242b and 243b.

No. 771.

foll. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن قائد بن جميل الثعلبي and ending with that of محمد بن احمد بن ابراهيم بن حيدر.

About two lines at the bottom of fol. 183a, and one line at the bottom of fol. 275a, have been penned through. Besides a gap of about four lines on fol. 75a, there are short lacunae on foll. 15a, 58b, 63a, 78b, 79a, 80b, 85a, 105b, 109b, 111a, 112b, 120a, 135b, 139a, 216a, 231a, 277a, 334b and 335a

No. 772.

foll. 323; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of محمد بن احمد عبد المؤمن بن الشيخ شهاب الدين اللبان and ending with that of يوسف بن عبد المجيد بن علي بن داؤد الهذلي.

Lacunae are found on foll. 1ᵇ, 46ᵇ 47ᵃ, 53ᵃ, 65ᵃ, 190ᵇ, 223ᵇ, 260ᵃ 266ᵇ, 298ᵇ, 299ᵇ and 301ᵃ.

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

Scribe: عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن احمد بن عبد الحق باجمل.

No. 773.

foll. 253; lines 20; size 10×7; 7½×4½.

طبقات الفقهاء الشافعية

ṬABAQÂT AL-FUQAHÂ' ASH-SHÂFI'ÎYAH.

Biographical notices of the Shâfi'î jurists, arranged alphabetically according to the names by which they are popularly known.

Author: Jamâladdîn Abû Muḥammad 'Abdarraḥîm bin al-Ḥasan bin 'Alî al-Isnawî ash-Shâfi'î جمال الدين ابو محمد عبد الرحيم بن الحسن بن علي الاسنوي الشافعي.

According to the author's own statement (fol. 33ᵇ), he was born in Isnâ, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqîaddîn 'Alî as-Subkî (*d.* A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkîyah, Al-Fârisîyah, and Al-Fâḍilîyah. He also delivered lectures on the Qurân in the mosque of Ṭûlûn. For some time he held the post of Chief Treasurer and the post of *Muḥtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shâfi'î law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 156ᵇ:—

1. اللوامع البوارق في الجمع .3 ; الهدايه في اوهام الكفايه .2 ; جواهر البحرين والفوارق ; 4. شرح عروض ابن الحاجب ; 5. البحر المحيط.

He died on the 18th Jumâdâ I, A.H. 772=A.D. 1370. For his life, see Ḥusn al-Muḥâḍarah, fol. 210ᵃ; Ad-Durar al-Kâminah, vol. i, fol. 285ᵃ; Dustûr al-I'lâm, fol. 8ᵃ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 156ᵃ; and Ṭabaqât by Ibn al-Mulaqqin, fol. 143ᵇ.

Beginning:—

الحمد لله مميت الاحياء و محيي الاموات الخ •

The first eight folios are devoted to biographical notices of Imâm Shâfi'î and his contemporary followers. The alphabetical series of notices begins on fol. 9ᵃ, with الانما طي.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of Shawwâl, A.H. 769=A.D 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, Ḥâj. Khal., vol. iv, p. 143; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair Naskh, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

Scribe: علي بن السيد محمد بن علي بن عبد الله الرفاعي.

No. 774.

foll. 186; lines 27; size $10\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

العقد المذهب في طبقات حملة المذهب

AL-'IQD AL-MUḎAHHAB FÎ ṬABAQÂT ḤAMALAT AL-MADHAB.

Biographies of eminent doctors of the Shâfi'î school, from the time of Imâm Shâfi'î to A.H. 780=A.D. 1378.

Author; Sirâjaddîn Abû Ḥafṣ 'Umar bin 'Alî bin Aḥmad bin Muḥammad al-Anṣârî al-Andalusî ash-Shâfi'î, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري الاندلسي الشافعي المعروف بابن الملقن. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, 'Alî bin 'Aḥmad (d. A.H. 727=A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabî' I, A.H. 723=A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154ᵇ–155ᵇ. He tells us that he lost his father, when he was little more than a year old. His mother then married one 'Îsâ al-Maġribî al-Mulaqqin, a teacher of the Qurân in the mosque of Ṭûlûn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the Ṭabaqât ash-Shâfi'iyah by Ibn Qâḍî Shuhbah, fol. 191ᵃ, as well as Al-Qabas al-Ḥâwî, vol. ii, fol. 3ᵇ, a large number of these compositions were unfortunately burnt during the author's life-time. He died on the 6th Rabî' I, A.H. 804=A.D. 1401. For his life and works, see Ḥusn al-Muḥâḍarah, fol. 216ᵃ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 191ᵃ; Dustûr al-I'lâm, fol. 138ᵃ; Al-Qabas al-Ḥâwî, vol. ii, fol. 3ᵇ; and Brock., vol. ii, p. 92

Beginning:—

ربنا آتنا من لدنك رحمة و هيّئ لنا من امرنا رشدا - الحمد لله و سلام على عباده الذين اصطفى و الصلاة و السلام على الهادي الى سبيل الخير و الداعي الى الوفا و على آله و اصحابه و سلم و كرم - و بعد فهذه جملة نافعة ان شاء الله تعالى في معرفة طبقات الشافعية يجب على الفقيه تحصيلها الخ *

The work is divided into three *Ṭabaqât*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqât*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156ᵃ–186ᵃ consist of a supplement to the same work, compiled by the author himself, and designated كتاب الذيل على طبقات الفقهاء للمؤلف سراج الدين عمر بن الملقن, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Ḥâj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muḥammad ar Rifâ'î, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair Naskh, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

foll. 233; lines 25; size 8 × 6¼; 7½ × 4½.

foll. 1–210b. I.

طبقات الشافعيه

ṬABAQÂT ASH-SHÂFI'ÎYAH.

Biographies of eminent jurists of the Shâfi'î school, from the time of Imâm Shâfi'î (*d.* A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abû Bakr bin Aḥmad bin Muḥammad bin 'Umar, known as Ibn Qâḍî Shuhbah al-Asadî ابوبكر بن احمد بن محمد بن عمر الشهير بابن قاضي شهبة الاسدي. He was a great Shâfi'î jurist of Syria; was born in Rabî' I, A.H. 779=A.D. 1377; and died on the 11th Dû'l-Qa'dah, A.H. 851=A.D. 1448. See Dustûr al-I'lâm, fol. 112a; Ḥâj. Khal., vol. iv, p. 143; and Brock., vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في السماء الخ *

The work is divided into 29 *Ṭabaqât*, or chronological groups. The first *Ṭabaqah* contains notices of those persons who received their education directly from Imâm Shâfi'î. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Ṭabaqah* covers a period of twenty years. Within each *Ṭabaqah*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cairo, vol. v, p. 36; Paris, No. 2102; Bûhâr, No. 264; and Aṣafîyah, p. 784.

Written in fair Naskh, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1–126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210[b], contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Naẓm al-'Iqyân* of Jalâladdîn as-Suyûtî (*d.* A.H. 911=A.D. 1505).

foll. 211[a]–233[b]. II.

كتاب الذيل و تكملة طبقات الشافعية

KITÂB AD-DAIL WA TAKMILATU ṬABAQÂT ASH-SHÂFI'ÎYAH.

A supplement to the same work, designated on fol. 211[a] كتاب الذيل و تمكله طبقات الشافعيه لابن قاضي شهبه.

The author of the supplement does not reveal his name in the text; but we learn from Ḥâj. Khal., vol. iv, p. 143, as well as from Al-Qabas al-Ḥâwî, vol. i, fol. 67[a], that it was compiled by 'Izzaddîn Ḥamzah bin Aḥmad al-Ḥusainî عز الدين حمزة بن احمد الحسيني (*d.* A.H. 874=A.D. 1469), a disciple of Ibn Qâḍî Shuhbah, and the author of several works.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على اشرف المرسلين الخ *

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows:—

I.	Fol. 211[b].	القسم الاول من اشتهر باسمه
II.	Fol. 216[a].	القسم الثاني من اشتهر بكنيته
III.	Fol. 220[a].	القسم الثالث من اشتهر بلقب
IV.	Fol. 222[a].	القسم الرابع من اشتهر بنسبة الى قبيلته او بلدة
V.	Fol. 227[a].	القسم الخامس من اشتهر بابن
VI.	Fol. 231[b].	القسم السادس من اشتهر اسمه بصاحب

A very modern copy. Written in fair Naskh, but with clerical errors. Dated, A.H. 1314=A.D. 1896.

No. 776.

foll. 322; lines 15; size $10\frac{1}{2} \times 7$; $7\frac{1}{4} \times 4$.

Another copy of the same work, in two volumes.

Vol. I.

From the beginning of the work up to the end of the 21st *Ṭabaqah.*

No. 777.

foll. 257; lines and size same as above.

Vol. II.

From the 22nd *Ṭabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair Naskh.

Dated, A.H. 1340=A.D. 1921.

Scribe: محمود عالم جاه.

A table of contents is prefixed to each volume.

HANBALITE JURISTS AND SCHOLARS.

No. 778.

foll. 273; lines 17–19; size 13 × 9; 10 × 7.

طبقات الحنابلة

ṬABAQÂT AL-ḤANÂBILAH.

Biographical notices of Ḥanbalî scholars, from the time of Imâm Aḥmad bin Muḥammad bin Ḥanbal (*d.* A.H. 241=A.D. 855) to A.H. 512=A.D. 1118.

Author: Abû'l-Ḥusain Muḥammad bin Muḥammad bin al-Ḥusain bin Khalaf bin al-Farrâ', called Ibn Abîya'lâ al-Ḥanbalî ابو الحسين محمد بن محمد بن الحسين بن خلف بن الفراء المشتهر بابن ابي يعلى الحنبلي. He was born on the 15th Sha'bân, A.H. 451=A.D. 1059; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Ash-Sharîf Abû Ja'far 'Abdalkhâliq (*d.* A.H. 470=A.D. 1077), and acquired a profound knowledge in the Ḥanbalî school of law. Besides the present work, the following compositions of his are enumerated

in the Ṭabaqât al-Ḥanâbilah by Ibn Rajab al-Ḥanbalî (vol. i, fol. 58a):—

1. المفتاح في الفقه ; 2. المجموع في الفروع ; 3. المفردات في اصول الفقه ; 4. شرف الاتباع و سرف الابتداع ; 5. ايضاح الادلة في الرد على الفرقة الضالة المضلة بتنزيه معاوية بن ابي سفيان .

He was killed on the night of the 10th Muḥarram, A.H. 526=A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See Ṭabaqât al-Ḥanâbilah by Ibn Rajab, vol. i, fol. 58a; and Mir'ât al-Janân, fol. 307b.

Beginning:—

حدثنا الشيخ الامام الحافظ ابو العز عبد المغيث بن حرب بن زهير الحربي قال حدثنا القاضي الاوحد السعيد الشهيد ابو الحسين محمد بن محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من لفظه و كتابه و ذلك في سنة اربع و عشرين و خمس مائة قال الحمد لله العلي العظيم السميع البصير الخ *

The first eight folios are devoted to a genealogical table and short account of Imâm Aḥmad Ibn Ḥanbal. The work is divided into six *Ṭabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Ṭalḥah bin Aḥmad (*d.* A.H. 512=A.D. 1118).

Another copy of the work is noticed in Bûhâr, No. 265. See also Ḥâj. Khal., vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful Naskh, with vowel-points. Dated Friday, the 8th Ḏû'l-Qa'dah, A.H. 637=A.D. 1240.

Scribe: عبد الدائم بن عبد الجليل بن محمد بن عمر اليعقوبي.

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Ḥasan bin 'Alî bin 'Ubaid al-Mardâwî al-Maqdisî aṣ-Ṣâliḥî (*d.* A.H. 916=A.D. 1510; see As-Suḥub al-Wâbilah, fol. 46a) on the title-page runs thus:—

الحمد لله رب العالمين - نظره و تصفحه العبد الفقير الراجي عفوربه القوي حسن بن علي بن عبيد بن احمد بن عبيد بن ابراهيم المرداوي المقدسي الحنبلي عامله الله بلطفه الخفي في ذي قعدة سنة ست و سبعين و ثمان مائة *

Another note, dated A.H. 819=A.D. 1416, on the same **title-page** runs thus:—

الحمد لله رب العالمين - انتقل بالابتياع الشرعي الى ملك كاتبه بحمد الله و حسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر بن محمد بن ...... المقدسي الحنبلي عفي الله عنه و عن جميع المسلمين و عن والديه في شهور سنة تسع عشرة و ثمان مائة احسن الله عاقبتها في خير و عافية *

No. 779.

foll. 149; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{3}$.

طبقات الحنابله

ṬABAQÂT AL-ḤANÂBILAH.

Another biographical work on Ḥanbalî scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350. Complete in two separate volumes.

Author: Abû'l-Faraj 'Abdarraḥmân bin Aḥmad bin Ḥasan bin Rajab as-Sâlimî al-Bağdâdî al-Ḥanbalî ابو الفرج عبد الرحمن بن احمد بن حسن بن رجب السالمي البغدادي (*d.* A.H. 795=A.D. 1393; see Lib. Cat., vol. v, part i, No. 281).

Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم ...... قال الشيخ الامام العالم المقري زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابي العباس احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعته و جعلته ذيلا على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسن محمد بن القاضي ابي يعلى الخ *

The present volume ends with the account of Naṣrallâh bin 'Abdal'azîz al-Ḥarrânî (*d.* A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Bûhâr, No. 266; and Köpr. No. 1115. See also Ḥâj. Khal., vol. iv, p. 135; and Brock., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

Scribe: عبد الله بن محمد بن عبد الله بن فتنوخ التميمي الحنبلي.

No. 780.

foll. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of ‘Abdalġanî bin ‘Abdalwâḥid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Muḥammad bin Abî Bakr Ibn Qaiyîm al-Jawzîyah (*d.* A.H. 751=A.D. 1350).

Written in the same hand as the above. Lacunae are found on foll. 1ᵇ, 2ᵃ, 7ᵃ, 18ᵇ, 103ᵇ, and 109ᵇ.

No. 781.

foll. 194; lines 15; size 10½ × 6; 8½ × 4½.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahhâb bin ‘Abdalwâḥid ash-Shîrâzî (*d.* A.H. 538=A.D. 1144).

No. 782.

foll. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muḥammad bin ‘Alî aṣ-Ṣâ’iġ (*d.* A.H. 538=A.D. 1144) and ending with that of Naṣrallâh bin ‘Abdal‘azîz al-Ḥarrânî (*d.* A.H. 600=A.D. 1203).

No. 783.

foll. 237; lines and size same as above.

Vol. III.

Beginning with the account of ‘Abdalġanî bin ‘Abdal-Wâḥid al-Maqdisî (*d.* A.H. 600=A.D. 1203) and ending with that of Aḥmad bin ‘Îsâ al-Maqdisî (*d.* A.H. 643=A.D. 1246).

No. 784.

foll. 181; lines and size same as above.

Vol. IV.

Beginning with the account of Yaḥyâ bin ʻAlî al-Faraḍî (*d.* A.H. 643=A.D. 1246) and ending with that of Ibn Qaiyîm al-Jawzîyah (*d.* A.H. 751=A.D. 1350).

All the above four volumes were transcribed by محمود عالم, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Nas<u>kh</u>.

No. 785.

foll. 170; lines 29; size 11¾ × 8¼; 9½ × 5½.

السحب الوابلة على ضرائح الحنابلة

AS-SUḤUB AL-WÂBILAH ʻALÂ ḌARÂʼIḤ AL-ḤANÂBILAH.

A biographical dictionary of Ḥanbalî scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time.

Author: Muḥammad bin ʻAbdallâh bin ʻAlî bin ʻU<u>s</u>mân bin Ḥumaid an-Najdî al-Ḥanbalî محمد بن عبد الله بن علي بن عثمان بن حميد النجدي الحنبلي.

A short life of the author, Muḥammad an-Najdî, has been inserted by his pupil, Ṣâliḥ bin ʻAbdallâh bin Ibrâhîm, at the end of the present copy, where it is stated that he was born at ʻUnaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qâḍî ʻAbdallâh bin ʻUbaidarraḥmân, called Abâ Buṭain (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muḥammad bin al-Hudaibî (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nâbulus, where he made the acquaintance of the eminent Ḥanbalî scholars of the time, and collected materials for the present work. He held the post of Muftî at Mecca; and died at Ṭâ'if on the 12th <u>Sh</u>aʻbân, A.H. 1295 =A.D. 1878.

Beginning:—

أحمد من رفع مقدار العلماء و جعلهم اعلاما الخ *

In the preface, the author points out that Zainaddîn ʻAbdarraḥmân al-ʻUlaimî (*d.* A.H. 927=A.D. 1521) compiled a supplement to

the *Ṭabaqât* of Ibn Rajab al-Ḥanbalî (No. 779 above), which contained biographical notices of those Ḥanbalî scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Ḥanbalî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimi's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

The notices begin with ابراهيم بن احمد بن عبد الهادي بن عبد الحميد المقدسي الصالحي and end with يوسف بن يحيى بن مرعي بن يوسف الطور كرمي. There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with آسية بنت محمد بن ابراهيم الدمشقي and ending with نشوان.

The work was completed at Mecca on the 12th Jumâdâ II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

قد انتهاه نقلا من المسودة الثانية جامعه الاحقر الراجي لطف ربه العلي عبده محمد بن عبد الله بن حميد الحنبلي مفتي الحنابلة بمكة المشرفة ...... و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر جمادي الآخرة من شهور سنة ١٢٨٨ ختمها الله على جميع المسلمين بخير و ذلك بخلوتي بمدرسة الوزير محمد باشا في جانب باب الزيارة مكة المشرفة *

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian Naskh. Dated, A.H. 1319=A.D. 1900.

PHYSICIANS.

No. 786.

foll. 234; lines 27; size 12 × 7½; 9 × 4½.

عيون الانباء في طبقات الاطباء

'UYÛN AL ANBÂ' FÎ ṬABAQÂT AL-AṬIBBÂ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652=A.D. 1254.

Author: Muwaffaqaddîn Abû'l-'Abbâs Aḥmad bin al-Qâsim, commonly known as Ibn Abî Uṣaibi'ah as-Sa'dî al-Khazrajî موفق الدين ابو العباس احمد بن القاسم الشهير بابن ابي اصيبعة السعدي الخزرجي. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634=A.D. 1236 was given the post of chief physician of the Nûrîyah hospital at Damascus; and was subsequently appointed medical adviser to Amîr 'Izzaddîn Aidamir bin 'Abdallâh, the chief of Ṣarkhad. He died in A.H. 668=A.D. 1270 See Iktifâ' al-Qunû', p. 103; and Brock., vol. i, p. 325.

Beginning:—

الحمد لله ناشر الامم و منشر الرمم باري النسم و مبرء السقم الخ *

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647; Cairo, vol. v, p. 92; Râmpûr, p. 642; and Ḥâj. Khal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair Nasta'lîq, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold Naskh. Dated, A.H. 1267=A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Lacunae are found on foll. 3b, 58b, 100a, 154b, 162a, 171b, 178a and 181b.

A fly-leaf at the end contains a biographical sketch of Ḥakîm Muḥammad Kâẓim of Delhi (*d.* A.H. 1149=A.D. 1736).

LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

foll. 181; lines 11; size 8×5½; 6×3½.

نزهة الالباء في طبقات الادباء

NUZHAT AL-ALIBBÂ' FÎ ṬABAQÂT AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A.H. 542=A.D. 1147, arranged in chronological order.

Author: Kamâladdîn Abû'l-Barakât 'Abdarraḥmân bin Muḥammad bin 'Ubaidallâh bin Abî Sa'îd al-Anbârî كمال الدين ابوالبر كات عبد الرحمن بن محمد بن عبيد الله بن ابي سعيد الانباري. He was born at Anbâr (a village about ten miles from Baġdâd) in Rabî' II, A.H. 513=A.D. 1119; came to Baġdâd in his early youth, and settled permanently there. He studied in the Niẓâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Sha'bân, A.H. 577=A.D. 1181. See Buġyat al-Wu'ât, fol. 237a; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 56a; Ṭabaqât by Al-Isnawî, fol. 22b; Ṭabaqât by Ibn al-Mulaqqin, fol. 110a; Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 259a; Mir'ât Al-Janân, fol. 347a; and Ibn Khallikân (De Slane's translation), vol. ii, p. 95.

Beginning:—

الحمد لله خالق الانسان الذي علمه البيان الخ *

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shajarî (*d.* A.H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Ḥâj. Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe: قاسم علي حيدر ابادي.

No. 788.

foll. 364; lines 19; size 9½×6¼; 6½×4½.

بغية الوعاة في طبقات اللغويين و النحاة

BUĠYAT AL-WU'ÂT FÎ ṬABAQÂT AL-LUĠAWÎYÎN WAN-NUḤÂT

A biographical dictionary of lexicographers and grammarians, by Jalâladdin as-Suyûṭî (*d.* A.H. 911=A.D. 1505). See Lib. Cat., vol. v part i, No. 123.

Beginning:—

الحمد لله خالق الوجود و معدمه و مانح الفضل و ملهمه الخ •

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled الفتح القريب, which is a glossary of the well-known work on grammar, entitled مغني اللبيب, by Ibn Hishâm (*d.* A.H. 761=A.D. 1360).

The work was completed in Ramaḍân, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v, p. 19; Köpr., No. 1117; Brill-Houtsma, No. 211; Berlin, No. 10,062; Wien, No. 1175; Br. Mus., No. 1644; Yenî, No. 873; Râmpûr, p. 626; and Bûhâr, No. 268. See also Ḥâj. Khal., vol. iv, p. 151; and Brock., vol. ii, p. 156.

The work has been printed in Egypt, A.H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabî' I, A.H. 924=A.D. 1518.

Besides several large gaps on foll. 264ª, 291ª and 334, there are short lacunae on foll. 63ª, 132ª, 198ª, 254ª, 264ª, 283ᵇ, 326ᵇ, 346ª and 362ᵇ.

The title-page contains a seal bearing the inscription سيد محمد عباس موسوي, dated A.H. 1262=A.D. 1846.

POETS.

No. 789.

foll. 172; lines 22–24; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

طبقات الشعراء

ṬABAQÂT ASH-SHU'ARÂ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dînawarî ابو محمد عبد الله بن مسلم بن قتيبه الدينوري

The author, who was a grammarian and philologist of eminent talent, was born in Baġdâd (or, according to some, at Kûfah) in A.H. 213=A.D. 828. Having served for some time as a Qâḍî at Dînawar, he came to be known by the surname of Dînawarî. He died in Baġdâd, A.H. 276=A.D. 889. For the life and the works of the author, see Mir'ât al-Janân, fol. 172[a]; Dustûr al I'lâm, fol. 112[b]; Nuzhat al-Alibbâ', fol. 101[a]; Buġyat al-Wu'ât, fol. 228[b]; Ibn Khallikân (De Slane's translation), vol. ii, p. 22; and Brock., vol. i, p. 120.

Beginning:—

قال ابو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الفته في الشعراء اخبرت فيه عن الشعراء و ازمانهم و اقدارهم و احوالهم في اشعارهم الخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo, vol. v, p. 79. See also Ḥâj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السيد محمد الرفاعي

No. 790.

foll. 615; lines 25; size $8\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

كتاب الاغاني

KITÂB AL-AĠÂNÎ.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author: Abû'l-Faraj 'Alî bin al-Ḥusain bin Muḥammad bin Aḥmad al-Umawî al-Iṣfahânî ابو الفرج علي بن الحسين بن محمد بن احمد الاموي الاصفهاني. Born at Iṣfahân in A.H. 284=A.D. 897, he eventually settled in Baġdâd, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Ḏû'l-Ḥijjah, A.H. 356=A.D. 967. See Yâqût, vol. v, p. 149; Mir'ât al-Janân, fol. 216ª; Dustûr al-I'lâm, fol. 9ª; Ibn Khallikân (De Slane's translation), vol. ii, p. 249; and Nicholson's Literary history of the Arabs, p. 347.

Beginning:—

الحمد لله وحده و صلوته على نبينا خاصة و على سائر الانبياء عامة الخ *

We learn from Ḥâj. Khal., vol. i, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Ḥamdân, the ruler of Aleppo (A.H. 333–356=A.D. 944–967), who rewarded the author with one thousand dînârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650; Brill-Houtsma, No. 121; and Râmpûr, p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A.H. 1285, and the last or twenty-first part was published by Brünnow, Leyden, A.D. 1888. The complete work has been reprinted in 21 vols., Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I, A.H. 1100=A.D. 1688.

Scribe: عبد الرسول بن شيخ عبد القادر بن شيخ حسام الدين اللاهوري.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدوله منشي محمد صفدر علي خان بهادر, dated A.H. 1277=A.D. 1860.

No. 791.

foll. 159; lines 17; size 8×6; 7×5.

يتيمة الدهر

YATÎMAT AD-DAHR.

A fragment of the well-known work, entitled يتيمة الدهر في محاسن اهل العصر, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abû Manṣûr 'Abdalmalik bin Muḥammad bin Ismâ'îl aṣ-Ṣa'âlibî ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبي.

The author, Aṣ-Ṣa'âlibî, a standard authority in Arabic philology, was born at Nîsâpûr in A.H. 350=A.D. 961, and died in A.H. 429=A.D. 1038. For his life, see Dustûr al-I'lâm, fol. 28ᵇ; and Ibn Khallikân (De Slane's translation), vol. ii, p. 129. See also Mir'ât al-Janân, fol. 253ᵇ, where it is stated that his death took place in A.H. 430=A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110, iii; Paris, Nos. 3308–12; Goth., No. 2127; Berlin, Nos. 7401–6; and Âṣafîyah, p. 344. See also Brock., vol. i, p. 284; and Ḥâj. Khal., vol. vi, p. 508.

Written in old Naskh, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

foll. 133; lines 17; size 11¼×7¼; 7½×4.

دمية القصر و عصرة اهل العصر

DUMYAT AL-QAṢR WA 'UṢRAT AHL AL-'AṢR

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Alî bin Abî 'Alî al-Ḥasan bin 'Alî bin Abî'ṭ-Ṭayyib al-Bâkharzî علي بن ابي علي الحسن بن علي بن ابي الطيب الباخرزي. He was a native of Bâkharz (a tract of country near Nîsâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in A.H. 467=A.D. 1075. See Yâqût, vol. v, p. 121; Al-Ansâb by As-Sam'ânî, fol. 57b; Mir'ât al-Janân, fol. 265b; Ṭabaqât by Al-Isnawî, fol. 42b; Ṭabaqât by Ibn al-Mulaqqin, fol. 31a; Ṭabaqât al-Kubrâ by As-Subkî, vol. iv, fol. 227a; Dustûr al-I'lam, fol. 16b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with القسم الاول في طبقات البدر و الحجاز, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien, Nos. 366–8; Goth., No. 2128; Paris, No. 3313; Br. Mus., No. 573; Brock., vol. i, p. 252; Ḥâj. Khal., vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders. Dated, A.H. 1293=A.D. 1876.

Scribe: نظير حسين.

The title-page contains a short biographical notice of the author, extracted from Aḍ-Ḍahabî's كتاب العبر باخبار البشر ممن عبر.

No. 793.

foll. 254; lines 23; size 10×6; 7½×3½.

ريحانة الالباء و زهرة الحياة الدنيا

RAIḤÂNAT AL-ALIBBÂ' WA ZAHRAT AL-ḤAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihâbaddîn Aḥmad bin Muḥammad bin 'Umar al-Khafâjî al-Miṣrî شهاب الدين احمد بن محمد بن عمر الخفاجي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sîbawaih of his time,' 'Abû Bakr ash-Shanwânî (*d.* A.H.

1019=A.D. 1610); in Ḥanafite and Shâfi'ite jurisprudence under Shaikh al-Islâm Muḥammad ar-Ramlî (*d.* A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shâfi'î of his time,' Nûraddîn 'Alî az-Ziyâdî (*d.* A.H. 1024=A.D. 1615); in Ḥadîṣ under 'Alî bin Ġânim al-Maqdisî (*d.* A.H. 1004=A.D. 1595); and in other subjects under Muḥammad aṣ-Ṣâliḥî (*d.* A.H. 1039=A.D. 1629). He also received lessons in medicine from Dâ'ûd al-Baṣîr (*d.* A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Ḥaramain; and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qâḍî in Romailia. Sultân Murâd IV (A.H. 1032–1049=A.D. 1623–1640), being impressed by his ability, promoted him to the post of Qâḍî of Salonica, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qâḍî in Egypt; but, for some reason, was dismissed from that post. The grand Muftî, Yaḥyâ bin Zakarîyâ (*d.* A.H. 1053=A.D. 1643), at Constantinople, whither our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as Qâḍî in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramaḍân, A.H. 1069=A.D. 1659. For the author's life and works, see Khulâṣat al-Aṣar, vol. i, p. 331; 'Iqd al-Jawâhir, fol. 187ª; 'Iktifâ' al-Qunû', p. 351; Dustûr al-I'lâm, fol. 43ª; Brock., vol. ii, p. 285; and Ḥadâ'iq al-Ḥanafîyah, p. 415.

Beginning:—

حمداً لمن شرح عيون البصائر في رياض النعم الخ *

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Maġrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv, p. 259; Râmpûr, p. 594; and Ayâ Ṣûfîyah, No. 4021. See also Ḥâj. Khal., vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A.H. 1102=A.D. 1691.

Scribe: محمد التركماني المالكي.

A seal bearing the inscription لسان السلطان محمود الدولة محمد مقدر علي خان بهادر, dated A.H. 1277=A.D. 1860, is found on the title-page.

No. 794.

foll. 428; lines 15; size 7½ × 5; 4½ × 3.

The Same.

Another copy of the same work. Defective at the beginning. It opens abruptly thus:—

ام روضة عنا غنت في دار اغصانها ورق بلحن مونس

Written in fair Naskh, within double red-ruled borders. Dated, A.H. 1081 = A.D. 1671.

No. 795

foll. 301; lines 27; size 10 × 6; 7¼ × 3½.

سلافة العصر في محاسن اعيان العصر

SULÂFAT AL-'AṢR FÎ MAḤÂSIN A'YÂN AL-'AṢR.

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.

Author: Ṣadraddîn 'Alî bin Aḥmad bin Muḥammad Ma'ṣûm bin Ibrâhîm al-Madanî ash-Shîrâzî, known as As-Sayyid 'Alî Khân صدر الدين علي بن احمد بن محمد معصوم بن ابراهيم المدني الشيرازي الشهير بالسيد علي خان.

The author, Sayyid 'Alî Khân, whose grandmother belonged to the royal Ṣafavid family of Persia, was born at Medina on the 15th Jumadâ I, A.H. 1052 = A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068 = A.D. 1657, he came to Golconda (India) to join his father, who had married the daughter of 'Abdallâh Quṭub Shâh of Golconda (A.H. 1020–1083 = A.D. 1611–1672) and had settled there. Suffering ill-treatment at the hands of Abû'l-Ḥasan Shâh (A.H. 1083–1098 = A.D. 1672–1687), our author, with his whole family, fled to the court of Aurangzîb, who was then at Burhânpûr. Aurangzîb received him with marks of honour, and conferred upon him the title of Khân and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to Iṣfahân, to the court of Sulṭân Ḥusain Ṣafawî, the king of Persia (A.H. 1105–1135 = A.D.

1694–1722); but as the Sulṭân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Manṣûrîyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See Subḥat al-Marjân, p. 85; and Nasamat as-Saḥar, vol. ii., fol. 77a.

Beginning:—

يا من اودع جواهر الكلم حقائق الشفاه الخ *

The work was completed on the 7th Rabî' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; Âṣafîyah, p. 338; Bûhâr, No. 270; Kashf al-Ḥujub, fol. 83b; and Brock., vol. ii, p. 421.

Written in ordinary Naskh, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847), Naṣîraddîn Ḥaidar (A.H. 1243–1253=A.D. 1827–1837) and Wâjid 'Alî Shâh (A.H. 1263–1273=A.H. 1847–1856), the rulers of Oudh.

No. 796.

foll. 252; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نسمة السحر في من تشيع و شعر

NASAMAT AS-SAḤAR FÎ MAN TASHAYYA' WA SHA'AR.

A biographical dictionary of the Shî'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Ḍiyâ'addîn Abû Isḥâq Yûsuf bin Yaḥyâ bin al-Ḥusain bin al-Mu'ayyad-billâh al-Ḥasanî aṣ-Ṣan'ânî ضياء الدين ابو اسحاق يوسف بن يحيى بن الحسين بن المويد بالله الحسني الصنعاني.

The author, who belonged to the Zaidî sect, was the son of Yaḥyâ bin al-Ḥusain (*d.* A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 234b), a nobleman of Ṣan'â. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238b, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol. I.

Beginning :—

الحمد لله الذي اشعر شيعة الحق بالادب من اتباع كتابه المنظوم و
جعلهم عصابة قافية لحبيبه الذى خصه بالشعراء و القصص في سفره مرقوم الخ •

We arc told in the preface that, except for one or two poets of the Kaisânîyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmîyah, the Ismâ'îlîyah, and the Zaidîyah sects.

The present volume contains lives of the following poets :—

1. Abû'l-'Abbâs Ibrâhîm bin al-'Abbâs aṣ-Ṣûlî (*d.* A.H. 243=A.D. 857), fol. 3b.

2. Abû'l-Ḥasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d.* A.H. 1110=A.D. 1699), fol. 8b.

3. Imâm Abû'l-Ḥasan Ibrâhîm bin 'Abdallâh al-Ḥasanî al-Ḥijâzî (*d.* A.H. 145=A.D. 762), fol. 14a.

4. Abû Isḥâq Ibrâhîm Ibn Harmah (*d.* A.H. 150=A.D. 767), fol. 18b.

5. Abû'l-Qâsim Aḥmad bin Muḥammad al-Jazarî aṣ-Ṣanawbarî, fol. 22b.

6. Aḥmad bin al-Ḥusain Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008), fol. 26a.

7. Abû'r-Raqa'maq Aḥmad bin Muḥammad al-Anṭâkî (*d.* A.H. 399=A.D. 1009), fol. 31a.

8. Aḥmad bin Muḥammad ad-Dârimî al-Miṣṣîṣî, commonly called An-Nâmî (*d.* A.H. 399=A.D. 1009), fol. 34b.

9. Aḥmad bin Muḥammad ar-Rassî (*d.* A.H. 345=A.D. 956), fol. 37a.

10. Aḥmad bin Munîr bin Aḥmad bin Mufliḥ aṭ-Ṭarâbulusî (*d.* A.H. 548=A.D. 1153), fol. 38b.

11. Abû'ṭ-Ṭayyib Aḥmad bin Ḥusain al-Mutanabbî (*d.* A.H. 354=A.D. 965), fol. 41b.

12. Aḥmad bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî, fol. 48a.

13. Aḥmad bin al-Ḥusain bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1092=A.D. 1681; see Khulâṣat al-Aṡar vol. i, p. 180), fol. 51a.

14. Shamsaddîn Abû Muḥammad Aḥmad bin al-Ḥasan bin Aḥmad al-Kawkabânî aṣ-Ṣan'ânî (*d.* A.H. 1080=A.D. 1669), fol. 54a.

15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaiḥî aṣ-Ṣan'ânî, fol. 60a.

16. Aḥmad bin Aḥmad bin Muḥammad al-Ḥasanî al-Ânisî (*d.* A.H. 1119=A.D. 1707), fol. 61ᵇ.

17. *Khalîfah Abû'l-'Abbâs Aḥmad an-Nâṣir-lidînallâh al-'Abbâsî (A.H. 575–622=A.D. 1180–1225), fol. 64ᵃ.

18. Khalîfah Abû'l-'Abbâs Aḥmad al-Mu'taḍid-billâh (A.H. 279–289=A.D. 892–902), fol. 67ᵇ.

19. Abû'l-'Alâ Aḥmad bin 'Abdallâh al-Ma'arrî († *d.* A.H. 439=A.D. 1047), fol. 69ᵃ.

20. Al-Qâḍî ar-Rashîd Aḥmad bin al-Qâḍî ar-Rashîd 'Alî al-Gassânî al-Aswânî (*d.* A.H. 563=A.D. 1167), fol. 75ᵃ.

21. Qâḍî Shamsaddîn Aḥmad bin al-Qâḍî Badraddîn Muḥammad al-Ḥaimî, fol. 77ᵇ.

22. As-Sayyid Abû 'Alî Aḥmad bin Muḥammad al-Ḥasanî al-Yamanî al-Ânisî, fol. 80ᵇ.

23. Aḥmad bin Nâṣir bin 'Abdalḥaqq aṣ-Ṣan'ânî, fol. 82ᵃ.

24. Qâḍî Aḥmad bin Sa'daddîn al-Maswarî (*d.* A.H. 1079=A.D. 1668), fol. 85ᵃ.

25. Al-Mu'ayyad-billâh Abû'l-Ḥusain Aḥmad bin al-Ḥusain al-Ḥasanî (*d.* A.H. 421=A.D. 1030), fol. 87ᵃ.

26. Aḥmad bin Muḥammad al-Ḥijâzî, fol. 88ᵃ.

27. Mîrzâ Abû 'Alî Aḥmad bin Muḥammad bin Ma'ṣûm al-Ḥasanî (*d.* A.H. 1085=A.D. 1674), fol. 92ᵃ.

28. Abû Muḥammad Isḥâq bin al-Mahdî Aḥmad bin al-Ḥasan bin al-Manṣûr-billâh al-Qâsim bin Muḥammad bin 'Alî al-Ḥasanî al-Yamanî, fol. 93ᵃ.

29. Aṣ-Ṣâḥib Abû'l-Qâsim Ismâ'îl bin Abî'l-Ḥasan Ibn 'Abbâd aṭ-Ṭâlaqânî (*d.* A.H. 385=A.D. 995), fol. 95ᵃ.

30. Abû'l-Ḥasan Ismâ'îl bin Abî Yaḥyâ Muḥammad bin al-Ḥasan, fol. 101ᵇ.

31. Abû Hâshim Ismâ'îl bin Muḥammad, called As-Sayyid al-Kûfî (*d.* A.H. 173=A.D. 789), fol. 104ᵃ.

32. Abû'ṭ-Ṭâhir al-Manṣûr Ismâ'îl bin al-Qâ'im-biamrillâh al-Ismâ'îlî (*d.* A.H. 341=A.D. 953), fol. 112ᵇ.

33. Abû'l-Walîd Ashja' bin 'Umar as-Sulamî, fol. 113ᵇ.

34. Aiman bin Ḥarîm bin Fâtik al-Asadî, fol. 120ᵃ.

35. Abû Muḥammad Barakât bin al-Ḥasan, Sharîf of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121ᵃ.

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* The author curiously tells us that this 'Abbâsid Caliph had professed the Imâmîyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî.

† The date seems to be incorrect. According to Ibn Khallikân (De Slane's Translation), vol. i, p. 96; Bugyat al-Wu'ât, fol. 105ᵃ; and Mir'ât al-Janân, fol. 257ᵃ, Abû'l-'Alâ al-Ma'arrî died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr aṣ-Ṣairafî, fol. 122[b].

37. Abû'l-Ḥusain Tâjaddawlah bin as-Sulṭân Abî Shujâ' 'Aḍudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad-Dailamî, fol. 124[b].

38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Manṣûr bin al-Mahdî al-Ḥasanî (*d.* A.H. 374=A.D. 984; see Mir'ât al-Janân, fol. 227[a]), fol. 126[a].

39. Abû Yaḥyâ Tamîm bin al-Mu'izz bin Bâdîs (*d.* A.H. 501=A.D. 1108), fol. 128[b].

40. Majdalmulk Abû'l-Faḍl Ja'far Ibn Shamsalkhilâfah (*d.* A.H. 622=A.D. 1225), fol. 130[b].

41. Ja'far bin al-Muṭahhar bin Muḥammad al-Jurmûzî (*d.* A.H. 1096=A.D. 1685), fol. 134[b].

42. Tâjaddîn Ja'far bin Muḥammad bin Zakîaddîn, called Ibn Ma'îyâh (ابن معيه), fol. 137[b].

43. Abû'l-Faḍl Ju'aifarân bin 'Alî bin Aṣgar bin as-Sarî bin 'Abdarraḥmân al-Anbârî, fol. 138[b].

44. Abû Firâs al-Ḥâriṣ bin Abî'l-'Alâ Ḥamdân bin Ḥamdûn ash-Shâmî (*d.* A.H. 357=A.D. 968), fol. 141[b].

45. Abû'l-Ḥusain al-Ḥasan bin al-Ḥusain bin al-Manṣûr-billâh Abî Muḥammad al-Qâsim bin Muḥammad al-Ḥasanî aṣ-Ṣan'ânî, fol. 145[a].

46. Qâḍî Sharafaddîn al-Ḥasan bin al-Qâḍî 'Alî bin Jâbir al-Khawlânî (*d.* A.H. 1079=A.D. 1668), fol. 149[a].

47. Abû Muḥammad al-Ḥasan bin Muḥammad bin Hârûn al-Azdî al-Muhallabî (*d.* A.H. 352=A.D. 963), fol. 154[a].

48. Abû Nuwâs al-Ḥasan bin Hânî (*d.* A.H. 196=A.D. 811; see Mir'ât al-Janân, fol. 117[b]), fol. 155[b].

49. Ash-Shaikh al-Majîd Abû 'Alî al-Ḥasan bin 'Abdaṣṣamad al-'Asqalânî (*d.* A.H. *432=A.D. 1040), fol. 160[a].

50. Ad-Dâ'î al-Ḥasan bin Idrîs bin 'Alî bin al-Ḥusain bin Idrîs bin al-Ḥasan bin 'Abdallâh bin 'Alî, called Al-Anf, fol. 160[b].

51. Qâḍî Sharafaddîn al-Ḥasan bin Aḥmad al-Ḥaimî, fol. 163[b].

52. Shamsalmaḥâsin Abû Aḥmad al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî (*d.* A.H. 1100=A.D. 1688), fol. 165[a].

53. Al-Manṣûr-billâh Abû Muḥammad al-Ḥasan bin Badraddîn fol. 168[b].

54. Ḥasan bin 'Abdallâh bin Mahdî bin al-Qâsim bin Mahdî bin 'Abdallâh al-Ḥasanî aṣ-Ṣan'ânî, fol. 170[b].

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* The date seems to be incorrect. According to Ibn Khallikân (De Slane's Translation), vol. i, p. 387, Ash-Shaikh al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'îl al-Ḥusain bin 'Alî aṭ Tuġrâ'î (*d.* A.H. 518=A.D. 1124), fol. 172[b].

56. Abû 'Abdallâh al-Ḥusain bin Aḥmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Ḥajjâj al-Kâtib, fol. 176[a].

57. Abû'l-Qâsim al-Ḥusain bin 'Alî bin al-Ḥusain bin 'Alî bin Muḥammad al-Wazîr al-Maġribî (*d.* A.H. 418=A.D. 1027), fol. 180[b].

58. Ḥusain bin 'Alî bin Ḥasan al-Ḥusainî al-Madanî, called Ibn S͟hadqam, fol. 183[b].

59. Ḥusain bin 'Alî bin Mûsâ al-K͟hayyâṭ aṣ-Ṣan'ânî, fol. 184[b].

60. Ḥusain bin 'Abdalqâdir bin an-Nâṣir bin 'Abdarrabb bin 'Alî bin S͟hamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1112=A.D. 1700), fol. 187[a].

61. Abû Muḥammad al-Ḥusain bin 'Alî bin al-Mutawakkil-'alallâh, fol. 191[a].

62. Ḥusain bin Muḥammad bin S͟ha'bân al-Jaḥḥâfî, fol. 192[b].

63. Abû 'Abdallâh al-Ḥusain bin al-Mutahhar bin Muḥammad al-Jurmûzî, fol. 193[b].

64. Ḥusain bin 'Abdaṣṣamad al-'Âmulî, fol. 195[a].

65. Ḥusain al-Wâdî (*d.* A.H. 1080=A.D. 1669), fol. 197[a].

66. Abû Muḥammad Ḥaidar Âġâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198[b].

67. Abû'l-A'azz Dubais bin Saifaddawlah (*d.* A.H. 529=A.D. 1135), fol. 203[b].

68. Darwîs͟h bin Muḥammad aṭ-Ṭâlû'î (*d.* A.H. 1014=A.D. 1605; see K͟hulâṣat al-Aṣar, vol. ii, p. 149), 204[b].

69. Di'bil bin 'Alî al-K͟huzâ'î (*d.* A.H. 246=A.D. 860), fol. 207[b].

70. Abû'l Muṭâ' Ḏû'l-Qarnain bin Ḥamdân Wajîhaddawlah (*d.* A.H. 428=A.D. 1036), fol. 212[a].

71. Abû'l-Wafâ' Râjiḥ bin Ismâ'îl bin Abî'l-Haiṣam al-Asadî al-Ḥillî, fol. 213.

72. Ar-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Ḥusain, fol. 214[b].

73. Abû'l-Ma'âlî Zaid bin Yaḥyâ bin al-Ḥusain bin al-Mu'ayyad bin al-Manṣûr-billâh al-Ḥasanî aṣ-Ṣan'ânî (*d.* A.H. 1104=A.D. 1692), fol. 217[a].

74. Ḍiyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Ḥasan bin al-Imâm al-Manṣûr-billâh (*d.* A.H. 1122=A.D. 1710), fol. 221[b].

75. Tâjaddîn Abû'l-Yumn Zaid bin al-Ḥasan al-Kindî (*d.* A.H. 613=A.D. 1217), fol. 225[b].

76. Qâḍî Zaid bin Ṣâliḥ bin Abî'r-Rijâl al-Yamanî (*d.* A.H. 1114=A.D. 1702), fol. 227[a].

77. Imâm Abû'l-Ḥusain Zaid bin 'Alî (*d.* A.H. * 122=A.D. 740), fol. 230ᵃ.

78. Zainab bint Muḥammad bin Aḥmad bin al-Imâm al-Ḥasan bin 'Alî bin Dâ'ûd al-Ḥasanîyah al-Yamanîyah (*d.* A.H. 1114=A.D. 1702), fol. 234ᵇ.

79. Sadîf bin Maimûn, fol. 236ᵇ.

80. As-Sarî bin Aḥmad ar-Raffâ' (*d.* A.H. 362=A.D. 972), fol. 238ᵃ.

81. Sa'nah bin al-'Arîḍ al-Hârûnî al-Ḥijâzî, fol. 240ᵃ.

82. Abû Muḥammad Sa'îd bin Muḥammad as-Simḥî, fol. 242ᵃ

83. Abû Umayyah Shuraiḥ bin al-Ḥâriṣ al-Kindî (*d.* A.H. 87=A.D. 706), fol. 244ᵃ.

84. Sha'bân bin Salîm bin 'Uṣmân aṣ-Ṣan'ânî ar-Rûmî, fol. 246.

85. Aḍ-Daḥḥâk bin Qais al-Aḥnaf at-Tamîmî (*d.* A.H. 68=A.D. 687), fol. 249ᵇ.

Colophon :—

انتهى الجزء الاول من نسمة السحر في ذكر من تشيع و شعر......
وافق الفراغ من زبر هذا الكتاب ليلة الاثنين لعله سادس شهر ربيع الآخر
من شهور سنة سبع و تسعين و مائة و الف بقلم الفقير الى عفو الملك
القدير........ عبد الكريم بن احمد بن محمد بن اسحاق *

For other copies, see Berlin, No. 7423; and Âṣafîyah, p. 344.

Written in Naskh, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

No. 797.

foll. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets :—

1. Al-Malik aṣ-Ṣâliḥ Ṭalâ'i' bin ar-Ruzzîk (*d.* A.H. 556=A.D. 1161), fol. 1ᵇ.

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* According to the Mir'ât al-Janân, fol. 63ᵇ, Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.

2. Abû Manṣûr Ẓâfir bin al-Qâsim bin Manṣûr al-Ḥaddâd al-Iskandarânî (*d.* A.H. 529=A.D. 1134), fol. 9[a].

3. Abû'l-Aswad Ẓâlim bin 'Âmr ad-Duwalî (*d.* A.H. 69=A.D. 688), fol. 12[a].

4. Abû'ṭ-Ṭufail 'Âmir bin Wâṣilah bin 'Abdallâh al-Kinânî aṣ-Ṣaḥâbî (*d.* A.H. 110=A.D. 728; see Al-Kâs̲h̲if, fol. 63[a]), fol. 15[a].

5. Abû'l-Ḥasan 'Abdallâh bin Mu'âwîyah bin 'Abdallâh bin Ja'far al-Hâs̲h̲imî al-Ja'farî, fol. 15[b].

6. Abû Muḥammad 'Abdallâh bin al-Mutawakkil S̲h̲arafaddîn bin S̲h̲amsaddîn bin al-Mahdî al-Ḥasanî al-Yamanî aṣ-Ṣan'ânî, fol. 17[a].

7. K̲h̲alîfah Mâ'mûn ar-Ras̲h̲îd al-'Abbâsî (A.H. 198–218=A.D. 813–833), fol. 19[a].

8. Abû Muḥammad 'Abdallâh bin Muḥammad al-Kâtib, commonly called Ibn al-K̲h̲âzin, fol. 23[b].

9. Al-Wazîr Fak̲h̲raddîn 'Abdallâh bin 'Alî bin al-Ḥusain aṣ-Ṣan'ânî, fol. 26[a].

10. Al-Imâm Abû'l-Ḥasan 'Abdallâh bin Ḥamzah bin Sulaimân bin Ḥamzah bin 'Alî, surnamed al-Manṣûr-billâh (*d.* A.H. 614=A.D. 1217; see 'Aqîlat ad-Daman, fol. 57[b]), fol. 28[b].

11. 'Alâ'addîn Maḥmûd K̲h̲wârizm S̲h̲âh (A.H. 596–617=A.D. 1199–1220), fol. 30[b].

12. Abû Aḥmad 'Ubaidallâh bin 'Abdallâh al-K̲h̲uzâ'î (*d.* A.H. 300=A.D. 913), fol. 32[b].

13. Qâḍî Abû Muḥammad 'Ubaidallâh bin Aḥmad al-Bag̣dâdî (*d.* A.H. 331=A.D. 942), fol. 34[b].

14. 'Izzaddîn Abû Ḥâmid 'Abdalḥamîd bin Hibatallâh bin Muḥammad Ibn Abî'l-Ḥadîd al-Anbârî (*d.* A.H. 656=A.D. 1258), fol. 36[a].

15. 'Abdalhâdî bin Muḥammad as-Sawdî, fol. 37[b].

16. Ṣafîaddîn Abû'l-Maḥâsin 'Abdal'azîz al-Ḥillî (*d.* A.H. 760=A.D. 1359), fol. 38[b].

17. Abû Muḥammad 'Abdassalâm bin Rag̣bân, surnamed Dîk al-Jinn (*d.* A.H. 236=A.D. 850), fol. 41[b].

18. As̲h̲-S̲h̲arîf al-Murtaḍâ Abû'l-Qâsim 'Alî bin Abî Aḥmad al-Ḥusain (*d.* A.H. 436=A.D. 1044), fol. 43[a].

19. Abû'l-Barakât 'Alî bin al-Ḥusain bin 'Alî bin Ja'far bin Muḥammad an-Nîsâbûrî fol. 44[b].

20. 'Alî bin al-'Abbâs, called Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896), fol. 45[b].

21. Abû'l-Faraj 'Alî bin al-Ḥusain al-Iṣfahânî (*d.* A.H. 356=A.D. 967), fol. 48[a].

22. Qâḍî Jamâladdîn 'Alî bin Muḥammad bin Aḥmad al-'Ansî aṣ-Ṣan'ânî, fol. 50b.

23. Abû Muḥammad Jamâladdîn 'Alî bin Ṣâliḥ bin Muḥammad Abî'r-Rijâl aṣ-Ṣan'ânî, fol. 51b.

24. Abû'l-Ḥasan 'Alî bin Muḥammad bin Manṣûr bin Naṣr bin Bassâm an-Nadîm al-Baġdâdî (*d.* A.H. 302=A.D. 914), fol. 53a.

25. Qaḍî Abû'l-Qâsim 'Alî at-Tanûkhî (*d.* A.H. 342=A.D. 953), fol. 54b.

26. Ash-Sharîf Abû'l-Ḥasan 'Alî bin al-Imâm Abî Muḥammad an-Nâṣir-lidînallâh ad-Dailamî, fol. 58b.

27. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Waṣîf al-Ḥallâ' an-Nâshî al-Baġdâdî (*d.* A.H. 366=A.D. 976), fol. 59b.

28. Abû'l-Ḥasan 'Alî bin Muḥammad at-Tihâmî (A.H. 416=A.D. 1025), fol. 60b.

29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdân (*d.* A.H. 356=A.D. 967), fol. 63b.

30. Abû'l-Ḥusain 'Alî bin al-Mutawakkil-'alallâh Abî 'Alî Ismâ'îl bin al-Manṣûr-billâh al-Qâsim (*d.* A.H. 1096=A.D. 168ↄ), fol. 65b.

31. Abû'l-Qâsim 'Alî bin Isḥâq bin Khalaf az-Zâhî (*d.* A.H. 352=A.D. 963), fol. 66b.

32. Abû'l-Ḥusain 'Alî bin Sa'îd bin 'Abdarraḥmân bin Aḥmad bin Yûnus aṣ-Ṣadafî al-Munajjim al-Miṣrî (*d.* A.H. 399=A.D. 1009), fol. 67b.

33. Ash-Sharîf Abû'l-Ḥasan 'Alî bin Muḥammad bin Ja'far bin Muḥammad bin Zaid al-Ḥimmânî al-Kûfî, fol. 68b.

34. Abû'l-Ḥasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Ja'farî al-Ḥijâzî, fol. 69a.

35. Sayyid Jamâladdîn 'Alî bin al-Ḥusain bin Muḥammad bin Ṣalâḥ al-Ḥasanî aṣ-Ṣan'ânî, fol. 70a.

36. Al-Malik al-Afḍal Nûraddîn 'Alî bin Sulṭân Ṣalâḥaddîn al-Ayyûbî (A.H. 582–592=A.D. 1186–1196), fol. 71b.

37. Abû'l-Ḥasan 'Alî bin Muḥammad al-Ḥarîrî, fol. 72b.

38. 'Alâ'addîn Abû'l-Muẓaffar 'Alî bin 'Abdallâh al-Kindî al-Wadâ'î (*d.* A.H. 716=A.D. 1316), fol. 73a.

39. Qâḍî Abû'l-Ḥasan 'Alî bin al-Qâḍî Abî Ḥanîfah an-Nu'mân al-Maġribî (*d.* A.H. 374=A.D. 984), fol. 75a.

40. Sayyid Jamâladdîn 'Alî bin Aḥmad bin Muḥammad bin Ma'ṣûm al-Ḥasanî al-Madanî (*d.* A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77a.

41. Al-Faqîh Abû Muḥammad 'Umârah bin Abî'l Ḥasan Najmaddîn al-Ḥakamî al-Yamanî (*d.* A.H. 569=A.D. 1174), fol. 78a.

42. Sayyid 'Îsâ bin Luṭfallâh bin al-Muṭahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81[b].

43. Fâṭimah az-Zahrâ', the daughter of the Prophet, fol. 83[a].

44. Abû Shujâ' Fanâkhusraw 'Aḍudaddawlah bin Ruknaddawlah as-Sâsânî ad-Dailamî (*d.* A.H. 372=A.D. 983), fol. 87[a]

45. Sayyid Qâsim bin al-Ḥasan bin al-Muṭahhar bin Muḥammad al-Ḥasanî al-Jurmûzî aṣ-Ṣan'ânî, fol. 90[a].

46. Abû Dulaf Qâsim bin 'Îsâ bin Idrîs al-'Ijlî (*d.* A.H. 226=A.D. 840), fol. 92[b].

47. Al-Imâm al-Manṣûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1029=A.D. 1620), fol. 97[a].

48. Al-Amîr Mu'tamidaddawlah Qarwâsh bin Ḥusâmaddawlah al-'Uqailî (*d.* A.H. 444=A.D. 1052), fol. 101[a].

49. Abû 'Amr Qais bin Ḏarîḥ (*d.* A H. 68=A.D. 687), fol. 102[b].

50. Abû 'Amr Qais bin 'Amr bin Mâlik bin Ḥarb an-Najâshî al-Ḥâriṡî, fol. 104[b].

51. Abû Ṣakhr Kuṡair bin 'Abdarraḥmân bin al-Aswad bin 'Âmir al-Ġassânî (*d.* A.H. 105=A.D. 723), fol. 107[b].

52. Al-Kumait bin Zaid al-Asadî, fol. 109[b].

53. Abû Ibrâhîm Mâlik bin al-Ḥâriṡ al-Ashtar an-Nakha'î (*d.* A.H. 39=A.D. 660), fol. 114[a].

54. Qâḍî Abû 'Alî al-Muḥassin bin Abî'l-Qâsim 'Alî bin Muḥammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d.* A.H. 384=A.D. 994), fol 117[b].

55. Sayyid Ḍiyâ'addîn al-Muḥsin bin al-Mutawakkil-'alallâh Ismâ'îl bin al-Manṣûr-billâh abî Muḥammad al-Qâsim, fol. 120[a].

56. Abû'l-Qâsim Muḥammad bin Hânî al-Andalusî (*d.* A.H. 362=A.D. 973), fol. 122[a].

57. Badraddîn Muḥammad bin al-Ḥusain al-Marhabî ash-Sharafî, fol. 127[b].

58. Ash-Sharîf ar-Raḍî Abû'l-Ḥasan Muḥammad bin al-Ḥusain al-Mûsawî (*d.* A.H. 406=A.D. 1015), fol. 130[b].

59. Bahâ'addîn Muḥammad bin Ḥusain al-'Âmulî (*d.* A.H. 1030=A.D. 1621), fol. 133[b].

60. Qâḍî Muḥammad bin Ibrâhîm ash-Shajarî as-Saḥûlî (*d.* A.H. 1109=A.D. 1697), fol. 139[a].

61. Sayyid Muḥammad bin al-Husain bin Yaḥyâ bin Aḥmad al-Ḥasanî al-Kawkabânî, fol. 140[a].

62. Qâḍî Abû Aḥmad Muḥammad bin al-Ḥasan bin Aḥmad al-Ḥaimî (*d.* A.H. 1115=A.D. 1703), fol. 142[a].

63. Muḥammad bin 'Alî al-Ḥurr ash-Shâmî al-'Âmulî al-Iṣfahânî (*d.* A.H. 1088=A.D. 1677), fol. 144[a].

64. Muḥammad bin 'Ali bin Maḥmûd ash-Shâmî al-'Âmulî, fol. 145b.

65. Ash-Sharîf Abû 'Abdallâh Muḥammad bin Ṣâliḥ bin 'Abdallâh bin Mûsâ al-Ḥasanî al-Ḥijâzî, fol. 146b.

66. Ash-Sharîf Abû'l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrâhîm Ṭabâṭabâ bin Ismâ'îl ad-Dîbâj al-Ḥasanî al-Iṣfahânî, fol. 150b.

67. Sayyid Badraddîn Muḥammad bin al-Ḥusain bin al-Ḥasan al-Manṣûr-billâh al-Qâsim bin Muḥammad al-Ḥasanî aṣ-Ṣan'ânî, fol. 151b.

68. Sayyid Badraddîn Muḥammad bin 'Abdallâh bin al-Ḥusain bin al-Imâm al-Manṣûr-billâh al-Qâsim bin Muḥammad al-Ḥasanî, fol. 153a

69. Muḥammad bin 'Abdallâh bin al-Imâm Sharafaddîn Yaḥyâ bin Shamsaddîn al-Ḥasanî al-Kawkabânî (*d.* A.H. 1016 = A.D. 1607), fol. 155a.

70. Abû'l-Qâsim Muḥammad bin Wahb al-Ḥimyarî al-Baṣrî, fol. 158b.

71. Ḥakîm Muḥammad Ṣâliḥ al-Jîlânî al-Fârisî (*d.* A.H. 1088 = A.D. 1677), fol. 159b.

72. Abû Bakr Muḥammad bin al-'Abbâs al-Khwârizmî (*d.* A.H. 383 = A.D. 993), fol. 161a.

73. Abû Bakr Muḥammad bin Aḥmad al-Khabbâz al-Baladi, fol. 163b.

74. 'Izzalmulk Muḥammad bin Abî'l-Qâsim 'Ubaidallâh bin Aḥmad bin Ismâ'îl bin 'Abdal'azîz al-Musabbiḥî (*d.* A.H. 420 = A.D. 1029), fol. 164b.

75. Abû 'Abdallâh Muḥammad bin Ja'far al-Qazzâz (*d.* A.H. 412 = A.D. 1021), fol. 165b.

76. Al-Amîr Abû'l-Qâsim Muḥammad bin al-Manṣûr-billâh 'Abdallâh bin Ḥamzah, surnamed An-Nâṣir-lidînallâh al-Ḥasanî al-Ḥamzî, fol. 167b.

77. Abû'l-Ḥasan Muḥammad bin 'Abdallâh bin Muḥammad bin Yaḥyâ al-Qurashî al-Makhzûmî as-Salâmî (*d.* A.H. 393 = A.D. 1003), fol. 168b.

78. Abû'l-Faḍl Muḥammad bin Abî 'Ubaidallâh al-Ḥusain bin Muḥammad, known as Ibn al-'Amîd al-Kâtib (*d.* A.H. 359 = A.D. 969), fol. 169b.

79. Abû'l-Fatḥ Muḥammad bin 'Ubaidallâh bin 'Abdallâh al-Kâtib, generally known as Sibṭ Ibn at-Ta'âwîdhî (*d.* A.H. 553 = A.D. 1158), fol. 173a.

80. Muhîyaddîn [Muhammad] bin 'Alî bin Muhammad, known as Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240), fol. 177[a].

81. Al-Muntasir-billâh al-'Abbâsî (A.H. 247-248=A.D. 861-862), fol. 180[b].

82. Muhammad bin al-Husain at-Tûsî, fol. 185[b].

83. Sayyid Muhammad bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî, fol. 186[a].

84. Abû 'Alî Mu'âd bin Muslim al-Harrâ' al-Kûfî (*d.* A.H. 187=A.D. 803), fol. 187[a].

85. Abû Salmah Mutî' bin Iyâs al-Kinânî al-Kûfî, fol. 188[b].

86. Khalîfah al-Mu'izz Abû Tamîm Ma'add bin al-Mansûr al-Fâtimî (A.H. 341-365=A.D. 952-975), fol. 192[a].

87. Abû Hassân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-'Uqailî (*d.* A.H. 391=A.D. 1001), fol. 199[b].

88. Abû 'Abdallâh Mansûr bin Zibriqân bin Salmah an-Namarî al-Khazrajî, fol. 201[a].

89. Khalîfah al-Âmir-biahkâmallâh Abû 'Alî al-Mansûr bin al-Musta'lî-billâh al-Fâtimî (A.H. 495-524=A.D. 1101-1130), fol. 203[b].

90. Abû 'Imrân Mûsâ bin 'Abdalmalik al-Isfahânî (*d.* A.H. 246=A.D. 860), fol. 205[a].

91. Abû'l-Husain Mihyâr bin Mirzawaih al-Kâtib ad-Dailamî (*d.* A.H. 428=A.D. 1037), fol. 206[a].

92. Nâhid bin Sûmah bin Asbah al-'Âmirî al-Basrî, fol. 208[b].

93. Khalîfah al-'Azîz-billâh Abû'l-Mansûr Nazâr bin al-Mu'izz-lidînallâh al-Fâtimî (A.H. 365-386=A.D 975-996), fol. 209[b].

94. Abû'l Muqâtil Nasr bin Nasîr al-Hulwânî, fol. 212[b].

95. Abû'l-Qâsim Nasr bin Ahmad bin Nasr bin Mâ'mûn al-Basrî al-Khubzâruzzî (*d.* A.H. 317=A.D. 930) fol. 215[a].

96. Sayyid al-Hâdî bin Ahmad bin Zakîaddîn al-Hasanî al-Jurmûzî (*d.* A.H. 1097=A.D. 1686), fol. 218[a].

97. Sayyid al-Hâdî bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî (*d.* A.H. 1103=A.D. 1692), fol. 220[a].

98. Sayyid Jamâladdîn Hâshim bin Yahyâ al-Hasanî as-San'ânî, fol. 221[b].

99. Khalîfah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tasim-billâh al-'Abbâsî (A.H. 227-232=A.D. 842-847), fol. 224[a].

100. Ash-Sharîf Abû's-Sa'âdât Hibatallâh bin 'Alî bin Muhammad bin Hamzah al-'Alawî ash-Shajarî (*d.* A.H. 542=A.D. 1148), fol. 228.

101. Abû Firâs Hammâm bin Gâlib, generally known as Al-Farazdaq (*d.* A.H. 110=A.D. 728), fol. 230[b].

102. Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billâh Abî'l-Ḥusain Muḥammad bin al-Manṣûr-billâh al-Ḥasanî (*d.* A.H. 1090=A.D. 1679), fol. 234[b].

103. Abû'l-Faḍl Yaḥyâ bin Salâmah bin al-Ḥusain bin Muḥammad, surnamed Mu'înaddîn al-Ḥaṣkafî (*d.* A.H. 551=A.D. 1156), fol. 239[a].

104. Sayyid Abû'l-Ḥasan Yaḥyâ bin Ibrâhîm bin 'Alî bin Ibrâhîm bin al-Mahdî bin 'Alî al-Jaḥḥâfî, fol. 240[b].

105. Abû Ṭâlib Yaḥyâ bin Abî'l-Faraj Sa'îd bin Abî'l-Qâsim Hibatallâh bin 'Alî bin Qizaġlî bin Zabâdah ash-Shaibânî (*d.* A.H. 594=A.D. 1198), fol. 244[a].

106. Jamâladdîn Abû'l-Ḥusain Yaḥyâ bin 'Abdal'aẓîm al-Jazzâr al-Miṣrî, fol. 246[a].

107. Abû Sulaimân Yaḥyâ bin Ya'mar al-'Adwânî al-Wasqî al-Baṣrî (* *d.* A.H. 127=A.D. 744), fol. 248[b].

108. Abû Isḥâq Ya'qûb bin Isḥâq, generally known as Ibn as-Sikkît al-Baġdâdî (*d.* A.H. 244=A.D. 858), fol. 250[a].

109. Abû'l-Faraj Ya'qûb bin Yûsuf bin Ibrâhîm bin Hârûn bin Dâ'ûd bin Killis al-Miṣrî (*d.* A.H. 380=A.D. 990), fol. 252[a].

110. Muwaffaqaddîn Abû'l-Ḥajjâj Yûsuf bin Muḥammad, generally known as Ibn al-Khallâl (*d.* A.H. 566=A.D. 1171), fol. 257[a].

111. Abû Muḥammad Yûsuf bin al-Mutawakkil-'alallâh 'Alî [bin] Ismâ'îl bin al-Manṣûr-billâh Qâsim bin Muḥammad al-Ḥasanî (*d.* A.H. 1097=A.D. 1686), fol. 259[b].

112. Abû'l-Maḥâsin Yûsuf bin Ismâ'îl ash-Shawwâ al-Ḥalabî (*d.* A.H. 635=A.D. 1237), fol. 264[a].

The work ends with a *Maqâmah*, written in imitation of المقامة الشاوية of Badî'azzamân al-Hamadânî (*d.* A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعه العبد الفقير الى الله يوسف بن يحيى بن الحسين بن
الموىد با لله ابي الحسين محمد بن المنصور بالله ابي محمد القاسم بن
محمد الحسينى النسب اليمني الصنعانى المولد و المنشا - سميت
مؤلفي هذا نسمة السحر بذكر من تشيع و شعر و تم بحمد الله كما اردت
منضد البحر بجواهر الافكار و شوارد الابكار مشتملا بالجد و الهزل و الرقيق
و الجزل و النثر و النظم .... و كمل تاليفه في ثالث عشر رجب
سنة احدى عشرة و مائة و الف *

* According to Ibn Khallikân (De Slane's translation), vol. iv, p. 62, Yaḥyâ bin Ya'mar al-'Adwânî died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding. Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

foll. 57; lines 23; size 8×6; 6×4.

(Three tracts bound together in one volume.)

foll. 1–29. I.

طارف المجد و تا لده

ṬÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

The full title of the work, as stated in the preface, is: طارف المجد و تالده فيما مدح به سيدي الوالد و والده.

Author: Yaḥyâ bin 'Abdalqâdir bin Abî Bakr يحيى بن عبد القادر بن ابي بكر.

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sulṭân Aḥmad III (A.H. 1115–1143= A.D. 1703–1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119=A.D. 1707. See the present work, fol. 9b.

Beginning:—

الحمد لله علي نواله و الصلاة و السلام علي سيدنا محمد و صحبه
و آله و بعد فيقول العبد الفقير اللائذ بجنابه المستمسك بعترته و كتابه
يحيى بن عبد القادر بن ابي بكر الصديقي لطف الله به و بلغه غاية اربه
قد التمس من اجابته غنم و مخالفة اشارته غرم جمع ما مدح به سيدي
الوالد و والده الذان هما كسلفهما لي طارف المجد و تالده و اذا بذلك

شيء كثير يضيق عنه نطاق الجمع و التعبير قد فرقت معظمه ايدي سبا تواتر ذلك على لسان من صدق فيما انبأ لكن بقيت من ذلك بقايا على ما قيل في الزوايا خبايا فجمعت في هذه الاوراق ما رق من تلك البقية و راق الخ *

Written in Arabian Naskh.
Not dated. Probably, the latter part of the 18th century.

foll. 30–39. II.

بيت قصيد الصدق

BAITU QAṢÎD AṢ-ṢIDQ.

Another work on the life of the aforesaid Shaikh 'Abdalqâdir, the full designation of which, as given in the preface, is: بيت قصيد الصدق من ذلك الطراز ترجمة عين اعيان بني الصديق مفتي الحجاز.

Author: Muḥammad bin 'Alî bin Faḍlallâh al-Ḥusainî aṭ-Ṭabarî محمد بن علي بن فضل الله الحسيني الطبري.

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaikh 'Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دام سيدنا راقيا اوج الكمال .... محفوظا بعين عناية الملك المتعال في النفس والا هل و المال *

Beginning:—

الحمد لله الذي جعل نظم محاسن الكلام داب الائمة جلة الانام الخ *

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Hasanî Sharîfs of Mecca, entitled اتحاف فضلاء الزمن بتاريخ ولاية بني الحسن, he had written a short account of Shaikh 'Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131=A.D. 1719.

foll. 40–57 III.

A tract, without any title, containing poems composed by Shaikh 'Abdalqâdir on different occasions, collected and arranged by his son Yahyâ, the author of the first treatise.

Beginning:—

لسيدي الوالد ممتدحا حضرة مولانا المرحوم الشريف سعد بن زيد في
اثناء رمضان سنه ١١٠٨ من مجرد الكامل المرفل فضربه متفاعلاتن و البيت
الاول مصرع و ذلک عند ما باشر خطبة عيد رمضان في السنة المذكورة •

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharîf of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of *'Îd al-Fiṭr* after his recitation of the usual *Khuṭbah* of the 'Îd prayer, begins thus:—

قلدت جيد الملک عقدا   فسما علا حلاً و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĠDÂD.

No. 799.

foll. 217; lines 21; size $10\frac{1}{2} \times 6\frac{1}{3}$; 8×4.

مختصر تاريخ بغداد

MUKHTAṢAR TÂRÎKH BAĠDÂD.

An abridgment of the *Târîkh Baġdâd*, a biographical dictionary of the celebrated men of Baġdâd, by Abû Bakr Aḥmad bin 'Alî bin Ṣâbit al-Khaṭîb al-Baġdâdî (*d.* A.H. 463=A.D. 1071).

Author of the abridgment: Abû'l Yumn Mas'ûd bin Muḥammad bin Aḥmad bin Ḥâmid bin 'Ubaid al-Bukhârî ابو اليمن مسعود بن محمد بن احمد بن حامد بن عبيد البخاري. He was born in Bukhârâ, but came with his father to Baġdâd, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see Al-Jawâhir al-Muḍîyah, vol. ii, fol. 65b.

Beginning:—

الحمد علي ...... (sic) ...... و تجاوز العلم الجزي احاطة ......

.........، و هذا الكتاب الذي صنفه الشيخ ابو بكر احمد بن علي بن ثابت الخطيب البغدادي رحمه الله و سماه تاريخ بغداد كتاب جليل في هذا العلم نفيس قد تعب فيه و سهر و اطال الزمان و الله تعالى يثيبه و يحسن اليه الا انه طويل وللاطالة آفات و اقربها الملل و الملل داعية الترك و قد استخرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم علي ترتيبه الخ *

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billâh (A.H. 295–320=A.D. 908–932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muḥammad have been placed first. The first part ends abruptly on fol. 118a, in the middle of the account of علي بن حمزة ابو الحسن الاسدي المعروف بالكسائي, with the following subscription, transcribed from the original copy:—

آخر الجزء الاول ويتلوه في الثاني .... و افق الفراغ منه في عاشر ربيع الاول من سنة اثنتي و اربعين و سبعمائة علي يد الفقير الى الله تعالى محمد بن احمد بن ابي القاسم العباسي *

The second part begins on fol. 121b with the concluding portion of the account of الكسائي and ends with a chapter containing biographies of the female scholars of Baġdâd, beginning on fol. 213b with لخيزران زوجة المهدي and ending with خديجة بنت محمد بن علي.

For other copies, see Bûhâr, No. 243, and Berlin, No. 9850. See also Ḥâj. Khal., vol. ii, p. 120; and Brock., vol. i, p. 329.

Written in fair Naskh, with numerous short lacunae. Foll. 118b–121a are blank.

Not dated. Probably, 18th century.

DAMASCUS.

No. 800.

foll. 223; lines 29; size 10×6½; 8½×5¼.

تاريخ دمشق

TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus.

Author: Şiqataddîn Abû'l-Qâsim 'Alî bin al-Ḥasan bin Hibat-allâh, called Ibn 'Asâkir ثقة الدين ابو القاسم علي بن الحسن بن هبة الله الشهير بابن عساكر (*d.* A.H. 571=A.D. 1176). See No. 765 above.

We learn from Ḥâj. Khal., vol. ii, p. 130, that Ibn 'Asâkir wrote the present work in imitation of the *Târîkh Baġdâd* of Aḥmad bin 'Alî al-Khaṭîb al-Baġdâdî (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS. contains the 31st and the 32nd parts; but the latter is wrongly placed first. The 31st part (foll. 112ª–223ᵇ) begins abruptly with a portion of the account of 'Âṣim bin Abî'n-Najûd (*d.* A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجز العاشر بعد الثلثمائة و هو آخر المجلد الحادي و الثلاثين من الاصل المنقول منه بخط القاسم تجزية ثمان مائة جزء في الف و ثمان مائة كراسة من النسخة الثانيه و جميعها تشتمل علي ثمانين مجلدة *

The 32nd part (foll. 1–111) ends with a portion of the following chapter:—

ذكر من اسمه عبد الله على ترتيب الحروف في اسماء آبائهم و اجدادهم *

The last notice is that of 'Abdallâh bin Busr Abû Ṣafwân.

Contents:—

Fol. 2ª.	ذكر من اسمه عائذ
Fol. 2ᵇ.	ذكر من اسمه عبادة
Fol. 16ᵇ.	ذكر من اسمه عباد
Fol. 20ª.	ذكر من اسمه عباس

Fol. 79a. ذكر من اسمه عبد الله على ترتيب الحروف في اسماء
ابائهم و اجدادهم *
Fol. 130b. ذكر من اسمه العاص
Fol. 133a. ذكر من اسمه عالي
Fol. 133b. ذكر من اسمه عامر
Fol. 215b. ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177a, 771b; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'înîyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muḥammad bin Yûsuf al-Birzâlî (*d.* A.H. 636=A.D. 1239) from one written by the author's son, Al-Qâsim (*d.* A.H. 600=A.D. 1203):—

آخر الجزء العشرين بعد الثلثمائة و هو آخر المجلد الثاني و الثلاثين من تجزية جزء و تجليد ثمانين مجلدة بخط القاسم بن الحافظ المؤرخ المصنف لهذا الكتاب رحمهما الله وهي النسخة الثانيه و منها نقل كاتب هذه الاحرف محمد بن يوسف بن محمد بن ابي يداس البرزالي الاشبيلي وفقه الله بدمشق بالمدرسة المعينيه عمرها الله تعالى يوم الخميس ضحى العشرين من شهر ربيع الآخر سنة اربع عشرة و ستمائة *

Written in fair Maġribî Naskh. In the 32nd part, foll. 101–2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108–111 are seriously water-stained.

Eleven *Samâ'*, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618=A.D. 1221 to Ṣafar, A.H. 619=A.D. 1222, are noted by the scribe, Al-Birzâlî, in the margins of foll. 43a, 60a, 73a, 88b, 107a, 125b, 140b, 156a, 171b, 187a and 202b. These indicate that the scribe studied the present MS. under the author's disciple, Qâḍî Abû Naṣr Muḥammad bin Hibatallâh bin Muḥammad ash-Shîrâzî (*d.* A.H. 635=A.D. 1237; see Ṭabaqât by Al-Isnawî, fol. 140b), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâḍî.

In the *Samâ'*, on fol. 140b, quoted below, our scribe adds that he studied the MS. also under Shihâbaddîn Abû'l-Maḥâsin Sulaimân bin Faḍl al-Bâniyâsî, a disciple of the author, in the Madrasah al-'Âdilîyah, on Thursday, the 12th of Rabî' I, A.H. 615=A.D. 1218:—

بلغت سماعا بقرأتي من اول الجزء و عرضا بالاصل على الفقيه القاضي ابي نصر محمد بن هبة الله بن محمد الشيرازي بسماعه من المصنف و الملحق في اجازته منه و ابناه ابو الفضل محمد و ابو المفاخر علي و ابو الثناء محمود بن ابي بكر بن حمزة الهمداني و كتب محمد بن يوسف بن محمد بن ابي يداس البرزالي الاشبيلي يوم الثلاثاء العشرين من شوال سنة ثمان عشرة و ستمائة بمنزل القاضي بدمشق و سمعته قبل ذلك على شهاب الدين ابي المحاسن سليمان بن الفضل بن الحسن البانياسي بسماعه من المصنف و الملحق في اجازته بقراءة عبد العزيز ابن هلالة و ابو الطاهر اسمعيل بن الانماطي و ابنه ابو بكر محمد و عبد العزيز بن عثمان الاربلي و محمد بن محمد البلخي و اخوه سليمان يوم الخميس ثاني عشرة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلية •

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II, A.H. 562=A.D. 1167.

No. 801.

foll. 197; lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3ª, with a portion of the account of 'Alî, the fourth Caliph, and ends on fol. 101ᵇ, with the following colophon:—

اخر الجزء العاشر بعد الخمسمائة من الفرع و هو آخر المجلد الحادي و الخمسين من النسخة •

The fifty-second part begins with the account of 'Alî bin al-Muqallad al-Kinânî, surnamed Sadîd al-Mulk (a renowned nobleman

of Syria, and chief of the fort of Shaizar, who died in A.H. 475=A.D. 1082), and ends with the chapter حرف الخاء في اباء من اسمه عمر. The last notice is that of 'Umar bin al-Khaṭṭâb, the second Caliph.

Contents :—

Fol. 4ª.	حرف الطاء في اباء من اسمه علي
Fol. 40ᵇ.	حرف العين في اباء من اسمه علي
Fol. 71ᵇ.	حرف الغين في اباء من اسمه علي
Fol. 72ª.	حرف الفاء في اباء من اسمه علي
Fol. 72ᵇ.	حرف القاف في اباء من اسمه علي
Fol. 73ᵇ	حرف الكاف في اباء من اسمه علي
Fol. 73ᵇ.	حرف الميم في اباء من اسمه علي
Fol. 103ª	حرف النون في اباء من اسمه علي
Fol. 103ᵇ.	حرف الهاء في اباء من اسمه علي
Fol. 106ª.	حرف الياء في اباء من اسمه علي
Fol. 111ᵇ.	ذكر من اسمه عمارة
Fol. 120ᵇ.	ذكر من اسمه عمار
Fol. 156ᵇ.	ذكر من اسمه عمران
Fol. 168ª.	ذكر من اسمه عمر- حرف الالف في اباء من اسمه عمر
Fol. 172ª.	حرف الباء في اباء من اسمه عمر
Fol. 174ª.	حرف الجيم في اباء من اسمه عمر
Fol. 174ᵇ.	حرف الحاء في اباء من اسمه عمر
Fol. 178ª.	حرف الخاء في اباء من اسمه عمر

Written by the same scribe, Al-Birzâlî, at Damascus, in the Madrasah al-Mu'înîyah. Dated Sunday, the 25th of Jumâdâ I, A.H. 615=A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29ª 39ᵇ, 99ᵇ, 115ª, 134ᵇ, 156ᵇ, 175ª, 191ᵇ and 197ᵇ. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fakhraddîn Abû Manṣûr 'Abdarraḥmân bin Muḥammad bin al-Ḥasan (*d.* A.H. 620=A.D. 1223; see Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 181ᵇ). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ Abû'l-Barakât al-Ḥasan bin Muḥammad bin al-Ḥasan (*d.* A.H. 627=A.D. 1220; see Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 169ᵇ), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of Rabî' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220.

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168. Among those who attended these sittings were Qâḍî Abû Naṣr Muḥammad bin Hibatallâh ash-Shîrâzî, (*d.* A.H. 635=A.D. 1237; see Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 75ᵃ) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Ḥasan, Abû Manṣûr 'Abdarraḥmân, and Abû'l-Muẓaffar 'Abdallâh (who died in A.H. 591=A.D. 1195; see Ṭabaqât al-Kubrâ by As-Subkî, vol. v, fol. 246ᵃ).

Five volumes of this great work have been printed in A.H. 1330 under the title 'التاريخ الكبير'. The edition has been issued from the Rauḍat ash-Shâm Press with notes and corrections made by 'Abdal qâdir Âfindî Badrân.

SPAIN.

No. 802.

foll. 205; lines 21; size 12¼×7; 9½×4½.

قلائد العقيان فى محاسن الاعيان

QALÂ'ID AL-'IQYÂN FÎ MAḤÂSIN AL-A'YÂN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: Abû Naṣr al-Fatḥ bin Muḥammad bin 'Ubaidallâh bin Khâqân al-Qaisî ابو نصر الفتح بن محمد بن عبيد الله بن خاقان القيسي.

The author, a most elegant writer of Spain, was born at Ṣakhrat al-Walad, in the province of Granada; and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see Yâqût, vol. vi, p. 124; Ibn Khallikân

(De Slane's translation), vol. ii, p. 455; Mir'ât al-Janân, fol. 310b; Tâjat-Ṭabaqât, vol. vi, part i, fol. 157a; and Dustûr al-I'lâm, fol. 101b.

Beginning:—

الحمد لله الذي راض لنا البيان حتي انقاد في اعنّتنا الخ *

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318–23; Alger, No. 1727, Nûr 'Uṣmâniyah, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130–2; Brock., vol. i, p. 339; Hâj. Khal., vol. iv, p. 566.

The work was edited and published by Sulaimân al-Ḥarâ'irî, Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair Naskh, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46a, 134b and 162b are blank.

Dated, the 26th Shawwâl, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

EGYPT.

No. 803.

foll. 148; lines 29; size 11¼ × 8½; 8½ × 5.

رفع الاصر عن قضاة مصر

RAF' AL-IṢR 'AN QUḌÂT MIṢR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-'Âṣ (*d.* A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

Author: Shihâbaddîn Aḥmad bin 'Alî, called Ibn Ḥajar al-'Asqalânî شهاب الدين احمد بن علي الشهير بابن حجر العسقلاني (*d.* A.H. 852=A.D. 1449). See Lib. Cat. vol. v, part i, No. 159.

Beginning :—

الحمد لله الذي لا معقب لحكمه و لاراد لقضائه الخ •

We are told in the preface that a certain Shamsaddîn Muḥammad bin Dâniyal (*d.* A.H. 710=A.D. 1310) composed a poem, containing the names of all the Qâḍîs of Egypt down to his own time, at the instance of Qâḍî'l-Quḍât Abû 'Abdallâh Muḥammad bin Ibrâhîm bin Sa'dallâh (*d.* A.H. 733=A.D. 1333; see Ad-Durar al-Kâminah, vol. ii, fol. 89[b]). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâḍîs down to the end of the 8th century of the Hijrah. The Qâḍîs, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhbâr al-Quḍât* of Abû 'Umar al-Kindî (who died about A.H. 360 =A.D. 971), and the continuation of that work by Ibn Dûlâq (*d.* A.H. 387=A.D. 997; see Ḥusn al-Muḥadarah, fol. 280[a]). The author also derived materials from the *Quḍât Miṣr* of Ibn al-Muyassir (see Ḥâj. Khal., vol. i, p. 189); the *Akhbâr Miṣr* of Quṭbaddîn 'Abdalkarîm bin 'Abdannûr al-Halabî (*d.* A.H. 735=A.D. 1335; see Ad-Durar al-Kâminah, vol. i, fol. 300[a]); and the *Târikh Miṣr* of Taqîaddîn Aḥmad bin 'Alî, known as Ibn al-Maqrîzî (*d.* A.H. 845=A.D. 1442). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Ṭabaqât* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddîn Aḥmad bin Ibrâhîm al-Ḥanbalî (*d.* A.H. 876=A.D. 1471; see As-Suhub al-Wâbilah, fol. 12[b]):—

قد كان المصنف اولا صنفه علي الطبقات فاستعاره سيدنا العلامه
عزالدين الحنبلي منه و كتب منه لنفسه نسخة و رتبها علي الحروف
مع الاختصار و التنبيه علي ما وجد فيه من سبق القلم و غيرذلك •

The notices begin with the account of Ibrâhîm bin Isḥâq al-Qârrî, and end with that of Yûnus bin Muḥammad al-Maqdisî, being followed by the usual chapters on those who are known by their *Kunyah* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and Âṣafîyah, p. 336. See also Brock., vol. ii, p. 70; and Ḥâj. Khal., vol. iii, p. 473.

The present copy, which is written in fair Naskh, was transcribed at the instance of the founder of the library. Dated, A.H. 1310 =A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

foll. 294 ; lines 19 ; size $6\frac{1}{2} \times 5\frac{1}{4}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

بغية العلماء و الرواة

BUĠYAT AL-'ULAMÂ' WA'R-RUWÂT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddîn Abû'l-Khair Muḥammad bin Abdarraḥmân as-Sakhâwî شمس الدين ابو الخير محمد بن عبد الرحمن السخاوي (*d.* A.H. 902=A.D. 1497). See Lib. Cat., vol. v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus :—

على الحروف - اعرضت عن ذكر كثير ممن لا يرضونه الخ *

The biographical notices are arranged in alphabetical order, beginning with ... ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد القاضي شمس الدين العبسي and ending with يحيى بن محمد بن محمد بن محمد بن احمد بن مخلوف بن عبد السلام.

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Ḥâj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18ᵃ, 103ᵇ and 131ᵃ, which are written in a different hand, is appended the remark هذا خط المؤلف, meaning that these notes are in the author's handwriting.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264ᵃ and 290ᵃ contain short lacunae.

Scribe: علي بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير بالشوائطي.

YEMEN.

No. 805.

foll. 233; lines 26; size $8 \times 5\frac{1}{2}$; 6×4.

تحفة الزمن في تاريخ سادات اليمن

TUḤFAT AZ-ZAMAN FÎ TÂRÎKH SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fi Ṭabaqât al-'Ulamâ' wa'l-Mulûk* of Muḥammad bin Yûsuf al-Janadî (*d.* A.H. 732=A.D. 1332), with useful additions, by Badraddîn Abû 'Abdallâh al-Ḥusain bin 'Abdarraḥmân bin Muḥammad al-Ḥasanî, called Al-Ahdal بدر الدين ابو عبد الله الحسين بن عبد الرحمن بن محمد الحسني الشهير بالاهدل. He was born at Al-Fakhrîyah, A.H. 779=A.D. 1378; visited Al-Marâwi'ah in A.H. 795=A.D. 1393, and Abyât Ḥusain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the Al-Mu'jam (No. 727 above), fol. 76b:—

اللمعة المقنعه في ذكر الفرق المبتدعه ; حواشي على صحيح البخاري ; عدة المنسوخ من الحديث ; طبقات الائمة الاشعريه ; الكفايه في تحصين الروايه ; القول المنتصر على الدعاوي الفارغة لحياة ابي العباس الخضر ; مطالب اهل القربه ; كتاب الروية ; شرح اسماء الله الحسنى ; الاشارة الوجيزة الى المعاني العزيزة ; القصيدة اللامية في السلوك ; جواب مسئلة القدر.

Our author died at Abyât Ḥusain on Thursday, the 9th of Muḥarram, A.H. 855=A.D. 1451. For his life, see Al-Qabas al-Ḥawî, vol. i, fol. 65b; and Al-Mu'jam by Ibn Fahd, fol. 76b.

Beginning:—

الحمد لله المتوحد بالعظمة و الكبرياء ...... و اني لما وقفت على تاريخ القاضي العلامة ابي عبد الله محمد بن يوسف بن يعقوب بن جبريل المعروف بالبهاء الجندي نسبة الى الجند المعشار المعروف تغمده الله

برحمته الذي قصد به بيان تواريخ علماء اليمن و فضلائها ...... قصدت الى انتخابه تسهيلا على طلابه مع ما اضمه اليه ان شاء الله تعالى من زيادات مستحسنات و سميته تحفة الزمن في تاريخ سادات اليمن الخ •

Contents :—

1. Life of the Prophet, fol. 4ᵃ.

2. Those learned companions of the Prophet who visited Yemen, fol. 8ᵇ.

3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13ᵇ.

4. Short notices of Imâm Abû Ḥanîfah, Imâm Mâlik and the authors of the six canonical books of Ḥadîṣ, fol. 27ᵃ.

5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imâm S͟hâfiʿî, whose doctrines of jurisprudence were first published in Yemen, fol. 30ᵃ.

6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of 'Abbâsid Caliph Al-Mu'taḍid (A.H. 279–289 = A.D. 892–902), fol. 36ᵇ.

7. The Qarâmiṭah, an off-shoot of the S͟hiʿah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47ᵇ.

8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53ᵇ.

The present copy is incomplete at the end, and breaks off with the words :—

و من علماء صعدة في آخر المائة الثامنة و اول التاسعة جماعة من ...... •

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Ḥâj. K͟hal., vol. ii, p. 227.

Written in ordinary Nask͟h, with occasional notes and emendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

TURKEY.

No. 806.

foll. 130 ; lines 19 ; size $7\frac{1}{3} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

العقد المنظوم في ذكر افاضل الروم

AL-'IQD AL-MANẒÛM FÎ ḎIKR AFÂḌIL AR-RÛM.

A work containing biographical notices of learned men who lived under the Ottoman Sulṭâns, from the time of Sulaimân I (A.H. 926–974=A.D. 1520–1566) down to the 10th year of the reign of Murâd III (A.H. 982–1003=A.D. 1574–1595).

Author: 'Alî Âfindî bin Bâlî bin Muḥammad Bek, called Chamnaq علي آفندي بن بالي بن محمد بک المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من قدّر الآجال و جعل لها مددا الخ *

We learn from Ḥâj. Khal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqâ'iq an-Nu'mâniyah* of Ṭâshkuprîzâdah (*d.* A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299–1310, along with the text of *Wafayât al-A'yân* by Ibn Khallikân, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Râmpûr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن علي بن احمد بن محمد جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mîrzâ Muḥammad bin Mu'tamad Khân, dated A.H. 1137=A.D. 1724.

HADRAMAUT.

No. 807.

foll. 375; lines 17; size 9 × 6½; 6¼ × 4.

المشرع الروي في مناقب بني علوي

AL-MASHRA' AR-RAWÎ FÎ MANÂQIB BANÎ 'ALAWÎ.

Biographical notices of the descendants of 'Alî, the fourth Caliph, especially of those who settled in the province of Hadramaut, complete in three separate volumes.

Author: Jamâladdîn Abû 'Alawî Muhammad bin Abî Bakr bin Ahmad bin Abî Bakr bin 'Abdallâh ash-Shillî al-Hadramî جمال الدين ابوعلوي محمد بن ابي بكر بن احمد بن ابي بكر بن عبد الله الشلي الحضرمي (*d.* A.H. 1093=A.D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work:—

I. الجوهر الشفاف في كرامات السادة الاشراف, by 'Abdarrahmân bin Muhammad al-Khatîb al-Ansârî (who flourished in the 9th century of the Hijrah).

II. البرقة المشيقة في الخرقة الانيقة, by 'Alî bin Abî Bakr bin 'Abdarrahmân as-Saqqâf (*d.* A.H. 895=A.D. 1490; see the present work, vol. iii, fol. 151ᵃ).

III. غرر البهاء الضوي في مناقب السادة بني علوي, by Muhammad bin 'Alî Bâ 'Alawî (*d.* A.H. 960=A.D. 1553; see An-Nûr as-Sâfir, fol. 127ᵃ).

IV. الترياق الواف باخبار السادة الاشراف, by 'Umar bin Muhammad bin Ahmad Bâ 'Alawî (*d.* A.H. 972=A.D. 1564; see the present work, vol. iii, fol. 228ᵇ).

V. المنهل الصاف, by 'Abdallâh bin 'Abdarrahmân bin Hârûn an-Nahwî (*d.* A.H. 984=A.D. 1576; see an-Nûr as-Sâfir, fol. 181ᵇ).

VI. العقد النبوي, by Shaikh bin 'Abdallâh al-'Aidarûs (*d.* A.H. 919=A.D. 1513; see An-Nûr as-Sâfir, fol. 50ᵇ).

VII. النور السافر, by Shaikh 'Abdalqâdir (see No. 659 above)

The whole work is divided into a *Muqaddimah*, two chapters and a *Khâtimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alî, their dispersion in different places, and an account of the 'Alawîs, who settled in Tarîm, a city in the province of Ḥadramaut. The second chapter contains biographical notices of the 'Alawîs, arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first, as a mark of respect for the Prophet's name The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawîs of Ḥadramaut.

Vol. I.

Beginning:—

الحمد لله الذي يشرح بمعارف العوارف صدور اوليائه *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muḥammad.

The colophon runs thus:—انتهت تراجم المحمديين و با نتهائها بداء المصنف رضي الله عنه بذكر الباقين من السادة العلويين علي ترتيب حروف الهجاء مبتداء بذكر ابراهيم علي شرط الكتاب

A copy of the work is noticed in Âṣafîyah, p. 342.

Written in bold Naskh. The first fol. is supplied in a later hand.

Dated, the 30th Shawwâl, A.H. 1265=A.D. 1848.

Scribe: عبد الرحمن بن عيدروس بن عبد الرحمن بن علي العلوي.

No. 808.

foll. 294; lines and size same as above.

The Same.

Vol. II.

Beginning with the notice of ابراهيم بن علي بن علوي بن محمد بن عبد الرحمن and ending with that of عبد القادر بن شيخ بن عبد الله بن محمد بن شيخ بن عبد الله العيدروس.

Written in the same hand as the above. Foll. 1–13 are added in a later hand.

Dated, the 7th Rabî' I. A.H. 1265=A.D. 1848.

The last folio contains a seal of the State Library of Haidarâbad,

with a note by 'Imâd al-Mulk, an official of the Nizâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

foll. 260; lines and size same as above.

The Same.

Vol. III.

Beginning with the account of عبد الله بن ابي بكر بن عبد الرحمن السقاف and ending with the *Khâtimah* (fol. 244[a]).

Written in the same hand as the above.

Dated, the 14th Rabî' II, A.H. 1265=A.D. 1848.

All three volumes have been collated by one Shihâbaddîn Muhammad bin 'Abdallâh bin al-Husain al-'Alawî, as stated in the following note at the end:—

بلغ مقابلة ذلك الكتاب عندي و انا العبد اضعف عباد الله الاجمعين

محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحه الله *

INDIA.

No. 810.

foll. 416; lines 14; size 9½ × 6; 7¼ × 4.

سبحة المرجان في آثار هندوستان

SUBHAT AL-MARJÂN FÎ ÂSÂR HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mî. Gulâm 'Alî al-Husainî al-Wâsitî al-Bilgarâmî, poetic-

ally called Âzâd مير غلام علي الحسيني الواسطي البلگرامي المتخلص بآزاد (*d.* A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلقة حيرة لعيون العقلاء الخ ٭

The entire work is divided into four chapters, as follows:—

I. On the excellence and eminence of India, fol. 4ᵇ.

II. Biographies of learned men of India, fol. 36ᵃ.

III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174ᵇ.

IV On Love, both from the Indian and Arabian points of view, fol. 314ᵇ.

The first and the third chapters really comprise two separate works of the author, entitled *Shammâmat al-'Anbar* and *Tasallîyat al-Fuwâd*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبحة المرجان ٭

Written in Naskh, with the headings in red. On foll. 291ᵇ, 292ᵇ, 293ᵇ and 294ᵃ, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

No. 811.

foll. 149; lines 17; size $8\frac{1}{2} \times 5$; 6×3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgarâmî, himself:—

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقير آزاد الحسيني الواسطي البلگرامي عفي عنه في الحادي عشر من شوال المكرم سنة ثمانين و مائة والف ٭

Written in fair Naskh, with occasional rubrics.

Dated, the 11th Shawwâl, A.H. 1180=A.D. 1767.

COSMOGRAPHY AND GEOGRAPHY.

No. 812.

foll. 113; lines 17; size 11×7; 8×4.

مراصد الاطلاع على اسماء الامكنه و البقاع

MARÂṢID AL-IṬṬILÂ' 'ALÂ ASMÂ' AL-AMKINAH WA'L-BIQÂ'.

An abridgment of Yâqût al-Ḥamawî's well-known geographical work, entitled *Mu'jam al-Buldân*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abû Bakr Aḥmad bin Mûsâ bin Mardawaih, who died in A.H. 478=A.D. 1085. The real author, Yâqût, mentions on fol. 42ᵃ the name of his patron and intimate friend, Qâḍî Jamâladdîn Abû'l-Ḥasan 'Ali bin Yûsuf al-Qifṭî (*d.* A.H. 646=A.D 1248); and in the following passage, on fol. 76ᵃ, he mentions another work of his, entitled *Al-Mabdâ' wa'l-Ma'âl* (see Ḥâj. Khal., vol. v, p. 362):—

و قد ذكرت قصة هؤلاء الزيدية في كتاب المبداء و المآل

The same work is again referred to on fol. 94ᵇ, thus:—

و قد ذكرتها في كتابي الموسوم بالمبداء و المآل في التاريخ *

Again, the latest date referred to is A.H. 625=A.D. 1228, long after the death of Abû Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu'jam al-Buldân*, see Ḥâj. Khal., vol. v, p. 623.

The present MS. does not contain any preface, and begins at once with an account of Âbah:—

ابة بالباء الموحدة قال ابو سعد قال الحافظ ابو بكر احمد بن موسى
بن مردويه آبة قرية من ساوة منها جرير بن عبد الحميد الآبي سكن الري
الخ *

The author, Yâqût, a scholar well-versed in geography, whose full name is Shihâbaddîn Abû 'Abdallâh Yâqût bin 'Abdallâh ar-Rûmî al-Ḥamawî شهاب الدين ابو عبد الله ياقوت بن عبد الله الرومي الحموي.

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Baġdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866–73). In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muḥammad, the King of Khwârizm (A.H. 596–617=A.D. 1199–1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramaḍân, A.H. 626=A.D. 1229. See Mir'ât al-Janân, fol. 390^{b}; Ibn Khallikân (De Slane's translation), vol. iv, p. 9; Dustûr al-I'lâm, fol. 154^{b}; and Iktifâ' al-Qunû', p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yekî Jâmi', No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldân* by Ṣafîaddîn 'Abdalmu'min bin 'Abdalḥaqq (*d.* A.H. 739=A.D. 1338), with the title مراصد الاطلاع على اسماء الامكنة و البقاع, has been edited and published by Juynboll, Leyden, A.D. 1850–64.

A modern copy; and incorrect. Written in fair Naskh, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

No. 813.

foll. 147; lines 13; size $9 \times 5\frac{1}{2}$; 7×4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair Naskh, with the headings in red. Foll. 120^{b} and 121^{a} are blank.

Not dated. Apparently about the end of the 19th century.

No. 814.

foll. 346; lines 15; size 15×10; 12½×6.

آثار البلاد و اخبار العباد

ÂṢÂR AL-BILÂD WA AKHBÂR AL-'IBÂD.

A fragment of the geography of Zakarîyâ bin Muḥammad bin Maḥmûd al-Qazwînî زكريا بن محمد بن محمود القزويني, described in Berlin, No. 6043, under the title, *'Ajâ'ib al-Buldân.*

The author who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwîn in A.H. 600=A.D. 1203. He held the post of Qâḍ, at Wâsiṭ and at Ḥillah, under the last 'Abbâsid Caliph, Al-Musta'ṣim-billâh (A.H. 640–656=A.D. 1242–1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Muqaddimah* and seven *Iqlîm* (climates); but the present fragment contains only the first four *Iqlîm*. It begins abruptly with the following words:—

من الجنوب الى الشمال عرضا وانّها مختلفة الطول و العرض ......

الاقليم الاول فان طوله من المشرق الى المغرب نحو ...... آلاف فرسخ الخ •

The *Iqlîms* are as follows:—

I.	Fol. 1ᵇ.	الاقليم الاول لزحل
II.	Fol. 42ᵇ.	الاقليم الثاني للمشتري
III.	Fol. 85ᵇ.	الاقليم الثالث للمريخ
IV.	Fol. 184ᵃ.	الاقليم الرابع للشمس

The fourth *Iqlîm* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441ᵃ, 737ᵇ; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235–38; Yekî Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddîn, No. 2334. See also Hâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskh, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339–340, 342, 345–346, 338, 343–344. Not dated. Apparently 16th century.

No. 815.

foll. 157 lines 21; size 10×7; 7×4½.

عجائب المخلوقات و غرائب الموجودات

'AJÂ'IB AL-MAKHLÛQÂT WA ĠARÂ'IB AL-MAWJÛDÂT.

The second *Maqâlah* of the *'Ajâ'ib al-Makhlûqât*, or Wonders of Creation, by the author of the preceding work.

According to Ḥâj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى و الذي قدر فهدى .... اما بعد
فقد اردنا ان نذكر بعض عجائب مادون فلك القمر من كرة الاثير و عجيب
آثارها و كرة الهواء و سحبها و امطارها و كرة الماء و حيوانها و بحارها و كرة
الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها •

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723–25; Goth. Nos. 1503–8; Paris, Nos. 2173–80; Cairo, vol. v, p. 85; Köpr., No. 201; Nûr 'Uṣmânîyah, Nos. 3024–27; and Ayâ Ṣûfiyah, No. 2938.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethè, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damîrî's *Ḥayât al-Ḥaiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283 See Brock., vol. i, p. 481; and Iktifâ' al-Qunû', p. 53.

Written in fair Naskh, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramaḍân, A.H. 995=A.D 1587.

Scribe: حسين بن عيسى البحراني.

The title-page contains several seals and *'Arḍdîdah*, two of which are of great importance, viz., one of Mahabat Khân Shâhjahânî

(*d.* A.H. 1085 = A.D. 1674), and the other of 'Abdarrashîd Dailami (*d.* A.H. 1085 = A.D. 1674), the celebrated calligrapher of Shâh Jahân's court.

No. 816.

foll. 113; lines 25; size 10×7; 7½×5.

خريدة العجائب و فريدة الغرائب

KHARÎDAT AL-'AJÂ'IB WA FARÎDAT AL-ĠARÂ'IB.

A cosmographical work by Zainaddîn Abû Ḥafṣ 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abî'l-Fawâris bin 'Alî al-Ma'arrî al-Ḥalabî, better known as Ibn al-Wardî زين الدين ابو حفص عمر بن المظفر بن عمر بن ابي الفوارس بن علي المعري الحلبي المعروف بابن الوردي. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668 = A.D. 1269; studied under Qâḍî'l-Quḍât Sharafaddîn Abû'l-Qâsim Hibatallâh bin Najmaddîn al-Bârizî (*d.* A.H. 738 = A.D. 1338; see Ad-Durar al-Kâminah, vol. ii, fol. 318[b]); and held the post of Qâḍî at Aleppo and other places. He subsequently resigned his position as Qâḍî; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his Ṭabaqât al-Kubrâ, vol. vii, fol. 294[a], remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Ḥajar al-'Asqalânî, in his Ad-Durar al-Kâminah, vol. ii, fol. 60[b], says that he was in possession of a very fine copy of the Dîwân of Ibn al-Wardî. He died at Aleppo in A.H. 749 = A.D. 1348. See Ad-Durar al-Kâminah, vol. ii, fol. 59[b]; Buġyat al-Wu'ât, fol. 293[b]; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 294[a]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 142[a]; Muntakhab as-Sulûk, fol. 41[b]; Tâj aṭ-Ṭabaqât, vol. viii, fol. 153[a]; Dustûr al-I'lâm, fol. 154[a]; and Brock., vol. ii, p. 140.

Beginning:—

الحمد لله غافر الذنب قابل التوب شديد العقاب الخ *

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the ***Murûj aḏ-Ḏahab*** of Al-Mas'ûdî (*d.* A.H. 346 = A.D. 957); the ***Sharḥ at-Taḏkirah*** of Naṣîraddîn aṭ-Ṭusî (*d.* A.H. 672 = A.D. 1273); the ***Taqwîm al-Bilâd*** of Al-Balkhî (*d.* A.H. 340 = A.D. 951); ***Al-Masâlik wal Mamâlik*** of Al-

Marâkashî (see Ḥâj. Khal., vol. v, p. 511); the *'Ajâ'ib al-Makhlûqât* of Ibn al-Aṣîr al-Jazarî (*d.* A.H. 630=A.D. 1232); the *Kitâb al-Ibtidâ'* (probably, *Al-Bidâ' wa't-Târîkh* of Al-Balkhî; see Ḥâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work see Berlin, No. 6046. For other copies, see Goth., Nos. 1514–17; Paris, Nos. 2188–2206; Alger, No. 1533; Br. Mus., p. 611[a]; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Ṣûfiyah, No. 2611; Ḥamîdîyah, No. 937; Nûr 'Usmâniyah, No. 3020; Aṣafîyah, p. 584; India Office, No. 726; and München, No. 461. See also Ḥâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc., Upsala, A.D. 1835–39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices :—

I. قلادة [الدر] المنثور في ذكر البعث و النشور, a poem on the day of resurrection, by 'Abdal'azîz bin Aḥmad ad-Dîrînî (*d.* A.H. 694=A.D. 1295; see Ibn Qâḍî Shuhbah, fol. 101[a]), fol. 106[b].

Beginning:—

الله اعلم مما جال في الفكر

و حكمه في البرايا حكم مقتدر

II. جدول فيه حساب الغالب و المغلوب, a table intended for taking omens and foretelling success or defeat, fol. 109[a].

III. فصل في موضوع الشطرنج و ما فيه من الحكم, a poem by Muḥammad bin Ṣâliḥ Ibn al-Habbârîyah (*d.* A.H. 504=A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109[b].

Beginning:—

الشاة لايحضر عند الشاه

لانها من اعظم الدواهي

IV. لامية ابن الوردي, a poem by Ibn al-Wardi, the author of the *Kharîdat al-'Ajâ'ib*, fol. 111[a].

Beginning:—

اعتزل ذكر الاغاني و الغزل

و قل الفضل و جانب من هزل

V. A poem by one Muḥammad al-Mahdî, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112b.

Beginning:—

ارجوا الغياث بناصر الا سلام

و مؤيديــه بالسن الا قلام

Written in Maġribî Naskh, with the headings usually in red, and some in light green. A map of the world occupies foll. 3b and 4a. A sketch of the Ka'bah is given on fol. 31a.

Foll. 91–100 are wrongly placed after fol. 110. Fol. 3a is blank.

Dated, the 9th Rabî'I, A.H. 1192 = A.D. 1778.

Scribe: محمد بن عبد الرحمن بن الطاهر.

No. 817.

foll. 139; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskh, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المعلي الشافعي الازهري.

No. 818.

foll. 110; lines 29; size $11\frac{1}{2} \times 8$; 9×6.

The Same.

Another copy of the same work.

It has only one appendix, viz., the first.

Written in Maġribî Naskh, with the headings in red. Fol. 107b contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

TOPOGRAPHY.

No. 819.

foll. 84; lines 21–23; size 8×6; 7×4.

نزهة الانام في محاسن الشام

NUZHAT AL ANÂM FÎ MAḤÂSIN ASH-SHÂM.

A work giving a topographical account of Damascus, with a description of the beauties of the place and copious poetical quotations.

The title as given above is that contained in the preface, fol. 2ª. The author does not reveal his proper name; but, in quoting his own verses on foll. 37ᵇ and 52ᵇ, he refers to himself by his *Nisbah*, Al-Badrî (قال مؤلفه البدري). In Ḥâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muḥammad al-Badrî al-Miṣrî ad-Dimashqî ash-Shâfi'î ابو البقاء عبد الله بن محمد البدري المصري الدمشقي الشافعي. Elsewhere, however, viz., in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Ḥâj. Khal., calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'î when referring to three other works of his, viz., راحة الارواح في الحشيش والراح (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); غرة الصباح في وصف وجوه الملاح ; سكر مصر في ذوق اهل العصر (composed in A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqîaddîn Abû's-Ṣidq Abû Bakr Ibn Muḥammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع البدريه في من ترهد و تاب من البريه, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدريه في المنازل القمريه, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21ª, to Qâ'itbâi (A.H. 873–901 = A.D. 1468–1495) as the reigning Sulṭân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موطنا لعبادة الاولياء و اشهد ان لا اله الا الله وحده لا شريک له شهادة
عبد تقي .... و بعد فقدسالنذى ايها الاخ الامجد والحبيب
الاسعد العاشق في محاسن الشام على السماع الخ •

Contents:—

1. A collection of traditions on the various excellencies of Damascus, fol. 2[a].
2. The foundation of the city, and its early historical glories, fol. 4[a].
3. Its conquest by the companions of the Prophet, fol. 7[b].
4. The foundation of the Umawî Mosque of Damascus and a sketch of its history, fol. 9[a].
5. A description of the fort of Damascus, fol. 16[b]
6. A description of the central part of the city, situated between two canals, fol. 18[b].
7. A description of different pleasant spots, magnificent palaces mosques and Madrasahs, fol, 19[b].
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28[b].
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79[b].
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82[b].

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus. Suppl., No. 705; Nûr 'Uṣmânîyah, No. 3448; and Ayâ Ṣûfiyah, No 2501. See also Brock., vol. ii, p. 132.

Written in fair Naskh, with rubrics.

Foll. 1-23 and 71–84 are supplied in a later hand.

Not dated. Probably, 17th century.

The following note, signed "G. C. R.," is found on a fly-leaf at the beginning:—

"Nozhetu'l enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."

Printed by P. Knight, Baptist Mission Press, Calcutta.

H.L. No. 2630

No. 2825

Fol. 86; lines 6 to 23; size 8″ × 6½″; 6″ × 5″

Al-Majmu'aḥ

The present majmu'aḥ consists of 22 short treatises on different subjects.

I

رسالة فى العقائد

Risâlat fî Al-'Aqâ'id

A short work on theology, treating of the doctrine of *Waḥdat al-Wujûd* (وحدة الوجود). The author is of opinion that the *Makhlûq* (مخلوق) is like the attributes (صفات) of God, neither the Same nor Separate from Him. For a scholarly work on *Waḥdat al-Wujûd* and its implications *see* Burhân Aḥmad Fârûqi's 'The Mujaddid's conception of Tauḥîd'.

Beginning :

و بعده فهذه اعتقاد و موافقة [sic] بالشرع و اعلم ان وجود العبد
و رجود الحق ليس غيره الخ *

Neither the author nor the title has been mentioned anywhere in the MS.

No other copy is known to us.

Written in ordinary Naskh, with full diacritical marks which are not always correct. There are also frequent interlinear explanations in Turkish.

Not dated. Probably thirteenth century A.H.

Some fly-leaves in the beginning contain miscellaneous extracts and notes in Turkish. Some of those notes are dated 1287, 1288, 1299 A.H.

Fol. 5ᵃ–7ᵇ.

II

كتاب الالف

Kitâb Al-Alif

A work on ṣûfism, explaining some mystical conceptions, derived from and based upon the alphabet *Alif* (الالف).

Beginning :

اعلم بیان الالف و معنی الالف ...... و هی الذرة و معنی الذرة و هی الروح الخفی و معنی الروح الخفی و هی سر[sic] الالهی الخ *

Neither the author nor the title has been mentioned anywhere in the MS.

No other copy is known.

The handwriting is identical with that of the preceding MS.

Fol. 8ᵃ–11ᵇ.

III

البحر اللاهوت

Al-Baḥr Al-Lâhût

A tract on ṣûfism, treating of *Nûr-Muḥammadi* (نور محمدی) according to mystical conception.

Beginning :

الحمد لله الذی خلق نور محمد بقدرته ...... اما بعد فقال عبد [الله] العارف ...... فی بیان الغائب و الشهدة ...... و سمیته بحر [البحر] اللاهوت الخ *

The compiler's name occurs in the preface (*see* beginning quoted above) as عبد العارف and again in the following passage (fol. 9ᵃ) :

قال عبد الله العارف من اهل السلوك اول تجلی ذات الله تعالی الخ *

it occurs as 'Abdallâh al-'Ârif (عبد الله العارف).

Nothing is known about his life and works. The MS. also bears no clue to his life or period.

Not dated.

The handwriting is identical with that of the preceding MSS.

The title is derived from the following concluding note of the scribe (fol. 11ᵇ):

تمت هذه [sic] الكتاب المسمی بحر لاهوت [sic] *

Fol. 11ᵇ–14ᵃ

IV

كتاب السلوك

Kitâb As-Sulûk

A tract on mysticism treating of *Rûḥ al-Insân* (روح الانسان , i.e. the soul) in its various aspects.

Beginning :

هذه فائدة فى علم السلوك ...... اعلم يا [ا] خى ان الروح [sic روح] الانسان ليس فى البدن الخ *

The compiler is not known. The MS. also does not bear any clue to the author.

The handwriting is identical with that of the previous MSS.

No other copy seems to have been recorded. The title is taken from the following concluding note of the scribe (fol. 14ᵃ) :

تمت [sic] هذا الكتاب المسمى بالسلوك *

Fol. 14ᵃ-15ᵇ.

V

رسالة فى تحقيق افضل الذكر

Risalat fî Taḥqîq Afḍal Aḏ-Ḏikr

A tract on ṣûfism dealing with Ḏikr (ذكر) and explaining the virtues of *Ḏikr Lâ Ilâh Ill'al Lâh* (ذكر لا اله الا الله), and its superiority to other *Aḏkâr* (اذكار).

Beginning :

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و على آله و اصحابه اجمعين قال المؤلف [sic مؤلف] هذا الكتاب الخاتمة فى الذكر و المر[ا] قبة و التوجه الى الله تعالى فاعلم ايها المطالب جعلنى الله و اياك من الشاكرين .... ان الافضل و المختار فى الذكر لا اله الا الله .... الخ *

The compiler is not known. The MS. also does not bear any clue. The passage (الخاتمة فى الذكر الخ; *see* beginning above) suggests that the present tract is a portion of some other detailed work on ṣûfism. However, the following passage in the text (fol. 15ᵃ), in which he refers to Ibn 'Arabî (d. 638/1242; *see* Lib. Cat., XXVI, 2789/1) :

...... و اذا عرفت هذا ظهر لك سرّ قول الشيخ محى الدين بن عربى قدس سره ان نظر الاكمل الخ *

indicates that the author did not flourish earlier than the seventh century A.H.

The text contains occasional interlinear explanations in Turkish.

The handwriting is identical.
No other copy seems to have been recorded.

Fol. 15b-16b.

VI

رسالة فى الوجود

Risâlat fî Al-Wujûd

A useful short tract on ṣûfism treating of *Wujûd* (وجود; existence), its different kinds and implications.

Beginning :

مراتب المعلومات على ثلاثة اقسام احدها الوجود المحض و الثانى العدم المحض ...... اما الوجود المحض و هو الوجود الذى لا يمكن ان يكون معدوماً الخ *

The MS. does not contain any clue either to the title or to the author. The above title, like those of the preceding MSS., is derived from the contents of the work. The title (e.g. رسالة فى مراتب المعلومات) as given in this manuscript (Lib. H.L. No. 2630/6) does not seem to be appropriate.

The handwriting is identical with that of the rest, the text bearing occasional interlinear explanations in Turkish.

Fol. 16b-17b.

VII

رسالة فى بيان الروح

Risâlat fî Bayân ar-Rûḥ

A tract on mysticism, explaining the *Rûḥ* (روح) and its various manifestations. It is full of symbols and metaphors prevalent among the ṣûfî scholars.

Beginning :

اعلم ان كل الروح يرتقى الى المقام الذى حبطت منه الخ *

The MS. does not contain any clue either to the author or title.
The handwriting is identical with that of the preceding MSS.
There are occasional interlinear explanations in Turkish.

Fol. 18ᵃ–20ᵃ.

VIII

رسالة فی بیان روح النبی صلی الله علیه و سلم

Risâlat fî Bayân Rûḥ An-Nabîy Ṣallallâh 'alaihe wa Sallam

A tract on ṣûfism explaining the essence of Ar-Rûḥ (الروح) and the *rûḥ* (روح) of the Prophet. The language is full of mystical symbols and metaphors.

By one 'Abdaḍḍaif عبد الضيف .

Beginning :

الحمد لله الذی اوجد الخلائق کلها بقدرته من العلوم .... فقال ....
عبد الضیف انی سمعت من [sic] العلماء من اهل الروح و اعلم ان الله عشق
بجلاله و جماله الخ *

Nothing is known about the author.
No other copy seems to have been recorded.
The handwriting is identical with that of the preceding MSS.

Fol. 20ᵇ-21ᵃ.

IX

رسالة فی الموت

Risâlat fî Al-Maut

A short tract narrating the conditions, confronting a man before death. It deals mainly with the agonies of death (سکرات الموت).

Beginning :

بسم الله الرحمن الرحیم - باب سکرات الموت اعلم ان الموت جاء فیکم [sic]
بستة اشیاء اولها الخ *

The present tract seems to be a chapter of some detailed work. The MS. does not bear any clue to the original work.
The handwriting is identical with that of the preceding MSS.

Fol. 21ᵇ–23ᵃ.

X

الاسرا

Al-Asrâr

A tract treating of the secrets and inner beauties of the different prayers, according to the mystic conception.

Beginning :

الحمد لله رب العالمين .... قال شيخ [sic الشيخ] عبد الكريم بن ابراهيم رحمة الله عليه اما الصلاة فانها عبارة عن واحدية الحق الخ *

Author : 'Abdalkarîm bin Ibrâhîm عبد الكريم بن ابراهيم .

Nothing is known definitely about this 'Abdalkarîm bin Ibrâhîm. He may be the famous 'Abdalkarîm bin Ibrâhîm sibṭ 'Abdalqâdir al-jîlî (d. 832/1428; *see* Lib. Cat., XXVI, 2789/vii), but no such work has been mentioned in the list of his compositions; cf. Brock., ii, 205-6, and Suppl.

The title is derived from the following concluding note (fol. 23ᵃ) :

تمت [*sic*] كتاب المسمى [*sic*] اسرار *

The whole work is written very carelessly, the handwriting being identical with that of the previous MSS.

Fol. 23ᵃ–26ᵃ.

XI

رسالة فى التصوف

Risâlat fî At-Taṣawwuf

A treatise giving a mystic interpretation to the principal parts of Islam.

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين .... اما بعد فاعلم ان التصوف هو صوفى [*sic*] فاذا نظر شيئًا من العالم هو الله الخ *

The author is not known.

No other copy seems to have been recorded.

The title is derived from the following concluding note (fol. 26ᵃ) :

تمت [*sic*] كتاب تصوف والله علم *

In the Lib. Hand List, No. 2630/10, it has been erroneously entitled At-Ta'awwuḍ (التعوذ).

The handwriting is identical with that of the rest.

Fol. 26ᵇ–32ᵃ.

XII

رسالة فى مجنون الله

Risâlat fî Majnûn Al-Lâh

A treatise dealing with the virtues and general conditions of those who have made their existence absorbed and lost in the love of God. The work is full of mystic symbols and similes.

Beginning :

الحمد لله المبدی المعید ذی العرش المجید ...... قال النبی صلعم الفناء ثلاثة اشیاء اولها فناء الذات و ثانیها فناء الصفات و ثالثها فناء الافعال الخ *

The compiler is not known. The title is derived from the following concluding note (fol. 32ᵃ) :

تمت [sic] هذا الکتاب المسمی مجذوب الله تعالی *

Written very carelessly, the handwriting being identical with that of the preceding MSS.

Fol. 32ᵇ–39ᵇ.

XIII

مفتاح الجنان

Miftâḥ Al-Janân

A useful work dealing with some important points of ṣûfism and their various aspects. The work lays much stress on the *Tauḥid* and *Sharīʿat*. It also advocates Unityism (وحدة الوجود).

Beginning :

الحمد لله منور القلوب و الصلوة و السلام علی محمد فاتح الغیوب .... اما بعد فاعلم ایها العاشق ان الله فرض متابعة النبی صلعم قولاً و فعلاً ظاهراً و باطناً الخ *

The work consists of the following important *faṣl* :

Fol. 32ᵇ.	فصل فی الذکر و اعلم ان الذکر مفتاح القلوب الخ
Fol. 34ᵃ.	فصل [فی] آداب الذکر و الشروط و اعلم ان للذکر ادبا و شرطاً الخ
Fol. 34ᵇ.	فصل فی اول الواجب فاعلم ان اول الواجب علی السالك توحید الخالق و تنزیهه الخ *
Fol. 35ᵇ.	فصل فی الورع و اعلم ان .... الورع هو ترك الخ
Fol. 36ᵇ.	فصل فی الحقیقة و اعلم ان الحقیقة امر باطن الخ

The MS. comes to an end with the following passage (fol. 39ᵃ·ᵇ) :

...... فعلیك بالصلاة [الصلوات] الخمس مع الجماعة و بمداومة الذکر لیلاً و نهارا .... و ان طلبت المذکور صرت من المقربین فی الدارین اللهم ارزقنا هذا المقام الخ *

The MS. does not bear any clue to the author. A very careful study of the whole work, its language and mode of expression make the impression that it was composed after the eighth century A.H.

The title has been taken from the following concluding passage (fol. 39b) :

تمت [sic] هذا الكتاب المسمى مفتاح الجنان ...... *

The work seems to be rare. It has not been mentioned in any catalogue.

The handwriting is identical with that of the preceding MSS., with the difference that the present MS. has been carefully corrected lately by some anonymous scholar. It also bears occasional marginal notes in Arabic and interlinear explanations in Turkish.

For a more correct copy *see* No. 2825/20 below.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 39b–41a.

XIV

تحفة الاخوان

Tuḥfat Al-Ikhwân

A short work on mysticism treating of *ma'rifat* and other connected points.

Beginning :

بسم الله الرحمن الرحيم - هذا كان المقصود [sic] العارف الواصل ....
اذ ليس له مطلوب سواه تعالى فى الدنيا و الاخرة الخ *

The author is not known. The MS. does not bear any clue to the same.

Two works on mysticism entitled Tuḥfat al-Ikhwân (viz. Berlin, 1835-36, and Cairo, II, 74) are known to us. But, besides the present work being much shorter, the beginnings also do not agree.

It comes to an end with the following passage (fol. 41a) :

و عن النبى صلى الله عليه و سلم عن الله عز و جل انه قال لا اله الا الله
حصنى فمن دخل حصنى امن من عذابى *

The title is taken from the following concluding note (fol. 41a) :

تمت [sic] هذا كتاب [sic] المسمى تحفة الاخوان *

Written very carelessly. The handwriting is identical with that of the preceding MSS.

Fol. 41ᵇ–44ᵇ.

XV

كتاب معرفة النكاح

Kitâb Ma'rifat An-Nikâḥ

A tract on mysticism, dealing with the knowledge of *Nikâḥ* (marriage) in a mystic way. The author narrates an unauthentic *hadîs* to the effect that *Nikâḥ* is of four kinds: (i) the *nikâḥ* of soul (الروح) with the body (الجسد); (ii) the *nikâḥ* of the holy book (القرآن) with its meaning; (iii) the *nikâḥ* of a woman with a man; and (iv) the *nikâḥ* of 'Abdallâh (عبد الله, the slave of God) with God (*see* the beginning quoted below).

Beginning:

الحمد لله على كل حال و الصلوة و السلام على سيد المرسلين و هذا كتاب .... سميته معرفة النكاح .... قال النبى صلعم النكاح من سنتى فمن رغب فى سنتى فهو منى .... و روى ابو هريرة .... النكاح على اربعة النكاح الروح مع الجسد و الثانى نكاح القرآن مع معناه و الثالث نكاح المرأة مع الرجل و الرابع نكاح عبد الله مع الله الخ *

The author is not known. No other copy seems to have been recorded. Not in Ḥaj. Kh. The MS. ends with the following passage (fol. 44ᵇ):

قال الله تعالى يغفر لكم بغسلكم بماء الرحمة *

The title is taken from the following concluding note (fol. 44ᵇ):

نقل .... كتاب معرفة النكاح *

The handwriting is identical with that of the rest.

Fol. 44ᵇ–60ᵇ.

XVI

سلام التوفيق الى محبة الله على التحقيق

Salâm At-Taufîq Ilâ Maḥabbat Allâh 'Alâ At-Taḥqîq

A condensed work on *fiqh*, dealing briefly with all the important points (مسائل), relating to the subject.

Beginning:

الحمد لله رب العالمين و اشهد ان لا اله الا الله وحده .... اما بعد فهذا جزء لطيف يسر الله تعالى فيما يجب تعلمه و تعليمه و العمل به للخاص

و العام .... و سميته سلام التوفيق الى محبة الله على التحقيق [و]
اسال الله الكريم ان يجعل ذلك منه و له و فيه الخ *

The name of the author does not appear anywhere in the MS. However, his reference to 'Abdallâh bin 'Alawî al-Haddâd (d. 1132/1719; *see* Lib. Cat., XIII, 948) in the following term (fol. 55b) :

و قال سيدنا عبد الله بن علوى الحداد فى كتاب النصائح الدينية *

suggests, although a remote derivation, that our author flourished in or after the twelfth century A.H. Further, a careful survey of the contents indicates that he belonged to the Shâfi'i School of Law (cf. fol. 49a, 51a, etc.).

The MS. comes to an end with the following passage (fol. 60b) :

انتهى ما قدّر الله جمعه و ارجوته سبحانه ان يعم نفعه و يكثر فى القلوب
وقعه .... سبحان ربك رب العزة عما يصفون و سلام على المرسلين
و الحمد لله رب العالمين *

Written in ordinary *Naskh* (the handwriting is identical with that of the rest) with frequent marginal notes and interlinear explanations.

Fol. 61a-62b.

XVII

آداب الذكر

Âdâb Ad-Dikr

A tract on *Dikr* and its ways and manners. It seems to be a portion of some unknown work. A misleading note in the end (fol. 62b) goes to say that it is a chapter from *Bidâyat al-Hidâyah* (*see* for a copy of which Lib. Cat., XXVI, 2792/2) of al-Ġazzâlî (d. 505/1111 ; *see* Lib. Cat., XIII, 833), but an exhaustive survey of *Bidâyat al-Hidâyah* proves beyond any doubt that the present tract has no connection with the aforesaid work of al-Ġazzâlî.

Beginning :

بسم الله الرحمن الرحيم - و اما آداب الذكر عشرون [*sic*] آداباً [*sic*] خمسة
قبل الذكر الخ *

The author is not known.

It ends with the following passage (fol. 62b) :

فهذا اقرب الى كشف القلب و الطريق الى الله تعالى ....
و بمحض اثبات الله فى قابه و بالله التوفيق و الاعانة تمت آداب الذكره
بداية الهداية *

Written very carelessly, the handwriting is identical with the rest. The title is taken from the concluding passage (*see* above).
Fol. 63ᵃ is blank.

Fol. 63ᵇ–66ᵇ.

XVIII

رسالة فی الصلوة

Risâlat fî Aṣ-Ṣalât

A tract on *Ṣalât*, dealing with the prayers of the different days and times and their peculiarities. The MS. seems to be an extract from some other detailed work. A note on the frontispiece and in the end (fol. 66ᵇ) goes to say that the present tract is a portion from *Iḥyâ' 'Ulûm ad-Dîn* (*see* Lib. Cat., XIII, 833) of al-Ġazzâlî (d. 505/1111); but a survey of *Kitâb Asrâr Aṣ-Ṣâlât* (كتاب اسرار الصلوة) of *al-Iḥyâ'* (الاحياء) does not verify the statement.

Beginning :

الصلاة ليلة الجمعة روى عن جابر .... رضى الله عنه قال قال رسول الله صلعم اتانى جبرائيل عليه السلام و قال لى من صلى [من] امتك ركعتين ليلة الجمعة الخ *

The author is not known.
Written in ordinary Naskh and very carelessly.
Not dated. Probably thirteenth century A.H.

Fol. 67ᵃ–72ᵃ.

XIX

رسالة فی الصلوة

Risâlat fî Aṣ-Ṣalât

A tract on prayers, dealing with prayers other than obligatory ones such as al-Ishrâq (الاشراق) and al-*Awwâbîn* (الاوابين), etc. The MS. opens with الباب السابع عشر فى الساعة, but except the few opening lines, the whole tract is devoted to *aṣ-Ṣalâ't* (prayer). Hence the above title. The MS. bears no clue either to the author or to the title.

Beginning:

الباب السابع عشر فى الساعة اعلم ان الدنيا ساعة و طوبى لمن صرفها فى العبادة .... فصل فى الاشراق هى كانت مفروضة على بعض الانبياء الخ *

The handwriting is identical with that of the preceding MSS.

Fol. 72[b], 73[a] are blank.

Fol. 73[b], 74[a] contain some passages about cock (peacock) (الديك). Some *Ahâdîs* have been also quoted in this respect.

Fol. 74[b], 75[a] bear notes on *Sûrat al-Fâtiḥah* in mystic way. These passages have been called *At-Tarġîb* also.

Fol. 74[b] and 75[a] are in another hand. The rest is written very carelessly.

Fol. 75[b]–81[b].

XX

مفتاح الجنان

Miftâḥ Al-Janân

Another copy of *Miftâḥ al-Janân*. For other details *see* No. 2825/XIII above. The present MS. seems to be more correct than the above-mentioned one.

Written in Naskh with occasional diacritical marks.

Not dated. Probably thirteenth century A.H.

Fol. 82[a]–85[a].

XXI

رسالة العبودية

Risâlat Al-'Ubûdîyaḥ

A short work on mysticism dealing with the three kinds of the laws, which are to be observed by the devout people of different stages.

Beginning:

الحمد لله رب العالمين ۔ الصلاة و السلام على رسوله محمد صلعم . . . . . .
و بعد فاعلم . . . . ان الامور المشروعة عند اهل السنة و الجماعة ثلاثة [*sic* ثلاث]
مراتب عبادة و عبودية و عبودة اما العبادة فهي ملازمة للشريعة الخ *

The work ends with the following passage (fol. 85[a]):

" . . . . . . فهو فناء العبد بالكلية عن شعور جميع الموجودات حتى عن
نفسه ايضا بحيث لم يبق نظر الا وجود الحق سبحانه و تعالى و هذا معنى
فناء العبد في الله تعالى فافهم . . . . " *

The MS. does not bear any clue to the author. The title is taken from the following concluding note (fol. 85[a]):

تمت [*sic*] والله اعلم بالصواب هذا الكتاب المسمى عبودية [*sic*] *

The handwriting is identical with that of the preceding MSS.

Fol. 85b-86a.

XXII

رسالة فی التصوف

Risâlat fî At-Taṣawwuf

An anonymous tract on mysticism dealing briefly with *Sharî'at* (الشريعة), *Ṭarîqat* (الطريقة) and *Ḥaqîqat* (الحقيقة)

Beginning:

بسم الله الرحمن الرحيم - و اعلم ان لهم شريعة و هی ان تعبد الله و طريقة و هی ان تقصد بالعلم و العمل و الحقيقة نتيجتهما و هی ان تشهد الخ *

The MS. neither bears the title nor the author.

The handwriting is identical with the rest, the underlined words being in red.

Fol. 86b is blank.

H.L. No. 2607

No. 2826

Fol. 146; lines 11 to 13; size 8" × 5" · 6" × 4"

Al-Majmû'aḥ

A copy of a *Majmû'aḥ* consisting of five works and short tracts on different subjects.

Fol. 1–32a.

I

رسالة فی مولد النبی

Risâlat fî Maulid An-Nabî

A work on the birth of the Prophet, consisting of fables and stories relating to it, generally prevalent among the common people. The work is full of unauthentic stories.

By an anonymous author.

Beginning:

قال الفقيه رحمة الله عليه لما ولد .... رنّ ابليس عليه اللعنة و صاح و ضرب راسه على الصخرة و بكى بكاء شديدا فاجتمع اولاده و جنوده و عدد اولاده فی تلك الوقت سبعون الف الف لانه يلد فی كل يوم الف ولد الخ *

The MS. does not bear any clue to the identity of the above-mentioned *al-Faqîh* (الفقيه).

The title is derived from a note on the cover in the same hand which reads as follows:

الجزو الاول من مولود النبى صلى الله عليه و آله و سلم و قصة تزويج خديجة رضى الله عنها معه صلى الله عليه و سلم *

The MS. does not contain the second part. It ends with the following passage (fol. 32ᵃ):

...... فدخل النبى صلى الله عليه و آله و سلم و جلس مع خديجة فهذا قصة مولود النبى صلى الله عليه و سلم و تزويجة [sic] خديجة رضى الله عنها اللهم صل على محمد و على آل محمد الخ *

Many works on *Maulid* have been noticed in Berlin, 9517–9542, but the beginning of the present MS. does not agree with any of them.

Written in ordinary Naskh, with full diacritical marks, put on very carelessly.

Not dated. Probably thirteenth century A.H.

Fol. 32ᵇ and 33ᵃ bear miscellaneous notes.

Fol. 33ᵇ–75ᵇ.

II

كتاب المعراج

Kitâb Al-Mi'râj

A work dealing with and describing the details of the Prophet's *Mi'râj* (Journey to the Heaven), the Prophet's 'Journey to Heaven' called also Isrâ' (اسراء), which took place in the twelfth year of his sacred mission (البعثة). The work also contains many unauthentic additions and observations.

By an anonymous author.

Beginning:

بسم الله الرحمن الرحيم و به نستعين .... الحمد لله الذى دور الافلاك و اجرى للملك الذى قدس ذاته و اطرى الرحمن الذى بكثرة خزائن الرحمة اسرى .... و قال الملك الاعلى سبحان الذى اسرى بعبده ليلاً الخ *

The MS. does not bear any clue to the author. The title has been taken from the following note on the frontispiece:

هذا كتاب معراج النبى صلى الله عليه و سلم *

The MS. ends with the following passage (fol. 75[a,b]):

...... من قال سبعين مرة فى مدة عمره يا لطيف يا خبير الطف بى ولوالدى فى جميع الاهوال كما تحب و ترضى انك على كل شئ قدير فان ملك الموت تشفق [sic يشفق] على قبض روحه من الوالد الى الولد ...... *

Many works on *Mi'râj* have been noticed in Berlin (2602–2614), but the beginning of the present MS. does not agree.

A rare work on *Mi'râj* has also been noticed in Lib. Cat., XV, 990.

Written in Naskh within red-ruled borders with occasional marginal notes and frequent interlinear explanations, mostly in Persian.

However, his reference (fol. 26[a]) to Sultân Murâd bin Aḥmad Khân (e.g. Murâd, IV; 1032–1049/1623–1640; cf. Lane-Poole's *Muḥammadan Dynasties*, pp. 195–197), the Ottoman Emperor as deceased, suggests that our author did not flourish earlier than the latter part of the eleventh century A.H.

Dated Thursday, the 2nd Ḏu'l Qa'daḥ, 1180/2-4-1767.

The colophon of the scribe runs as follows (fol. 75[b]):

تمت المعراج [sic] النبى صلى الله عليه و سلم فى التاريخ الثانى يوم الخميس من شهر ذى قعدة [sic] سنة ۱۱۸۰ هجرية [sic] النبوية الف و مائة و ثمانين بيد اضعف عباد البارى نقيه محمد بن شرف الدين شطرى عفى الله عنهما الخ *

Scribe: نقيه محمد بن شرف الدين شطارى

Fol. 76[a]–89[b].

III

رسالة فى المعراج

Risâlat fî Al-Mi'râj

Another work (shorter than the above), on Mi'râj. This work is also, like the former, full of unauthentic additions and observations.

By an anonymous author. The MS. does not contain any clue to the author.

Beginning:

اللهم صل على محمد و على آله و صحبه و سلم ربنا آتنا فى الدنيا حسنة و فى الآخرة حسنة .... قال حدثنا سماك بن حرب عن سعيد بن جبير عن ابن عباس .... قال قال رسول الله بينما انا ذات ليلة فى ربيع الاول ليلة الاثنين .... و فى رواية ليلة السابع و العشرين من شهر رجب الخ *

The MS. ends with the following passage (fol. 89a,b):

.... فانزل الله هذه آية سبحان الذى اسرى بعبده ليلا من المسجد الحرام .... اللهم صل على سيدنا محمد و على آله و صحبه .... ربنا انك حميد مجيد .... *

The handwriting is identical with that of the preceding MS. Dated Monday, the 6th Ḏu'l Qa'daḥ, 1180/6-4-1767.

The colophon of the scribe reads as follows (fol. 89b):

تمت [sic] هذا المعراج فى يوم الاثنين بتاريخ السادس من شهر ذى قعده [sic] سنة هجرية [sic] النبوية الف و مائة و ثمانين *

The scribe seems to have copied the present MS. for his own use as appears from the following note on the margin (fol. 89b):

كاتب هذا الكتاب و مالكه المجازى فقيه محمد بن شرف الدين شطارى *

No other copy seems to have been recorded.

Fol. 89b–94a.

IV

قصة اليهودى و اسلامه

Qiṣṣat Al-Yahûdî wa Islâmihî

A tract containing the story of a Jew and his wife who came straight from Baṣraḥ to al-Madînaḥ to see the Prophet and embrace Islam but reaching there after the death of the Prophet, were overwhelmed with grief and died subsequently one after another.

No authority has been quoted in the text.

By an anonymous author.

Beginning:

بسم الله الرحمن الرحيم - قيل انه كان فى البصرة رجل يهودى ذو مال كثير .... و كان عادته يقرأ التوارة فى كل حين .... فلما كان ذات يوم ذهب يقرؤ التوراة فرأى قد ظهر فى ورقه اسم محمد صلى الله عليه و سلم الخ *

End:

".... فعند ذلك قامت فاطمة رضى الله عنها مع النسوة فغسلتها و كفنتها ...... فدفنوها فى المدنية .... والله اعلم بالصواب" *

The MS. neither bears the title nor contains any clue to the compiler.

The handwriting is identical with that of the preceding MS. Not dated. Apparently twelfth century A.H.

Fol. 94a contains some extracts in Persian. Fol. 94b is blank.

Fol. 95b–144a.

٧

دقائق الحقائق فی مواعظ الخلائق

Daqa'iq Al-Ḥaqâ'iq fî Mawâ'iẓ Al-Khalâ'iq

A rare copy of a work on ethics, dealing with the life after death, describing in detail all aspects of the world beyond.

Beginning:

الحمد لله رب العالمين و الصلوة و السلام .... اما بعد فقد جاء فی الخبر ان الله تعالی خلق شجرة و لها اربعة اغصان الخ *

Besides the introduction in which the author deals with the creation of *an-Nûr al-Muḥammadî* (النور المحمدی e.g. 'Light of the Prophet'), the work **is divided into the following chapters** (ابواب):

Fol. 97a. باب فی تخلیق آدم علیه السلام عن ابن عباس رضی الله عنهما انه قال خلق الله آدم من اقالیم الدنیا الخ *

Fol. 98b. باب فی ذکر الملئکة ثم اعلم ان الله خلق الملئکة الکرام الاربعة الخ

Fol. 99b. باب فی ذکر تخلیق الموت ففی الخبر .... لما خلق الله تعالی الموت الخ *

Fol. 101a. باب فی ذکر ملك الموت و فی کیفیة قبض الارواح و ذکر فی کتاب السطوی الخ *

Fol. 104a. باب فی ذکر جواب الروح لملك الموت ففی الخبر ان ملك الموت اذا اراد قبض الروح الخ *

Fol. 105b. باب فی ذکر الشیطان کیف یجیئ عند المؤمن ...... ففی الخبر انه یجیئ الشیطان الی المؤمن الخ *

Fol. 107b. باب فی ذکر النداء بعد الموت ففی الخبر اذا فارق روح العبد الخ

Fol. 108a. باب فی ذکر الارض و القبر قال انس بن مالك ... ان الارض تنادی کل یوم الخ *

Fol. 108b. باب فی ذکر نداء الروح .... و فی الخبر عن عائشة .... قالت کنت قاعدة مربعة الخ *

Fol. 111a. باب فی ذکر المصیبة علی المیت روی فی الخبر ان من اُصیب بمصیبة الخ *

Fol. 112b. باب فی ذکر الصبر علی المیت روی .... انه قال اول ما کتب القلم الخ *

Fol. 113ª. باب فى ذكر خروج الروح من البدن و فى الخبر اذا وقع العبد فى النزع الخ *

Fol. 117ª. باب فى ذكر ملك يدخل فى القبر قبل منكر و نكير عن عبد الله بن سالم انه قال سالت .... عن اول ملك يدخل فى القبر على الميت الخ *

Fol. 118ª. باب فى جواب منكر و نكير ففى الخبر اذا وضع الميت فى القبر الخ

Fol. 119ª. باب فى ذكر الكرام الكاتبين روى ان كل انسان معه ملكان الخ

Fol. 120ª. باب فى ذكر الروح بعد الخروج من جسده ياتى الى قبرة و منزله الخ قال النبى صلى الله عليه و سلم اذا خرج الروح من بدن ابن آدم الخ *

Fol. 122ᵇ. باب فى ذكر الصور و البعث و الحشر اعلم ان اسرافيل صاحب القرن الخ *

Fol. 123ᵇ. باب فى ذكر الصور عن ابى هريرة رضى الله عنه انه قال .... ان الله تعالى خلق الصور الخ *

Fol. 124ª. باب فى ذكر نفخ الصور للفزع ثم ينفخ نفخة الفزع فيبلغ فزعه اهل السموات و الارضين الخ *

Fol. 126ª. باب فى ذكر فناء الاشياء ثم يامر الله تعالى ملك الموت ان يفنى البحار الخ *

Fol. 127ª. باب فى ذكر محشر الخلائق و فى الخبر اذا اراد الله تعالى ان يحشر الخلايق الخ *

Fol. 128ª. باب فى صفة البراق و لها جناحان تطير بهما ما بين السماء و الارض الخ *

Fol. 129ª. باب فى ذكر نفخة الصور و البعث ثم يقول الله تعالى يا اسرافيل قم و انفخ الخ *

Fol. 132ᵇ. باب فى ذكر نشور الخلائق و يقال ان الخلائق اذا نشروا من القبور الخ *

Fol. 134ᵇ. باب فى سوق الخلائق الى المحشر كقوله تعالى يوم نحشر المتقين الى الرحمن وفدا الخ *

Fol. 135ª. باب فى ذكر يوم القيمة ففى الخبر اذا كان يوم القيمة جمع الله الاولين الخ *

Fol. 137ª. باب فى ذكر الجنان قال وهب رضى الله عنه ان الله تعالى خلق الجنة الخ *

Fol. 137ᵇ. باب فی ذکر ابواب الجنان قال ابن عباس رضی الله عنه للجنان ثمانية ابواب من الذهب الخ *

Fol. 141ᵃ. باب فی ذکر الحور ففی الخبر ...... انه قال خلق الله تعالی وجه الحور الخ *

Fol. 142ᵇ باب فی ذکر اهل الجنة ففی الخبر ان من وراء الصراط صحاری فيها اشجار الخ *

Author: The main body of the MS. does not bear any clue to the author. However, the scribe in his following concluding note (fol. 144ᵃ):

تمت [*sic*] الكتاب بعون الله .... المسمی بدقائق الحقائق فی مواعظ الخلائق تصنيف الشيخ الامام فخر الدين الرازی رحمة الله عليه فی يوم الخميس .... الخ *

ascribes its authorship to the celebrated dogmatic scholar al-Imâm Fakhraddîn Abû 'Abdallâh Muḥammad bin 'Umar bin al-Khaṭîb ar-Râzî الامام فخر الدين ابو عبد الله محمد بن عمر بن الخطيب الرازی (d. 606/1209; *see* Lib. Cat., X, 517; for comprehensive bibliography *see* Brock., Suppl., I, 921). Though the present work has not been included in the list of ar-Râzî's works given in Ḥaj. Kh., or Brock., in absence of any internal evidence to the contrary, the scribe's statement regarding its authorship may be accepted.

Written in ordinary Naskh (very carelessly) with occasional marginal notes and frequent interlinear explanations, the abwâb (ابواب) being in red.

Dated Thursday, the 29th Ḏu'l Ḥijjaḥ, 1180/28-5-1767.

The colophon of the scribe runs as follows (fol. 144ᵃ):

تمت [*sic*] الكتاب بعون الله .... فی يوم الخميس تاريخ تاسع و عشرين من شهر ذی الحجة سنه ثمانين و الف و مائة من هجرية [*sic*] النبوية ...... بيد الفقير الحقير ...... فقيه محمد بن شرف الدين شطاری *

Scribe: فقيه محمد بن شرف الدين شطاری.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 144ᵇ–146ᵇ bear miscellaneous extracts in Arabic and Persian prose and poetry.

H.L. No. 2933

No. 2827

Fol. 172; lines 34; size 8″×6″; 7″×5″

Al-Majmû'aḥ

A very valuable copy of a Majmû'aḥ, consisting of two works on different subjects by one and the same author.

Fol. 1–82[b].

I

الدرری المضیئة شرح الدرر البهیة

Ad-Darârî Al-Muḍî'aḥ Sharḥ Ad-Durar Al-Bahîyaḥ

A valuable copy of an authorized commentary by Muḥammad bin 'Ali ash-Shaukânî (d. 1250/1835 cf. Taqwimul Âm تقویم العام) on his own work on jurisprudence entitled *Ad-Durar Al-Bahîyaḥ* (الدرر البهیة).

Beginning:

احمد من امرنا بالتفقه فی الدین و اشکر من ارشدنا الی اتباع سنن المرسلین .... و بعد فانی لما جمعت المختصر الذی سمیته الدرر البهیة .... سالنی جماعة من اهل الانتقاد و الفهم النافذ .... ان اجلی علیهم عروس ذلک المختصر .... و سمیت هذا الشرح الدراری المضیئة شرح الدرر البهیة الخ *

Some account of the author's life is given in Lib. Cat., VII, 330. It may be added here that the present author, Muḥammad bin 'Ali bin Muḥammad bin 'Abdallâh ash-Shaukâni محمد بن علی بن محمد بن عبد الله الشوکانی who is the most learned authority of the later ages, was born on the 28th Ḏu'l Qa'daḥ, 1173/2-7-1760, at Hujrat Shaukân (هجرة شوکان) in Yemen. He studied in Ṣan'â', the capital and metropolis of the country. He made his mark very oon. While studying in Ṣan'â', he began to teach pupils, compose treatises and give decisions on matters relating to Law. After completing his study, he forsook the Zadî doctrines and became a strict *Salafi* (سلفی) in theology as appears from his booklet *At-Tuḥaf fî Maḏâhib as-Salaf* (التحف فی مذاهب السلف ; *see* Sarkîs, 1160). As regards fiqh, he discarded *Taqlîd* (تقلید) as he says clearly in his short work *Al-Qaul Al-Mufîd fî Adillat Al-Ijtihâd wa At-Taqlîd* (القول المفید فی ادلة الاجتهاد و التقلید ; *see* Brock., Suppl., II, 819). In short, he was Mujtahid-i-Mutlaq (مجتهد مطلق) in Islamic Law and its principles (فی الاصول و الفروع). He wrote many works, of which

24 have been enumerated in Brock., Suppl., II, 818-9. For further particulars of his life and works *see* his autobiography in Al-Badr Aṭ-Ṭâli', II, 214–225: Itḥâf an-Nubalâ', 409–412; Nail al-Auṭar (in the beginning of Vol. I, Bûlaq, 1297; by Ḥusain bin Muḥsin as-Sub'î); Sarkîs, 1160; *see also* Brock., loc. cit.

For other copies *see* Âṣafîyah, ii, 1152–4. The work has been printed in Delhi, 1289, with an interlinear Urdu translation by Nawwâb Ṣiddîq Ḥasan Khan (d. 30th Jumâdâ II, 1307/20-2-1890; *see* Brock., Suppl., II, 859).

The work also has been versified by Muḥammad bin 'Alî bin Ṣâliḥ al-'Imrânî aṣ-Ṣan'ânî (d. 1264/1848), cf. Brock., loc. cit.

Written in cursive Naskh very correctly.

Dated Tuesday, the 7th Rabi' I, 1244/18-9-1828 (Taqwimul Âm تقويم العام) (during the lifetime of the author). The colophon of the scribe (who prefers to omit his name in the present MS. but mentions the same in the following MS.) reads thus (82[b]):

انتهى نسخ ما اردناه .... ظهر يوم الثلثا .... اليوم السابع من العشر الاولى فى الشهر الاول من العشر الاخرى فى السنة الرابعة من العشر الخامسة من المائة الثالثة بعد الالف الثانى من الهجرة النبوية ...... كتبه الفقير الحقير .... غفر الله *

The scribe in the following note on the cover:

يسّر من له الامر ابتداء زبر هذا الزبر .... فى اليوم الخامس من العشر الثانى فى الشهر التاسع من العام الثالث فى العشر الخامس من القرن الثالث عشر من الهجرة المصطفوية .... والله يعين على التمام *

gives 15 Ramaḍân, 1243/1-4-1828, as the date of the beginning of the transcription of the present MS.

The cover and the last folio contain several autographs and notes of the scholars who studied from this copy. The dates range between 1245 and 1262 A.H.

In one of these notes, which reads thus (on cover):

كان ابتدا القراءة على سيدى البدر شيخ الاسلام المولف حفظه الله فى شهر جماد أخر سنة ١٢٤٧ *

a certain scholar, whose name could not be traced, says that he began to study the present MS. from the author in Jumâdâ II, 1247/1840.

A fly-leaf in the beginning also bears some notes and autographs, in addition to the full contents of the work.

Fol. 83 contains some useful extracts.

Fol. 84–172ᵃ.

II

تحفة الذاكرين بعدة الحصن الحصين

Tuḥfat Aḏ-Ḏâkirîn bi ʻUddat Al-Ḥiṣn Al-Ḥaṣîn

A valuable copy of a commentary upon ʻUddat al-Ḥisn al-Ḥaṣîn (عدة الحصن الحصين; an authorized abridgement of *al-Ḥiṣn al-Ḥaṣîn* cf. Ḥaj. Kh., III, 72-73; and Lib. Cat., XXIV, 2726–2734) of Shamsaddîn ab'ul Khair Muḥammad bin Muḥammad al-Jazarî al-Qurashî ad-Dimashqî ash-Shîrâzî (d. 833/1429; *see* Lib. Cat., XV, 1015/2).

By ash-Shaukânî, the author of the preceding work, *see* No. 2827/1 above.

Beginning :

بسم الله الرحمن الرحيم .... الحمد لله الذى جعل ذكره عدة للمتقين .... و بعد فلما كان كتاب عدة الحصن الحصين .... من اكثر الكتب نفعا الخ *

The work has been printed in Cairo, 1350 A.H. (cf. Brock., Suppl., ii, 277-78).

Written in the same hand as the previous MS. very correctly. Dated Friday, the 14th Shaʻbân, 1246/1831 (that is, during the lifetime of the author, whose death took place in 1250/1834).

The colophon of the scribe reads as follows (fol. 172ᵇ) :

و كان انتهى ما حرر فى يوم الجمعة وقت الضحى منه .... رابع عشر شهر شعبان من شهور سنة ستة و اربعين و مائتين و الف .... بقلم الفقير الحقير .... عبد الله بن احمد بن محمد ان طى *

Scribe : عبد الله بن احمد بن محمد ان طى .

The scribe in the following note on the cover :

كان ابتداء زبر هذا الزبر فى يوم السبت هو اليوم الخامس من العشر الثالث فى الشهر الثانى من العشرة الثانية فى السنة الرابعة من العشر الخامس من القرن الثالث فى الالف الثانى من الهجرة النبوية *

says that he began the transcription of the present MS. on Saturday, the 25th Ḏu'l Ḥijjah [فى الشهر الثانى من العشرة الثانية ؟], 1244 A.H.

In another note in the same hand, on the margin of fol. 172ᵃ, which reads thus :

بلغ قراءة على سيدى الوالد .... العلامة .... الشيخ احمد بن محمد ان حفظه الله تعالى .... فى ليلة الخميس رابع يوم من رمضان سنة ١٢٣٩ ...... عبد الله بن احمد ان طى *

the scribe says that he completed the study of the present MS. from his father on the night of Thursday, the 4th Ramaḍan, 1246/1831 A.D. تقويم العلم No. 6528.

The following note in the same hand on the cover :

نقلت من الام التى هى بخط المولف . . . . . . حيث قال ما لفظه

هذه النسخة هى الأم المسودة *

goes to say that the present MS. was transcribed from the original of the author.

The cover bears also signatures and notes of other scholars who studied the present MS.

There are also some verses in the praise of the present work by one Yaḥyâ bin Muḥammad al-Aḥfaṣ.

Fol. 172[b] contains miscellaneous notes and extracts.

H.L. No. 2935

No. 2828

Fol. 40; lines 21 to 25; size 8″×6″; 7″×4″

Al-Majmû'aḥ

A majmû'aḥ consisting of five works and treatises on different subjects by different authors.

Fol. 1–22[a].

I

القول الجلى فى ترجمة الشيخ تقى الدين بن تيمية الحنبلى

Al-Qaul Al-jalî fî Tarjumat Ash-Shaikh Taqîaddîn Ibn Taimîyaḥ al-Ḥanbalî

A good and correct copy of *Al-Qaul Al-jalî*, a biography of Shaikh al-Islâm Ibn Taimîyaḥ al-Ḥarrânî al-Ḥanbalî (d. 728/1328; *see* Lib. Cat., XXVI, No. 2805 (v), p. 143, and Vol. VII, 462).

By Ash-Shaikh Muḥammad Ṣafîaddîn al-Ḥanafî al-Bukhârî الشيخ محمد صفى الدين الحنفى البخارى, a scholar of the twelfth century A.H., who originally belonged to Bukhârâ and later on settled in Nâbulus (Palestine). Sarkîs, 537, gives 1200/1785-86 as the date of his death. But the following note on the cover of the MS. is in the same hand. He remembered Hadis extensively, and names of those who narrated the Hadis (فن رجال), to the extent that men were astonished. He also collected many books.

القول الجلى فى ترجمة .... الحنبلى لمولفه الشيخ الامام .... محمد صفى الدين البخارى الاثرى السلفى الحنفى رحمه الله توفى فى مدينة نابلس سنة ١١٩٩ .... *

indicates that he died in 1199/1784-85. Brock., Suppl., II, 119, puts his death in 727/1327, which seems to be quite incorrect. For some particulars of his life *see* Sarkîs, loc. cit. He fell victim of plague and died in 1199 A.H.

Beginning :

الحمد لله و الصلوة و السلام على رسول الله و بعد فهذا جزء لطيف فى ترجمة شيخ الاسلام الخ *

The work has been printed repeatedly in Bûlâq and Cairo, 1298, 1329 A.H.; cf. Sarkîs, loc. cit., and Brock., loc. cit.

Fol. 22ᵃ–23ᵃ contain a *Taqriẓ* (comment) upon the present work by Muḥammad at-Tâfilâtî, the *mufti'* of the Ḥanafites in Jerusalem and one of the contemporaries of the author. The comment is dated 12 Muḥarram 1187/5-4-1773, and is transcribed from his original (هكذا رسمه بيده و من خطه نقل). His death took place at Jerusalem in Ḏu'l Qa'daḥ, 1191/Dec. 1777. For full particulars of his life and works *see* Silk ad-Durar, IV, 102–108.

Written in scholarly Naskh. Not dated. Apparently beginning of the thirteenth century A.H. (*see* No. 2828/2, 3, below.

Fol. 23ᵇ–26ᵇ.

II

رسالة فى اثبات صفات الله تعالى

Risâlat fî Iṯbât Sifât Allâh Ta'âlâ

A short but useful tract on theology describing fully the views of Ḥanafî scholars and theologians about the attributes of God (صفات الباري). The author says that the Ḥanafî scholars generally hold the same view on the point as *Ḥanâbilaḥ*, that is, they also accept the expressions ' hands ' (يد), ' face ' (وجه) , sitting (الاستواء), etc., attributed to God simply as they stand, without any attempt at explanation.

Beginning :

الحمد لله الذى ليس كمثله شئ و هو السميع العليم .... اما بعد فهذا جزؤ لطيف في بيان مذهب السلف و الخلف من علمائنا فى اثبات الصفات لله تعالى كاليد و الوجه و العين و الافعال مع اعتقاد التنزيه و نفى التشبيه كما هو مذهب السادة الحنابلة .... فاقول قال الامام الاعظم .... فى الفقه الاكبر و له تعالى يد و وجه و نفس .... الخ

The MS. does not bear any clue either to the author or the title. The latest authority quoted is Mullâ 'Alî al-Qârî al-Haramî (d. 1014/1605; *see* Lib. Cat., VII, 237; XXV, 2784/1). Hence we may presume that our author must have flourished in or after the eleventh century A.H.

End :

.... و قوله فی شرح الشمایل و هو مذهب السلف و جمهور الخلف
لی بالنسبة الی الحنفیة و المحدثین و الحنابلة و جمع من الاشاعرة و هذا ما
تیسر جمعه من کلام علمائنا .... و الحمد لله مفضح الکاذبین ....
و علی آله و صحبه اجمعین *

The handwriting is identical with that of the preceding MS. Dated towards the end of Rajab, 1186/October, 1772.

The colophon of the scribe reads thus (fol. 26ᵃ) :

تمت علی ید کاتبها احمد بن عبد الغنی التمیمی من خط مؤلفها
فی اواخر رجب الفرد من عام ست و ثمانین سنة ۱۱۸٦ هجری *

But the above statement is contradicted by the following colophon in the same hand (fol. 37ᵇ; *see* 2828/3 below) :

و قد تم تسوید هذه الرسائل علی ید الفقیر لرحمة ربه العلی حسن
الشطی الحنبلی سنة ۱۲۲۸ *

Though the former statement is quite clear, it may be inferred from this contradiction that 1186 A.H. might have been the date of composition and Aḥmad bin 'Abdalġanî at-Tamîmî (a scholar of the twelfth century A.H.; cf. Brock., II, 331, and Suppl.) might have been the author of the MS. No. 2828/2 above and some misunderstanding on the part of the scribe (حسن الشطی الحنبلی) might have been the cause of this apparent contradiction.

The scribe of these treatises, Ḥasan as͟h-S͟haṭṭî al-Ḥanbalî, was a reputed Ḥanbalî scholar of the thirteenth century A.H. Born in 1205/1790, his death took place on 14th Jumâdâ, II, 1274/1858. For details of his life and works *see* As-Suḥub al-Wâbilaḥ, fol. 46ᵇ–47ᵃ; Al-A'lâm, I, 236; and Sarkîs, 1125.

Fol. 26ᵃ–36ᵇ.

III

رسالة فی الاعتقاد

Risâlat fî Al-I'tiqâd

A very useful work on theology, dealing mainly with the attributes of God, whether an attempt should be made at their explanation or not?

The author is strongly of the opinion that they should be accepted as they stand, avoiding any doubt of *Takyif* (تكيف, e.g. assumption of qualities and qualifications) or *Tamṣil* (تمثيل, e.g. representing by an image). The present work originally narrates the proceeding of the three assemblies of discussion (المجالس الثلاثة), which were held in Egypt in the beginning of Rajab, 705/January, 1306, and the questions were put to the author by his Egyptian contemporaries regarding his faith.

By al-Imâm Ibn Taimîyah al-Ḥarrânî (d. 728/1328; *see* No. 2828/1 above).

Beginning :

الحمد لله رب العالمين .... اما بعد فقد سئلت غير مرة ان اكتب ماحضرنى ذكره مما جرى فى المجالس الثلاثة المعقودة للمناظرة فى امر الاعتقاد الخ *

The MS. neither bears the author's name nor the title. But the internal evidence of the work leaves no doubt as to its authorship. The proceedings of the three assemblies, as narrated by the author in the present MS., agree fully with those stated by Ibn Ḥajar al-'Asqalânî (d. 852/1449; *see* Lib. Cat., V, i, 159) in his biographical sketch of Ibn Taimîyah (cf. Ad-Durar al-Kâminah, i, 145-146).

Not dated. Apparently beginning of the thirteenth century A.H., the handwriting being identical with that of the preceding MSS. (*see* No. 2828/4 below).

Fol. 36b–37b.

IV

وصية

Waṣîyah

A short *Waṣiyah*, treating of some theological points such as attributes of God (صفات البارى) and the sayings of God (كلام الله). The author supports Ibn Taimîyah (d. 728/1328; *see* No. 2828/1 above) and defends his views on the points.

By 'Alî bin Muhammad bin Muhammad bin Waḍḍâḥ على بن محمد بن محمد بن وضاح.

Beginning :

هذه وصية مباركة .... اوصى بها العبد الفقير الى الله على بن محمد بن محمد بن وضاح نفسه و اخوانه الذين سالوه .... بسم الله الرحمن الرحيم .... و بعد فمذهب السلف هو ما اعتقده علماء الحنابلة الثقات الخ *

Nothing is known about the above-mentioned 'Alî bin 'Muḥammad. The latest authority quoted is at-Taftâzânî (d. 791/1389; *see* Lib. Cat., X, 500). Hence we may presume that the present author flourished not earlier than eighth century A.H.

Written in Naskh. Dated 1228/1814. The colophon of the scribe reads thus (fol. 37b; *see also* No. 2828/2 above):

و قد تم تسويد هذه الرسائل على يد الفقير لرحمة ربه العلى حسن الشطى الحنبلى سنة ١٢٢٨ *

Scribe : حسن الشطى الحنبلى .

Fol. 37b–40a.

V

قصيدة اليافعى فى الرد على السبكى

Qaṣîdat Al-Yâfi'î fî Ar-Radd 'Alâ As-Subkî

A *Qaṣîdah* in refutation of a *Qaṣîdah* of al-Imâm Taqîaddîn as-Subkî (d. 756/1355; *see* Lib. Cat., XIII, 907), which runs as follows (fol. 37b):

ان الروافض قوم لاخلاق لهم   من اجهل الناس فى علم و اكذبه

. . . .

و ابن المطهر لم تطهر خلائقه   داع الى الرفض غال فى تعصبه

. . . .

و لا بن تيمية رد عليه و فى   بمقصد الرد و استيفاء اضربه
لكنه خلط الحق المبين بما   يشوبه كدرا فى صفو مشربه

in which he criticizes Ibn Taimîyaḥ (d. 728/1328) of his certain views (*see* No. 2828/1 above); (cf. Ṭabaqât ash-Shâfi'îyaḥ of Tajaddîn as-Subkî, VI, 160).

The present *Qaṣîdah*, defending Ibn Taimîyâḥ and refuting as-Subkî, opens thus (fol. 37b):

الحمد لله حمدا استزيد به   فضل الا له و آتى ما امرت به
و استعين به فى كل معضلة   تاتى فما خاب عبد يستعين به

. . . .

و بعد فاسمع كلا ما قد تقوله   قاضى القضاة تقى الدين و انتبه

. . . .

نقـــال ذكر بما ردّ الامام على   حزب الروافض ردا غير مشتبه
اعنى ابن تيمية الذى شهدت الحبر   بفضله فضلاء النـــاس و النبه

The MS. in the following passage (fol. 37b) :

قصيدة الامام اليافعى عفى الله عنه على الشيخ الامام السبكى *

goes to indicate that one al-Yâfi'î is the author of the present *Qaṣîdaḥ*. However, we were fortunate to find out this *Qaṣîdaḥ* completely quoted in *Jilâ' al-'Ainain fi muḥâkamat al-Aḥmadain* (pp. 13–16) of Khairaddîn al-Âlûsî (d. 1317/1899; Brock., Suppl., II, 787).

The full name of the compositor of the present *Qaṣîdaḥ*, as stated by al-Âlûsî, loc. cit., is Ash-Shaikh Muḥammad bin ash-Shaikh Jamâladdîn al-Yâfi'î ash-Shâfi'î al-Yamanî الشيخ محمد بن الشيخ جمال الدين اليافعى الشافعى اليمنى . Books of reference, available here, do not provide us with any account of the author. However, a perusal of the text indicates that our author was a contemporary of as-Subkî (d. 756/1355). Hence we may presume that he was a shâfi'î scholar of Yemen who flourished in the middle of the eighth century A.H.

The whole *Qaṣîdaḥ* has been quoted verbatim in *Jilâ' al-'Ainain*, loc. cit.

Written in Naskh. Not dated. Apparently thirteenth century A.H., the handwriting being identical with that of the preceding MSS.

H.L. No. 2934

No. 2829

Fol. 72; lines 21; size 8″ × 4″; 6″ × 4″

Al-Majmû'aḥ

The present majmû'aḥ consists of two works on different subjects by different authors.

Fol. 1–34a.

I

حلية اهل الكمال باجوبة اسئلة الجلال

Ḥilyat Ahl Al-kamâl bi Ajwibat As'ilat al-jalâl

A good and correct copy of a useful work on philology, consisting of elucidation and reply to the seven important questions on the genesis of alphabets and other connected points, put by Jalâladdîn as-Suyûṭî (d. 911/1505; *see* Lib. Cat., XXV, 2773/1), challenging his contemporaries. A treatise

containing the questions of as-Suyûṭî referred to above has been mentioned in Brock., Suppl., ii, 194/2631. They have also been quoted verbatim by the present author (cf. *fol.* 1[b], 2[a]; *see also* Wien, 210; and Khulâṣat al-Aṣar, I, 80).

By Abû Bakr bin Ismâ'îl bin Shihâbaddîn ash-Shanawânî ابوبكر بن اسماعيل بن شهاب الدين الشنوانى.

Beginning :

الحمد لله الذى شرف الانسان بالحجا و علمه ما لم يكن يعلم من حروف الهجا . . . . اما بعد فيقول العبد المفتقر الى مولاه . . . . . . ابوبكر بن اسماعيل الشنوانى . . . . قد سألنى من تجب على اجابته . . . . عن الاسئلة المشهورة المنسوبة للعلامة السيوطى الجلال . . . . بما نصه ما قولكم رضى الله تعالى عنكم فى قول الجلال السيوطى . . . . فاسعفته بان رقمت له ما سمح به الخاطر . . . . و سميته حلية اهل الكمال باجوبة اسئلة الجلال *

The main work, after introduction, opens thus (fol. 2[b]) :

فاقول اما السؤال الاول و هو ما هذه الاسماء الف با تا ثا الى آخرها و ما مسماها و هل هى اسماء اجناس او اسماء اعلام الخ *

فجوابه ان الف با تا ثا اسماء اجناس لمعانى مسمياتها الخ *

The author, Abû Bakr ash-Shanawânî, was born at Shanawân, a small place in the vicinity of al-mamî-fîyah (cf. Yâqût's Mu'jam al-Buldân, IV, 672), Egypt. He belonged to a very respectable and reputed family of saints and scholars. His great grandfather (الجد الاعلى) was a cousin (ابن عم) of the famous saint Saiyyidî 'Alî Wafâ' ash-Sharîf al-Wafâ'î at-Tunîsî (d. 801/1398-99; *see* Lawâqiḥ al-Anwâr, ii, pp. 20-60). His grandfather, Shihâbaddîn ash-Shanawânî was also a famous saint of his age. Al-Muḥibbî (Khulâṣaḥ, i, 79) calls him *al-Quṭb ar-Rabbânî* (القطب الربانى). Born and bred in such atmosphere, our author made his mark very soon. He was acknowledged the greatest grammarian (امام النحاة) of his age. His pupil and nephew, Aḥmad al-Khâfâjî, calls him ' Sîbwaih of his time' (سيبويه زمانه). Cf. Raiḥânat al-Alibbâ (autobiography at the end); *see also* Khulâṣat al-Aṣar, I, 332. He studied under Aḥmad bin al-Qâsim al-'Abbâdî (*see* Lib. Cat., XXVII), and Muḥammad al-Khafâjî (d. 1011/1602-3; *see* Khulâṣat al-Aṣar, IV, 76). A great number of prominent scholars completed their studies under him, the most prominent among them being his nephew (ابن اخته), Shihâbaddîn Aḥmad bin Muḥammad al-Khafâjî (d. 12 Ramaḍân, 1069/23-5-1659; *see* Lib. Cat., XII, 794), Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî al-Ġunaimî (d. 1044/1634; *see* Lib. Cat., XIII, 941), and a host of others. He composed many works, most of which are commentaries on

standard works of grammar. Only seven of them have been mentioned in Brock., II, 285, and Suppl. His death took place on Sunday, the 3rd Du'l Ḥijjah, 1019/1611. For other details of his life and works *see* Khulâṣat al-Aṣar, I, 79–81. For other copies *see* Cairo, VI, 135; Wien, 210.

It may be noted here with int est that the king of *Marrakush* Manlây Aḥmad al-Manṣûr (986–1012/1578–1603), on receiving a copy of the present work, sent a handsome prize to the author, and that the present work was scarce in Egypt in twelfth century (cf. Khulâṣah, loc. cit., Vol. I, p. 80).

Written in scholarly Naskh. Not dated. Probably twelfth century A.H. Not in Ḥaj. Kh.

Fol. 34ᵃ is blank.

Fol. 35–72ᵃ.

II

بعث الدواعى و الهمم على طلب العلوم و الحكم

Ba'ṣ Ad-Dawâ'î wa al-Himam 'alâ Ṭalab al-'Ulûm wa al-Ḥikam

A rare copy of a work on ethics, dealing with the knowledge, its beauties, mode of teaching and learning and other connected points.

Beginning :

الحمد لله الذى جعل طلب العلم فريضة على كافة المسلمين ....
و بعد فانى لما رايت همم اكثر الناس عن طلب العلم و تعلمه فى غاية الاعراض
.... رايت ان اجمع شيئا مما ورد فى فضيلة العلم .... و سميته
بعث الدواعى و الهمم على طلب العلوم و الحكم الخ *

The work is divided into the following chapters :

Fol. 36ᵃ المقدمة فى بعض ما قيل فى للعلم من التعاريف

Fol. 36ᵃ. الباب الاول فى فضيلة العلم و تعلمه و تعليمه و فيه فصول الخ

Fol. 45ᵇ. الباب الثانى فى العلماء و فيه فصول الخ

Fol. 51ᵇ. الباب الثالث فى بيان العلم المحمود و المذموم و بيان فرض العين و الكفاية منه الخ *

Fol. 53ᵃ. الباب الرابع فى الحكمة و فيه فصول الخ

Fol. 56ᵇ. الباب الخامس فى الحكماء و فيه فصول الخ

Fol. 58ᵃ. الخاتمة فى الموعظة الحسنة و هى مشتملة على فصول الخ

The MS. ends with the following (fol. 72ᵃ) :

و لا حارس احفظ من الصمت و لا غايب اقرب من الموت - * شعر *

و لم ار كالايام للمرء واعظا و لا كصروف الدهر للمرء هاديا

. . . .

و احسن فان المرء لا بد ميّت و انك مجزيّ بما كنت ساعيا

و هذا آخر ما اردنا جمعه من كتاب بعث الدواعی و الهمم علی طلب العلوم و الحکم فنسأل الله تعالی ان یوفقنا الخ *

Author : Nûraddîn 'Alî bin Ibrâhîm bin Abî Bakr al-Maqsî ad-Dimyâṭî نور الدين علی بن ابراهيم بن ابی بکر المقسی الدمياطی . Works of reference, available here, do not provide us with any account of the author.

Not dated.

The handwriting is identical with that of the preceding MS.

The work seems to be rare. No other copy seems to have been recorded. Neither in Ḥaj. Kh. nor in Brock.

H.L. No. 2936

No. 2830

Fol. 30; lines 13 to 25; size 7″ × 4″; 6″ × 4″

Al-Majmû'aḥ

A copy of a majmû'aḥ consisting of three treatises on ethics and prayers.

Fol. 1–20ᵇ.

I

بستان الحكماء و شرائع العلماء

Bustân Al-Ḥukamâ' wa Sharâ'i' Al-'Ulamâ'

A work on ethics, consisting of moral precepts, derived from the sayings of the saints and philosophers.

By an anonymous author.

Beginning :

بسم الله الرحمن الرحيم - و به ثقتی و به ثقتی نبتدی بعون الله نکتب کتاب بستان الحکماء و شرایع العلماء قال من انزل نفسه منزلة العاقل انزله الله و الناس بمنزلة الجاهل قال کثرة التقرب الی الناس الخ *

Each saying is preceded either by the word قيل or قال , written distinctively in red.

The name of the author or compiler does not appear anywhere in the MS.

No other copy seems to have been recorded.

Written in ordinary Naskh.

Not dated. Probably twelfth century A.H.

The cover bears the signature of some previous owner of the MS., dated 1170 A.H.

Fol. 21ª–25ª.

II

رسالة فى التصوف

Risâlat fî Al-Taṣawwuf

An anonymous and incomplete copy of a short work on mysticism. It opens abruptly thus :

فانى و قد سلمت قيامى بمملكتى و انت مملكتى فلا تنازعنى فى ربوبيتى ...... ايها العبد اما يكفيك انى اكفيك شكرك اما يوجب لى سوابق عوايدى فيك ايها العبد متى احوجتك اليك الخ *

The work mainly consists of the short addresses from God, beginning with ايها العبد (fol. 21ª–24ª). The remaining portion (fol. 24ª-25ª) contains a prayer, beginning as follows (fol. 24ª) :

اللهم انا نسألك ان تصلى على محمد و على آل محمد ....

اللهم اجعلنا من المستسلمين اليك الخ *

By an anonymous author.

No other copy seems to have been recorded.

The handwriting is identical with that of the preceding MS.

Fol. 25ᵇ–26ᵇ.

III

قصيدة استغفار

Qaṣîdat Istiġfâr

A versified *Istiġfâr* (prayer for pardon of sins), beginning as follows (fol. 25ᵇ) :

هذه قصيدة استغفار للشيخ الصالح الناسك ...... محمد العلمى المقدسى رحمه الله ...... *

The *Qaṣîdaḥ* proper opens thus :

استغفر الله من اثمی و من زللی
و من وجودی و من علمی و من عملی

By Muḥammad bin 'Umar bin Muḥammad Ṣa'daddîn bin Taqîaddîn al-'Alamî al-Maqdisî محمد بن عمر بن محمد سعد الدين بن تقى الدين العلمى المقدسى, a famous ṣûfî scholar and poet of his age. Al-muḥibbî, Khulâṣaḥ, IV, 78-79, speaks of his miracles (كرامات) and mystic poetry in high terms. Four of his compositions have been mentioned in Brock., ii, 341, and Suppl. He died in 1038/1628 at his native place al-Quds (Jerusalem). For further particulars of his life *see* Khulaṣat al-Aṣar, loc. cit.

Not dated. Probably twelfth century A.H., the handwriting being identical with that of the preceding MSS.

Fol. 27ᵃ–30ᵇ bear miscellaneous pieces of verse, not ascribed to their compositors.

H.L. No. 2932

No. 2831

Fol. 53; lines 19; size 14″×8″; 10″×6″

Al-Majmû'aḥ

The present *Majmû'aḥ* consists of two works on different subjects by different authors.

Fol. 1–32ᵇ.

I

ترجيح ذوق القراءة و الصلوة على ذوق السماع و اصوات القينات

Tarjîḥ Ḏauq Al-Qirâ't wa Aṣ-Ṣalât 'alâ Ḏauq As-Samâ' wa Aṣwât Al-Qainât

A useful work preferring the taste of reciting the Qur'ân and offering prayer to the taste of listening to the tunes and musics of maid-servants. The author holds that a person being familiar with the taste of the recitation of the Qur'ân cannot listen to the music and Satanic instruments.

By Abû Abdallâh Muḥammad bin Abî Bakr bin Aiyûb al-Qaiyimî commonly called Ibn al-Qaiyim ابو عبد الله محمد بن ابى بكر بن ايوب القيمى الشهير بابن القيم, the great authority on Islamic sciences who flourished in the eighth century A.H. (d. 13 Rajab, 751/17-9-1350. *See* Lib. Cat., V, ii. 323).

Beginning :

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله و اصحابه اجمعين قال الامام الشيخ محمد بن ابى بكر بن قيم الجوزية رحمه الله فصل فى الموازنة بين ذوق السماع و ذوق الصلوة و القران و بيان ان احد الذوقين، مباين للآخر من كل وجه .... فاعلم انه لاريب ان الصلوة و القران قرة عين المحبين الخ *

No copy seems to have been recorded. But, according to Brock., Suppl., ii, 127, it has been printed at Amritsar, 1897, with a work entitled *Al-Ḥikmat Al-Bâliġah fi Khuṭub Ash-Shuhûr wa As-Sawaḥ.*

Not dated. A very modern copy but a valuable book. Written in ordinary Naskh.

The scribe is not known.

Not in Ḥaj. Kh.

Fol. 33[a,b] is blank.

Fol. 34–76[a].

II

كتاب الضعفاء الصغير

Kitâb Aḍ-Ḍu'afâ' Aṣ-Ṣaġîr

A copy of al-Imâm Abû 'Abdallâh Muḥammad bin Isma'il al-Bukhârî's (d. 256/870; *see* Lib. Cat., V, i, 129) work, *Kitâb Aḍ-Ḍu'afâ' Aṣ-Ṣaġîr*, for a copy of which *see* Lib. Cat., XII, 690.

Beginning :

اخبرنا الشيخ ابو على الحسن بن احمد الحداد المقرى الخ *

Written in fair Nasta'liq. Not dated. Apparently a very modern copy. For editions *see* Brock., Suppl., i, 264.

H.L. No. 2619

No. 2832

Fol. 144; lines 14 to 23; size 8"×5"; 4½"×3"

Al-Majmû'aḥ

A valuable copy of a *Majmû'aḥ* consisting of five works on different subjects by different authors.

Fol. 1b–37a.

I

الشافعاه

Ash-Sl âfiyah

A valuable and considerably old copy of Ibn al-Ḥâjib's (d. 646/1248: *see* Lib. Cat., XXVI, 2788/1) famous work on etymology, *Ash-Shâfiyah*. For other copies of and commentaries upon the same *see* Lib. Cat., XX, 2078–2088. For editions and numerous commentaries and glosses *see* Brock., Suppl., i, 535–37.

Beginning:

الحمد لله رب العالمين ...... و بعد فقد التمس مني من لا يعني مخالفته ان الحق الخ *

Slightly damaged and water-stained. Repaired recently. Written in good Nasta'liq, the opening three folios being full of marginal notes and interlinear explanations.

Dated 970 A.H./1562-63. The colophon of the scribe reads as follows (fol. 37a):

تم الكتاب بعون الملك الوهاب بيد احقر عباد الله خضر بن شهنجان الهمداني غفر الله لهما ... في سنة سبعين و تسعمائة *

Scribe : خضر بن شهنجان .

Fol. 1a, 37b contain miscellaneous extracts.

Fol. 38a–77a.

II

نزهة الطرف فی علم الصرف

Nuzhat Aṭ-Ṭarf fî 'Ilm Aṣ-Sarf

A considerably old (but defective in the beginning) copy of a valuable work on etymology, opening abruptly as follows (fol. 38a):

و فعل يفعل مثل رأب يرأبُ و فعل يفعل مثل ارج يأرَج و فعُل يفعل مثل اسَل يأسُل فهذه امثلة للثلاثي و ابنيتها الخ *

By Abu'l Faḍl Aḥmad bin Muḥammad bin Aḥmad bin Ibrâhîm al-Maidânî an-Nai: âbûrî ابو الفضل احمد بن محمد بن احمد بن ابراهيم

الميدانى النيسابورى (d. 15 Ramaḍân, 518/27-10-1124; *see* Lib. Cat., XX, 1976; *see also* Brock., i, 289, and Suppl.).

The MS. neither bears the title nor the author's name. However, after a careful survey of the work and the catalogues of other libraries, we have been able to ascertain that the present MS. is *Nuzhat aṭ-Ṭarf* of al-Maidânî. The contents of the work given in Ḥaj. Kh., VI, 327, fully agree with the present MS. The first and second chapters and a portion of the third are missing. Some folios after fol. 42 are also wanting.

The MS. comes to an end with the following passage (fol. 77ᵃ):

فهذه الخمسة لابد لكل فعل منها ذكرت او لم تذكر سواء كان الفعل متعديا او لازما فان كان متعديا اى آخر و هو الذى حل الفعل به قال المص رحمه الله تم الكتاب بحمد الله تعالى و حوله . . . . . . *

For other copies *see* Escurial (Derenbourg), 196; Brock., Suppl., i, 507. The work has been printed with *al-Unmûdaj* of az-Zamakhsharî (d. 538/1143) and *al-I'râb 'an Qawâ'id al-I'râb* of Ibn Hishâm (d. 761/1360) at al-Jawâ'ib Press, Stambul, A.H. 1298; *see* Sarkis, 1825; cf. also Brock., loc. cit., where the date is given 1299 A.H. instead of 1298 A.H.

Worm-eaten, water-stained and damaged. Written in clear Naskh, with occasional marginal notes. Not dated. Probably tenth century A.H.

Fol. 77ᵇ is blank. Fol. 78ᵃ bears miscellaneous extracts.

Fol. 78ᵇ–94ᵇ.

III

تلخيص المفتاح

Talkhîṣ al-Miftâḥ

An abridgement of *Miftâḥ al-Ḥisâb* (مفتاح الحساب; cf. Lib. Cat., XXII, 2418) or *Miftâḥ al-Ḥussâb fi 'Ilm al-Ḥisâb* (cf. Berlin, 5992; Brock., ii, 211, and Suppl.) of Ġiyâṣaddin Jamshid bin Maḥmûd al-Kâshî (d. in or after 830/1426; *see* Lib. Cat., loc. cit.) by the author al-Kâshî himself.

Beginning:

الحمد لله رب الواحد الفرد القديم الصمد الذى آلاوه غير محدودة و نعماوه غير محصورة . . . . اما بعد فان احوج خلق الله الى غفرانه جمشيد بن مسعود بن محمود الطبيب الكاشانى الملقب بغياث . . . . لما فرغت عن تحرير كتاب [sic] المسمى بمفتاح الحساب فانتخبت منه هذا المختصر . . . . و سميته تلخيص المفتاح و جعلته مشتملا على ثلثين فصلا . . . . الفصل الاول فى صور الاعداد و مراتبها الخ *

This abridgement is divided into the following 30 *fasl*

الفصل الاول فى صور الاعداد و مراتبها — Fol. 78b.

الفصل الثانى فى التنصيف [؟ التضعيف] و هو طلب مثلى العدد الخ * — Fol. 79a.

الفصل الثالث في التنصيف — Fol. 79b.

الفصل الرابع فى الجمع — Fol. 80a.

الفصل الخامس فى التفريق — Fol. 80b.

الفصل الخامس [؟ السادس] فى الضرب — Fol. 81a.

الفصل السابع في القسمة — Fol. 83a.

الفصل الثامن فى الجذر — Fol. 84b.

الفصل التاسع فى الموازين — Fol. 85b.

الفصل العاشر فى تعريف الكسور و كيفيته — Fol. 86a.

الفصل الحادي عشر فى معرفة التداخل — Fol. 86b.

الفصل الثانى عشر فى التجنيس — Fol. 87a.

الفصل الثالث عشر فى الرفع — Fol. 87a.

الفصل الرابع عشر فى اخذ الكسور المختلفة من مخرج واحد — Fol. 87a.

الفصل الخامس [عشر] فى تضعيف الكسور — Fol. 88a.

الفصل السادس عشر فى تنصيف الكسور — Fol. 88a.

الفصل السابع عشر فى جمع الكسور — Fol. 88a.

الفصل الثامن [عشر] فى تفريق الكسور — Fol. 88b.

الفصل [التاسع] عشر فى ضرب الكسور — Fol. 88b.

الفصل العشرون فى قسمة الكسور — Fol. 89a.

الفصل الحادي و عشر [العشر]ون فى استخراج جذر تجنيس الصحاح * — Fol. 89a.

الفصل الثانى و العشرون فى التحويل من مخرج الى مخرج — Fol. 89b.

الفصل الثالث و العشرون فى مساحة السطوح المعنوية التى تحيط بها خطوط مستقيمة * — Fol. 89b.

الفصل الرابع و العشرون فى مساحة الدائرة و قطعتيها — Fol. 90a.

الفصل الخامس و العشرون فى مساحة السطوح من المستديرة الخ — Fol. 90b.

الفصل السادس و العشرون فمنها الاسطوانة و هى جسم الخ — Fol. 90b.

Fol. 91ª. الفصل السابع و العشرون فيما يتوقف عليه الشروع فى مسائل الست الجبرية *

Fol. 93ª. الفصل الثامن و العشرون فى ذكر المسائل الست الجبرية و كيفية العمل *

Fol. 93ᵇ. الفصل التاسع و العشرون فى الخطائين

Fol. 94ª. الفصل الثلثون فى بعض القواعد الحسابية يحتاج اليه المحاسب

For copies of the original *see* Lib. Cat., loc. cit. For copies of the present abridgement *see* Ind. Off., 757, and Brock., Suppl., ii, 295. Haj. Kh., vi, 12, mentions of some commentaries upon the abridgement, but does not enumerate them. For an incomplete copy of a commentary upon the same *see* No. 2832/4 below.

Worm-eaten, water-stained and slightly damaged.

Written in scholarly Naskh, with frequent marginal notes. Dated Jumâdâ, II, 1020/Aug., 1611.

The scribe's note reads thus (fol. 94ᵇ):

فى شهر جمادى الثانى [الثانية] سنة ١٠٢٠ *

Fol. 94ᵇ–98ª.

IV

شرح تلخيص المفتاح

Sharḥ Talkhîṣ Al-Miftâḥ

A rare (but unfortunately incomplete) copy of an anonymous commentary upon the preceding work.

By an anonymous author.

Beginning:

الحمد لله رب العالمين و صلى الله على محمد و آله المتطهرين قال المص الحمد لله الواحد الفرد فيها براعة الاستهلال لانه لفهم من الواحد و اخويه ان هذا الكتاب فى علم الحساب القديم .... اما بعد .... فان احوج خلق الله جمشيد بن مسعود بن محمود الطبيب الكاشانى .... يقول لما فرغت عن تحرير كتاب [sic] المسمى بمفتاح الحساب .... فانتخبت منه هذا المختصر .... الفصل الاول فى صورة الاعداد و مراتبها اعلم ان المراد الاعداد ثلث آحاد و عشرات و مآت و اما الالوف فانه ايضا آحاد للالوف الخ *

The MS. consists only of the first three chapters and the beginning of the fourth of the commentary, ending abruptly thus (fol. 98ᵃ):

الفصل الرابع في الجمع و هو زيادة عدد على عدد آخر فان كان المزيد
و المزيد عليه متساويين فهو التضعيف و الافلا و مما ذكره فهم ان التضعيف . . . . *

The MS. does not bear any clue to the commentator.

No other copy seems to have been recorded. Neither in Ḥaj. Kh. nor in Brock.

The handwriting is identical with that of the preceding MS.

Not dated. Apparently eleventh century A.H.

Fol. 98ᵇ contains miscellaneous extracts. Fol. 99ᵃ is blank.

Fol. 99ᵇ–145ᵇ.

V

حاشية على الكشاف

Ḥâshiyat 'Alâ Al-Kashshâf

A gloss on *Al-Kashshâf* of az-Zamakhsharî (d. 9-12-538/14-6-1144; for details about the work and the author *see* Lib. Cat., XVIII, ii, 1339–1359), extending only to the âyaḥ ان الله لا يستحى ان يضرب مثلا ما بعوضة (Sûrat al-Baqraḥ [II], 4). The present gloss deals only with the difficult passages of *al-Kashshâf*.

By an anonymous author.

Beginning:

بسم الله الرحمن الرحيم - رب يسر و تمم بخير الحمد لله القران في اللغة
الجمع نقل من المقروء اى المتلو و هو الكلام المنزل على النبى صلى الله تعالى
عليه و سلم المكتوب فى المصاحف المنقول بالتواتر فيكون بالضرورة حادثا كما هو
راى المعتزلة فلذلك وصفه المصنف بما هو من صفات المحدث الخ *

It ends abruptly with the following passage (fol. 144ᵇ):

قلت اذا نفيت امثال ذلك على الاطلاق بمعنى انها ليست من شانه
و انه لا يتصف بها كما فى الامثلة التى ذكرتم لم يحتج الى تاويل . . . .
و اما ثبوته لا اقل فلا بد من التاويل كما اذا قيل لم يلد ذكرا و ليس بعوض . . . .
و لا ياخذه نوم الليالى قوله . . . . *

The MS. does not bear any clue either to the title or to the author. However, a thorough examination of the contents (and afterwards a comparison with the text) led us to the conclusion that the present work is a gloss on *al-Kashshâf*. But its authorship could not be traced. No other

copy seems to have been recorded. For numerous commentaries and glosses upon *al-Kashshâf* see Haj. Kh., V, 179–198; Brock., i, 290, and Suppl.

Worm-eaten, water-stained and badly damaged. Repaired recently. Written in cursive Naskh. Not dated. Probably tenth century A.H.

The last folio bears seal and signature of one previous owner of the MS., named Muḥammad bin 'Alî bin Muḥammad bin 'Abdallâh commonly called ad-Darûbî. The original note reads thus:

من جملة كتب كانت من ممتلكات الفقير الى الله محمد بن على بن محمد بن عبد الله المشتهر بالدروبی *

There is also a signature of one Shamsaddîn Muḥammad al-Mâzandarânî, a previous owner of the MS.

Fol. 145 is blank.

H.L. No. 2616

No. 2833

Fol. 43; lines 19 to 24; size 7″×6″; 6″×4″

Al-Majmû'aḥ

A copy of a *Majmû'aḥ* consisting of six short works on fiqh and other subjects by different authors.

Fol. 1–12ᵃ.

I

مسائل فی الفقه

Masâ'il fî al-Fiqh

A collection of questions and answers, relating to miscellaneous points of fiqh.

The MS. opens with a fâ'idaḥ, giving the names of various *Mujaddidîn* (regenerators of Islam), who performed their mission in different periods.

The work proper begins thus (fol. 1ᵇ):

مسئلة انسان یصلی علی سجادة فلما احرم بالصلاة و اراد السجود نظر علی موضع سجوده من السجادة نجاسة فاخذ طرف السجادة و سجد علی موضع طاهرها صحت صلاته ام لا .... و الصواب من الجواب انه ان اخذ الطرف الطاهر من السجادة وغطا به النجاسة و سجد صحت صلاته و ان اخذ الخ *

The compiler is not known. The MS. bears neither title nor the author's name. The cover is blank.

Worm-eaten and water-stained. Repaired recently.

Written in ordinary Naskh. Not dated. Probably twelfth century A.H.

Fol. 12ᵇ–13ᵃ.

II

العقيدة

Al-'Aqîdah

A copy of an '*Aqîdah*, ascribed to 'Alî bin Abî Ṭâlib (35–40/656–661), the Fourth Caliph.

Beginning :

هذه العقيدة للامام علی بن ابی طالب رضی الله عنه و كرم وجهه
بسم الله الرحمن الرحيم يجب عليك ايها المكلف ان تعلم ان الله عز و جل
لا من شئ و لا فی شئ و لا علی شئ الخ *

The work does not seem to be authentic, because it contains expressions of a latter period which cannot be supposed to have been known in the early days of Hijrah.

Water-stained and badly damaged.

The handwriting is identical with that of the preceding MS.

Fol. 13ᵃ–25ᵃ.

III

الورقات فی الفروض

Al-Waraqât fî Al-Furûḍ

A very useful condensed work on *Furûḍ*, explaining the different kinds of *Farḍ* (obligatory injunctions), their importance and other details relating to them. The work includes nearly all kinds of *frûḍ*, either relating to theological doctrines or to the everyday practices of life.

Beginning :

بسم الله الرحمن الرحيم - الحمد لله رب العالمين .... اعلموا ايها الاخوان
اعزكم الله تعالی لطاعته .... ان الله تعالی فرض علی عباده المكلفين فرائض
و حثهم علی طلبها و خوفهم من عقابه و حذرهم من تركها الخ *

The title is derived from the following note in the beginning (fol. 13ᵃ)

هذه الورقات النافعة فى الفروض الجامعة تصنيف .... الخ *

The word الورقات again occurs in the introduction thus (fol. 13ᵇ) :

" .... فنهاهم الله تعالى عن ذلك بهذه الآية التى صدرت بها هذه الورقات .... "

A similar note occurs in the end also (*see* end quoted below).

The name of the author appears in the opening note as follows (fol. 13ᵃ) :

" .... تصنيف الشيخ العالم .... جمال الدين ابى محمد عبد الله بن الشيخ العالم العامل ولى الله ابى الصفا محب الدين بن خليل بن الفرج بن سعيد القدسى الدمشقى الشافعى نزيل الحرم الشريف المكى .... " *

Books of reference do not provide us with any account of the author. The MS. also does not bear any clue to the period in which he flourished.

The works do not seem to have been mentioned in any catalogue. It ends as follows (fol. 25ᵃ) :

" .... اما طالب العلم فيزداد رضا الرحمن و اما صاحب الدنيا فيتمادى فى الطغيان رواه البيهقى مختصرا عن النبى صلى الله عليه و سلم فنعوذ بالله من الطغيان و الحرمان و الحمد لله رب العالمين و صلى الله على سيدنا و مولانا محمد و على آله و صحبه اجمعين و سلم تسليما كثيرا دائما الى يوم الدين تمت الورقات النافعة بعون الله و حسن توفيقه .... " *

Slightly worm-eaten and damaged.

Written in ordinary Naskh. Not dated. Probably twelfth century A.H. The handwriting is identical with that of the preceding MSS.

Fol. 25ᵇ-29ᵃ.

IV

كتاب ما لا بد منه فى مذهب الامام الشافعى

Kitâb Mâ Lâ Budd Minhu fî Maḏhab Al-Imâm Ash-Shâfi'î

A short useful work on fiqh, according to the Shâfi'î School of Law.

Beginning :

بسم الله الرحمن الرحيم - و به نستعين قال الشيخ الامام حجة الاسلام .... ابو حامد محمد بن محمد الغزالى ...... اعلم ان كل مسلم عاقل يجب عليه فى كل يوم و ليلة اربع مائة و اربعون فرضاً الخ *

The work has been ascribed to Abû Ḥâmid **Muḥammad bin Muḥammad al-Ġazzâlî** (d. 505/1111; *see* Lib. Cat., XIII, 833). But it has not been included among his composition in books of reference available here. The work also does not seem to have been mentioned in any catalogue. However, in absence of any evidence to the contrary, we may accept the said al-Ġazzâlî as its author.

The work ends as follows (fol. 29ᵃ) :

الرابع و العشرون الاستعداد للموت قبل حلوله الخامس و العشرون لا ينسى امور الآخرة ثم ذلك فكمل بعون الله . . . .

No other copy seems to have been recorded.

Not dated. Probably twelfth century A.H., the handwriting being identical with that of the preceding MSS.

Neither in Ḥaj. Kh. nor in Brock.

The concluding portion of fol. 29ᵃ contains some extracts from *Ad-Durrat al-Fâkhirah fi Kashf 'Ulûm al-Âkhirah* (for which *see* Brock., i, 421, and Suppl.), of the same al-Ġazzâlî.

Fol. 29ᵇ–39ᵇ.

V

اللؤلؤة المنقاة

Al-Lu'lu'at Al-Munqât

A collection of 40 *Aḥâdîṣ* on *Aḏkâr*. The work opens with a *Muqaddimah* and ends with a *Khâtimah*.

Beginning :

الحمد لله الذى هدانا للتوحيد و جعلنا مسلمين . . . . اما بعد فهذه اربعون حديثا تشتمل على اذكار شريفة الفتها للمبتدين . . . . و جعلت لها مقدمة و خاتمة لتزداد حلاوة فى قلوب الطالبين و سميتها اللؤلؤة المنقاة . . . .

The name of the compiler does not appear anywhere in the MS. The work also does not seem to have been recorded.

It ends with the following passage (fol. 39ᵇ) :

. . . . قال رايت النبى صلى الله عليه و سلم فى المنام فقلت ادع الله ان لا يميت قلبى فقال قل كل يوم اربعين مرة يا حى يا قيوم لا اله الا انت و هذا آخر اللؤلؤة المنقاة على التمام و الكمال و الحمد لله . . . . *

No other copy could be traced.

Not dated. Probably twelfth century A.H., the handwriting being identical with that of the preceding MSS.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 39b–41a.

VI

مسائل و اجوبتها

Masâ'il wa Ajwibatuhâ

A short work containing questions and answers, relating to miscellaneous points of *Fiqh*.

Beginning :

الحمد لله رب العالمين . . . . اما بعد فهذه اسئلة وردت على سيدنا و مولانا . . . . ابى محمد عبد الله بن سالم المعروف بالبصرى تغمده الله برحمته . . . . من بعض طلبة العلم القاطنين ببندر جدة . . . . صورتها ما قولكم رضى الله عنكم . . . . فى امراة دعت الى كفو فى تزويجها الخ *

No details are known about the author whose full name is Abû Muḥammad 'Abdallâh bin Sâlim al-Baṣrî al-Makkî ابو محمد عبد الله بن سالم البصرى المكى However, it appears from the present MS. and Brock., Suppl., ii, 521, that our author originally belonged to Baṣra. Later on he settled in Mecca and died there in 1135/1723; *see also* Berlin, 249, 8470.

The present questions and answers were arranged in book-form by one of the pupils of the author 'Abdallâh bin Musâfir commonly called Ṣadqaḥ, as appears from the following colophon (fol. 41a) :

انتهت اجوبة شيخنا المرحوم المبرور الشيخ عبد الله بن سالم البصرى تغمده الله برحمته . . . . و كتبه تلميذه الحقير عبد الله بن مسافر المدعو صدقة غفر الله له و لوالديه *

No other copy seems to have been recorded.

The present MS. was transcribed from an autograph of the compiler as appears from the following (fol. 41a) :

و قال كاتبه من خطه نقلت و صلى الله على سيدنا الخ *

Written in ordinary Naskh. Not dated. Probably twelfth century A.H.

Not in Brock.

Fol. 41b–43a contain some prayers and directions for their recitation.

H.L. No. 2926

No. 2834

Fol. 101; lines 14; size 9" × 6½"; 7" × 4"

Al-Majmû'aḥ

A copy of a majmû'aḥ consisting of three works on biography.

Fol. 1–54ᵃ.

I

مولد فاطمة

Maulid Fâṭimaḥ

A work treating of life of Fâṭimaḥ (d. 11/632), the daughter of the Prophet, her life and other legends connected with it. The MS. consists mainly of legendary tales, having no historical validity

By an anonymous author.

Beginning :

الحمد لله الذى انار الظلمة بشعاع نور فاطمة الزهراء سيدة نساء العالمين و الهمنا معرفة اوليائه .... اما بعد فقد عنّ لى ان اورد فى هذه النبذة بعض ماخص به فاطمة الزهراء بنت خاتم النبيين .... و ها انا اشرع و اقول و بالله الثقة و المامول اخبر الشيخ ابو جعفر الطوسى فى كتاب مصباح الانوار الخ *

The MS. ends with the following passage (fol. 53ᵇ) :

.... و هاجرت معه الى المدينة فاقامت بها فى حيوته عشر سنين و اقامت مع امير المومنين بعده خمسة و سبعين يوماً و هذا آخر ما ابتلناه و اجبنا ايراده من حديث مولد سيدتنا و مولاتنا الخ *

Written carelessly in ordinary Naskh.

Dated 5th Jumâdâ, II, 1262/31-5-1846.

The colophon of the scribe reads as follows (fol. 54ᵃ) :

تم و كمل المولد الشريف المبارك نهار اليوم الخامس من شهر جمادى الثانى [sic الثانية] سنة الثانية [sic] و الستين بعد المائتين و الالف من الهجرة على يد الفقير .... عبد الله بن على بن محمد بن حمد غفر الله له و لوالديه .... *

Scribe : عبد الله بن على بن محمد بن حمد .

Fol. 54b–78b.

II

رسالة فى وفاة اولاد مسلم بن عقيل بن ابى طالب

Risâlat fî Wafât Aulâd Muslim bin ʻAqîl bin Abî Ṭâlib

A work narrating the story of the children of Muslim bin ʻAqîl bin Abî Ṭâlib (beheaded, 8-12-60/8-9-680), and the lamentable details of their death. The MS. is full of legendary and insignificant details, which have no historical value.

By an anonymous author.

Beginning :

بسم الله الرحمن الرحيم - و عن ابى مخنف قال لما قتل الحسين ع بن على و اقبلت الملاعين و حزب الشيطان الى مخيم الحسين .... و انفرد من السبى الطاهر و المطهر اولاد مسلم بن عقيل رض من الفزع و الخوف هاربين على وجهيهما الخ *

The MS. ends with the following passage (fol. 78) :

.... و على مثل هذين الغلامين الغريبين .. فليبك الباكون و اياهما فليندب النادبون .... حيث عرته الاحزان و تتابعت عليه المحن و الاشجان فنظم فيهما الخ *

The handwriting is identical with that of the preceding MS.

Dated 13th Jumâdâ, II, 1262/8-6-1846.

The colophon of the scribe reads thus (fol. 78b) :

قد تمت و كملت الوفاة [sic] بعون الله و حسن توفيقه باليوم الثالث عشر من شهر جمادى الثانى [sic] سنة [sic] الثانية و الستين بعد المايتين و الالف بقلم الفقير الى عفو ربه العلى عبد الله بن على .... *

Scribe : عبد الله بن على .

Fol. 79–101.

III

رسالة فى وفاة النبى يحيى

Risâlat fî Wafât An-Nabîy Yaḥyâ

A work treating of the death of Prophet Yaḥyâ (John the Baptist; *see* Dictionary of Islam, 694), the son of Zakarîyâ' (*see* Dictionary of Islam,

698-9), and his life. The MS. mainly consists of legendary tales relating to the life of the Prophet referred to above. The work also tries to show resemblance between the same Prophet and al-Imâm Ḥusain bin 'Alî (killed, 10th Muḥarram, 61/10-10-680).

By an anonymous author.

Beginning :

هذه وفاة النبى يحيى بن زكريا عليهما و على نبينا افضل الصلوة و السلام .... روى فيما تقدم فى رواية سعد بن عبد الله الاشعرى لما قُصّت [sic] على زكريا مصيبة الحسين قال الهى ارزقنى ولداً تقرّبه عينى .... و لجعل محله متى محل الحسين الخ *

The MS. comes to an end with the following (fol. 101) :

أ يحيى نبى الله و السبط سيدى　　خذاها عروساً فى العزا تتقدم

ارجيكما ان تشفعا فى جنايتى　　فان لكم شانا من الله يكرم

. . . .

و بعد صلوة الله تغشى محمدا　　و عترته تعداد ماقاه جسم

Not dated. Apparently thirteenth century A.H.; the handwriting being identical with that of the preceding MSS.

The MS. bears seals of the library of Nawwâb Wilâyat 'Alî Khan of Patna City. A note on the cover, by some previous owner of the MS., indicates that it was purchased in an-Najaf al-Ashraf in Rajab, 1287 A.H.

H.L. No. 2925

No. 2835

Fol. 101; lines 17; size 9" × 5"; 6" × 4"

Al-Majmû'aḥ

A valuable and a rare copy of a majmû'aḥ, consisting of six treatises on horsemanship (الفروسية), veterinary art and other connected points. All those treatises in this majmû'aḥ are valuable, exhaustive, and bearing practical utility.

Fol. 1–35ᵃ.

I

الفراسة فى علم السياسة

Al-Firâsat fî 'Ilm as-Siyâsaḥ

The first part of a series of short treatises on horsemanship, veterinary art and other aspects relating to horse.

Author : The MS. has been ascribed to one al-'Abbâsî on the cover and frequently in the text also (fol. 3ᵇ, 7ᵇ, 8ᵃ, 10ᵃ, 11ᵃ, 13ᵇ, 14ᵃ, 14ᵇ, 13ᵃ, etc.). But, unfortunately, reference books available here do not provide us with any account of him.

A reference to az-Zamakhsharî (fol. 15ᵃ; d. 538/1144) suggests that our author did not flourish earlier than the sixth century A.H. The MS. further suggests (cf. cover and the introduction) curiously enough that the contents of the present MS. have been transmitted from the Prophet Sulaimân bin Dâ'ûd (Solomon, the son of David; *see* Dictionary of Islam, 600–605). Some pieces have also been ascribed to the Prophet Muḥammad (peace be on him) and 'Alî bin Abî Ṭâlib (35–40/656–661), the fourth Caliph.

Beginning :

روى عن ابى طالب .... عن سيدنا رسول الله صلى الله عليه و سلم
اذه قال لما اراد الله ان يخلق الفرس قال للريح الجنوب انى اريد ان اخلق
منك خلقا اجعله عزا للاولياء و مذلة للاعداء *

The MS. opens with a detailed *muqaddimaḥ* (fol. 1–16ᵃ), dealing with the creation of horse, its fooding, breeding, the mode of riding it and other details, which, in the opinion of the author, are gist of the art of horsemanship (*see* fol. 15ᵃ).

Besides the *muqaddimaḥ*, this first part is divided into 17 *bunûd* (chapters—a list of which has been given on fol. 17ᵇ) as follows :

Fol. 18ᵃ. I. البند [الاول] و صفته و هو بند الصرع .... و صفته ان
تاخذ حبلا .... تكون عرضى اصبعين الخ *

Fol. 18ᵃ. II. البند الثانى و هو بند التاليف لاستخراج الحبل و كيفية
العمل به و هو لاجل الفرس الجامل الخ *

Fol. 18ᵇ. III. البند [الثالث] و هو بند التخشين و هو بند عظيم
لاجل الفرس الذى يكون منكسرا من اللجام الخ *

Fol. 19ᵃ. IV. البند الرابع و هو بند الحكمة ينفع الفرس الذى لا يقبل السرج و لا يقبل الركوب الخ *

Fol. 19ᵇ. V. البند الخامس و هو بند التصريف و كيفية العمل به .... المقصود بهذا البند حسن تصرف الفارس للفرس الخ *

Fol. 19ᵇ. VI. البند السادس و هو بند اللولبة الذى يلولب به الفارس الفرس على الدرهم الخ *

Fol. 20ᵃ. VII. البند السابع و هو بند المعانسة الذى يُعانس به المعلم جميع الخيول الخ *

Fol. 20ᵇ. VIII. البند الثامن و هو بند المؤانسة الذى يُؤانس به المعلم الخيول الجواهل الخ *

Fol. 21ᵃ. IX. البند التاسع و هو بند العقدة تاخذ دوالين [*sic*] اللجام الذى على رقبة ذلك الفرس الخ *

Fol. 21ᵇ. X. البند العاشر و هو بند الدوس يصلح لبدائة الفارس فى تعليمه اذا اردت ذلك الخ *

Fol. 23ᵃ. XI. البند الحادى عشر و هو بند الركوب و هو لاجل لعب الرمح و رمى النشاب الخ *

Fol. 24ᵇ. XII. البند الثانى عشر بند النزول اذا كان الفارس ملبس و اختصم الخصوم الخ * [*sic*]

Fol. 25ᵃ. XIII. البند الثالث عشر و هو بند الكر و الفر و فى ذلك سبعة بنود يحتاج اليها الفارس الخ *

Fol. 26ᵇ. XIV. البند الرابع عشر و هو بند السيف و هذا البند جزء من اجزاء الكر و الفر الخ *

Fol. 28ᵃ. XV. البند الخامس عشر و هو بند حيلة النوم و هو بند عجيب الخ *

Fol. 31ᵇ. XVI. البند السادس عشر و هو بند الرقل و هو اعظم البنود

Fol. 34ᵃ. XVII. البند السابع عشر و هو بند اللعب بالرمح على الجواد بغير لجام الخ *

No other copy seems to have been recorded.
Neither in Ḥaj. Kh. nor in Brock.

Fol. 35a–59b

II

كتاب السياسة فى علم الفراسة

Kitâb As-Siyâsat fî 'Ilm al-Firâsaḥ

The second part of the series dealing with the ways and means to control the (اصلاح و تربيت) horse (الحرون).

By the author of the preceding work (cf. fol. 45b, 46b).

Beginning :

الحمد لله رب العالمين . . . . و بعد فهذا الجزء الثانى من كتاب الفروسية فى علاج الحرونات من الخيل و اصلاح ذلك على احسن الوجوه و اقربها الخ *

It is divided into 21 *bunûd* (a complete list of which has been given in the introduction, fol. 36a) as follows:

Fol. 36b.	I.	البند الاول فى حرون المهماز و هو الذى لا يغمود بالحديد الخ *
Fol. 38a.	II.	البند الثانى من الجزء الثانى و هو بند باذ الحرون الوقاف و هو الذى اذا دكسته وقف و لم ينقل خطوة واحدة الخ *
Fol. 38b.	III.	البند الثالث من الجزء الثانى و هو بند الحرون الفزاز و هو الذى اذا حرن يفز الخ *
Fol. 39b.	IV.	البند الرابع من الجزء الثانى فى حرون السّباح . . . . و هو الذى اذا ركبه صاحبه الخ *
Fol. 40b.	V.	البند الخامس . . . . و هو بند حرون الباب و هو الذى اذا حرن لا يخرج من الباب الخ *
Fol. 41a.	VI.	البند السادس فى الحرونات و هو بند الحرون المدوكس و هو الذى اذا حرن بصاحبه يحط راسه بين يديه الخ *
Fol. 42a.	VII.	البند السابع بند الحرون الذى يُوخر عن العباسى رحمه الله قال رسول الله صلى الله عليه و سلم ان الحرون كالرجل الخبيث ان اكرمته خبث الخ *
Fol. 44a.	VIII.	البند الثامن و هو بند الحرون المرافق و هو الذى اذا رافق الخيل لم يعد يفارقهم الخ *

Fol. 45^{b}. IX. البند التاسع و هو بند الحرون الشخّاخ و المصوت
و هو الذى ان انت ركبته و خرقت عليه فانه يصوت
و يضارب بشخاخه الخ *

Fol. 47^{b}. X. البند العاشر و هو بند الحرون الصّدّاد و هو الذى اذا
دكست عليه الخيل و راءها .... لم يقابلهم الخ *

Fol. 48^{b}. XI. البند الحادى عشر و هو بند الحرون الوّدّاد و هو الذى
اذ الكثرته يفتل بك مثل الدوامة كالمصروع الخ *

Fol. 50^{a}. XII. البند الثانى عشر و هو بند الحرون الاصطبلى و هو الذى
اذا قطعته لا يخرج من الاصطبل بل تحتنس فيه
و يبقى يدور مثل الطاحون الخ *

Fol. 51^{a}. XIII. البند السابع [sic] الثالث عشر و هو بند حرون القماش
و هو الذى اذا تحمل بالقماش يفر من صاحبه الخ *

Fol. 52^{b}. XIV. البند الرابع عشر و هو بند الحرون القاطع و هو الذى
ينقطع بك فى الطريق عن الرفيق و اذا حرن
ما يخرج الخ *

Fol. 54^{a}. XV. البند الخامس عشر و هو بند الحرون النّوّام و هو
الذى اذا دكسته و لجّيت عليه بالهز و الدكس فينام
[sic] من وقته الخ *

Fol. 56^{a}. XVI. البند السادس عشر و هو بند الحرون العاشق و هو
الذى اذا راى الخيل لم يرد ان يخرج منهم
و لو قطعته الخ *

Fol. 56^{b}. XVII. البند السابع عشر و هو بند الحرون المطوشع و هو الذى
اذا ذكره صاحبه و حرن به يبقى يمشى به خطوتين
و يقف الخ *

Fol. 57^{b}. XVIII. البند الثامن عشر و هو بند الحرون الحيطى و هو الذى
اذا عبر الحيط او قرب منه يرمى بشقته الى الحيط
و يلصق به الخ *

Fol. 57^{b}. XIX. البند التاسع عشر من الجزء الثانى فى الحرونات
و هو بند التنكيش و هذا الحرن يحصل للفرس من
سَيّاسه أو معلمه الخ *

Fol. 58b. XX. لبند العشرون من الجزء الثاني في الحرونات و هو بند حرون الشباب و هو الذي اذا حرن و دكست عليه شب و رفع يديه و وقف على رجيله الخ *

Fol. 59a. XXI. البند الحادي و العشرون من الجزء الثاني في الحرونات و هو بند حرون اللطى و هو الذي اذا حرن لطى بين الخيل و كلما دكسته عبر بين الخيل و ان كان بعيدا عنهم الخ *

No other copy seems to have been recorded.
Neither in Ḥaj. Kh. nor in Brock.

Fol. 60a–67b.

III

الجزء الثالث من الكتاب في علم الفروسية

Al-juz' Aṣ-Ṣâliṣ min Al-kitâb fî 'Ilm al-Furûsîyah

The full title of the work runs thus : الجزء الثالث من الكتاب في علم الفروسية و استخراج الخيل العربية من البنود لسليمانية . It contains the third part of the series treating of the various beauties and defects of the horse, its colour, and other peculiarities which make it either useful or harmful.

By the same al-'Abbâsî.

Beginning :

الحمد لله رب العالمين .... و بعد فهذا الجزء الثالث .... يشتمل على معاني اوصاف الخيل و الوانها و محاسنها و ما يمدح منها و ما يذم .... قال صاحب الحديث و هو العباسي رحمة الله عليه بلغنا انه وجد الخ *

Besides the introduction which deals with the different kinds of the horse and their colours (fol. 60b–62b), the following chapters deserve special mention :

Fol. 62b. باب ما يحمد من حوافر الخيل و ما يذم

Fol. 63b. باب في ذكر المبارك من الخيل الجياد

Fol. 64b. باب في ذكر الارسل من الخيل نعوذ بالله منهم ... قال العباسي رحمه الله اعلم ان الارسل هو القليل البركة الذي لا خير فيه الخ *

No other copy seems to have been recorded.
Neither in Ḥaj. Kh. nor in Brock.

Fol. 68ᵃ–85ᵇ.

IV

الجزء الرابع من الكتاب فى علم الفروسية

Al-juz' Ar-Râbi' min Al-kitâb fî 'Ilm Al-Furûsîyah

The full title of the work is : الجزء الرابع من الكتاب فى علم الفروسية و استخراج الخيل العربية فى البنود السليمانية . It consists of the fourth part of the series dealing mainly with the veterinary art relating to the diseases of horse and their treatment.

By the same author.

Beginning :

الحمد لله رب العالمين .... و بعد فهذا الجزء الرابع يشتمل على ادوية نافعة للعلل العارضة الخيل .... و قد جمع ذلك فى ثمانية و عشرين بندا و به يتم الكلام الخ *

Besides the introduction which contains full contents of the work, it is divided into the following 28 *bunûd* :

Fol. 69ᵃ.	I.	اعلم ان السرطانات الحادثة فى علل الخيل سبع جنوس نذكرها فى هذا البند الاوّل فى معالجة اربعة منها الخ *
Fol. 70ᵃ.	II.	البند الثانى فى معالجة اربعة جنوس من السرطانات و هم [sic] جنس التغليظ و جنس التعظيم الخ *
Fol. 70ᵇ	III.	البند الثانى [sic] الثالث فى التقرين الذى على الفرس و كيف يخرج به و كيفية دوائه تاخذ المرهم العطرى الخ *
Fol. 71ᵃ.	IV.	البند الرابع من الكتاب فى معالجة الجرد .... تاخذ من شحم الماعز الخ *
Fol. 72ᵃ.	V.	البند الخامس دواء جليل للنفخ .... تاخذ مثل مبادر به و ترميه فى النار الخ *
Fol. 73ᵃ.	VI.	البند السادس فى المُوَيّة التى تطلع على الفرس قال العباسى .... تياتى ذلك على الخيل عن الشرب على لقب أو طود الخ *
Fol. 73ᵇ.	VII.	البند السابع فى معالجة الحمر و بُرْئه سريعا و كيف يُعالج .... اعلم ان سبب علة الحمر فى الخيل .... ان يكون الجواد قد اكل الشعير الكثير ثم يسوقه الفارس سوقا عنيفا الخ *

Fol. 74ᵇ. VIII. البند الثامن لازالة ما فى بطن الفرس من الدود الخ

Fol. 75ᵃ. IX. البند التاسع فى معالجة الحمر العقيق الذى اعمل و ما وجد له من مُداويه فاقام سنة او سنتين فانخسف صدرة و يبس اكتافه الخ *

Fol. 77ᵃ. X. البند العاشر فى مداواة القمع الذى يكون على العرقوب و سببه كثرة الشخام التى تحت الفرس الخ *

Fol. 77ᵇ. XI. البند الحادى عشر فى معالجة الضَّبَّة اعلم ان الضبة تحصل من ثقل الحمل و هو داء خطر الخ *

The 12th chapter (بند) is wanting. [البند الثانى عشر فى معالجة ديرها و ما يرافقها] cf. introduction, fol. 68ᵇ.

Fol. 78ᵇ. XIII. البند الثالث عشر فى الادوية المذهبة يجرّب البطن و علامة ذلك الفرس انه لا يسمن ابدا و لو كان و بوطاً على الربيع ليلا و نهارا الخ *

Fol. 79ᵃ. XIV. البند الرابع عشر فى معالجة الوبش الجديدة اذا بلغت [*sic*] الفرس شيء منها و علامة ذلك ان الفرس يبقى ينفخ و تبقى لها قوحة الخ *

Fol. 79ᵇ. XV. البند الخامس عشر فى تسويد الشعر و تبييضه و تحميرة و اذا اردت تسويد الشعر تاخذ من الماء مقدار اوقيتين الخ *

Fol. 80ᵇ. XVI. البند السادس عشر فى معالجة ابو مُرّة اذا اردت ذلك فخذ من الكثيرة اوقية و من ماء الورد البلدى ربع اوقية الخ *

Fol. 80ᵇ. XVII. البند السابع عشر فى معالجة ابو صفار هو موضع الشناف فى انف الخيل .... تاخذ ربع اوقة فلفل الخ *

Fol. 81ᵃ. XVIII. البند الثامن عشر فى معالجة المحصور اذا ركبه اليرقان تاخذ حليب البقر رطل سمن بقرى اوقيتين الخ *

Fol. 81ᵃ. XIX. البند التاسع عشر فى علاج ابى مرة اذا تعلق من قريب .... تاخذ الماء الحار تضع فيه ملحا وصبرا الخ *

Fol. 81[a]. XX. البند العشرون في علاج الحافر المفزور و هو الذى يكون مفروزا بالطول تاخذ عقرب [sic] بالحياة الخ *

Fol. 81[b]. XXI. البند الحادى و العشرون في علاج الحَمَر الجديد اذا اردت ذلك فتاخذ الطولة فترميها في يد الفرس و تدورة الخ *

Fol. 82[a]. XXII. البند الثانى و العشرون فى علاج التدميغ اعلم ان هذا البند يصلح لاجل الفرس الشرانى الذى اذا نظر فرساً يصهل الخ *

Fol. 82[b]. XXIII. البند الثالث و العشرون فى علاج المظفور اذا كان الفرس تحتك فرايته قد انتفخ باطنه و انتقض الخ *

Fol. 82[b]. XXIV. البند الرابع و العشرون فى علاج التخشيب اعلم ان الفرس اذا وصلت من السفر و هى تعبانة و قد عرقت و تهاون صاحبها فيها و لم يغطها بغطاء يد فيها الخ *

Fol. 83[a]. XXV. البند الخامس و العشرون فى الحمر الذى ينصرف الى يديه و ربما يعرج الخ *

Fol. 83[a]. XXVI. البند السادس و العشرون فى علاج الحمر العرضى الذى يعرض للخيل اذا كان الشخص فى السفر الخ *

Fol. 84[a]. XXVII. البند السابع و العشرون فى علاج المسودن و هو الذى به سوداء محترقة الخ *

Fol. 84[b]. XXVIII. البند الثامن و العشرون فى علاج المخلود الذى عجزت فيه الاطباء الخ *

The compiler in the following concluding note says that the present work is very precious and valuable and that such success in scholarship is very rarely achieved (fol. 85[a]) :

و اعلم انه ما سمح الزمان بمثل هذا الكتاب لانسان الا لآحاد السادات الاعيان اسال الله ان ينفع فرسان الاسلام الذائبين عن عباد الله فى بلاد المعاندين الخ *

No other copy seems to have been recorded.
Neither in Ḥaj. Kh. nor in Brock.

Fol. 85b–89b

V

كتاب السياسة فى علم الفراسة

Kitâb As-Siyâsat fî 'Ilm Al-Firâsaḥ

A work on horsemanship, ascribed to Imru' al-Qais, the famous and the foremost poet of 'Arabia in the following term (fol. 86a):

.... و هو من ذخائر الملوك فلا تعطيه [؟ فلا تعطه] الا لمستحقه فانه لامرئ القيس فاحتفظ به جهدك *

On folio 90a, the MS. has been ascribed again to Imru' al-Qais in the following passage:

و هذه فوائد جليلة تُناسب هذا المعنى فى تحلية الخيل منقولة عن امرئ القيس فصنها عن غير اهلها و هى هذه فاذا اردت الجهاد .... *

In contradiction to the above, the MS. in the beginning has been ascribed to one Ma'rûf as-Sâ'is, perhaps a legendary figure, in the following term (fol. 85b):

و مما نقل عن معروف السائس من كتاب السياسة فى علم الفراسة *

In another copy (well written and dated 1141 A.H.) of the MS. (still unnoticed; cf. Lib., H.L. 2209), it has been ascribed only to Imru' al-Qais in the beginning. However, the ascription of the MS. to Imru' al-Qais also has no authentic evidence. It seems to be a mere legend, as the ascription of the previous MSS. to the Sulaimân bin Dâ'ûd.

Beginning:

الحمد لله رب العالمين و الصلوة و السلام على سيد الاولين و الآخرين .... و بعد فهذه رسالة من علم الفراسة فى معرفة الخيل الجياد و امائرهم و اشائرهم الخ *

For another copy *see* Lib., H.L. 2209.
Neither in Ḥaj. Kh. nor in Brock.

Fol. 93b–100a.

VI

فوائد فى ادوية الخيل

Fawâ'id fî Adviyat Al-Khail

A short treatise dealing with the different diseases of the horse and the ways of their treating.

By an anonymous author.

Beginning:

و هذه فوائد جليلة تشتمل على ما تيسر جمعه من ادوية الخيل و منافعها على التمام . . . فمن ذلك فائدة لجرب الخيل يوخذ كبريت الخ *

The whole work is arranged into separate *fâ'idahs*.

No other copy could be traced.

All the six treatises are in one hand. Written in Naskh, the headings being in red. Worm-eaten and repaired. The MS. was dated but unfortunately the portion bearing the colophon of the scribe has been damaged seriously. Only the following words are extant (fol. 100ª):

. . . . الحقير صالح العجماوى الفيومى الما . . [لكى] . . . .
. . . . اول من شهر . . . . *

Probably twelfth century A.H.

Fol. 100ᵇ bears miscellaneous extracts.

H.L. No. 2626

No. 2836

Fol. 90; lines 21; size 8″ × 5½″; 5½″ × 3⅓″

Al-Majmû'aḥ

The present majmû'aḥ consists of three works on principles of jurisprudence (اصول الفقه) and Ḥadîṣ by different authors.

Fol. 1–79ª.

I

التعليقة على الخلاصة

At-Ta'lîqat 'alâ Al-Khulâṣaḥ

The above title appears on the cover. The MS. does not bear any clue to the title of the original text or to its author. However, a careful survey of the MS. and the comparison of its opening portions with the beginning given in Berlin, 10277, reveals that the present MS. is a commentary on the difficult passages of *Kitâb Al-Khulâṣat an-Nâfi'aḥ bi al-Adillat al-Qâṭi'aḥ* (كتاب الخلاصة النافعة بالادلة القاطعة) a work on *Uṣûl al-Fiqh* according to the Zaidî school by Shihâbaddîn Aḥmad bin al-Ḥasan bin Muḥammad bin al-Ḥasan ar-Raṣṣâs (d. 22 Muḥarram, 621/17-2-1224; for the work and the author, *see* Brock., Suppl., i, 700).

Beginning:

بسم الله الرحمن الرحيم - كلام الشيخ رضى الله عنه فى هذا الكتاب يشتمل على اربعة فصول احدهما فى وجه ما بدا به و ثنى به و ثلث و معانى ذلك الخ *

The commentary proper runs thus (fol. 2b):

قوله على نعمه و لنتكلم على النعمة بفائدتين الاولى فى حقيقة النعمة و الثانيته فى قسمتها الخ .... قوله الذى هدانا الاسلام الهدى على ضربين اصلى و فرعى فالاصل هو التمكين و هو خلق الالة و القدرة الخ *

Commentator: Badraddîn As'ad bin Manṣûr بدر الدين اسعد بن منصور. The name of the commentator does not appear anywhere in the main body of the MS. The above-mentioned name has been given on the cover in the following note in the same hand:

هذه التعليقة على الخلاصة تاليف بدر الدين اسعد بن منصور ذكره فى كتاب السير جزاه الله عنا خير الجزاء *

In the absence of any evidence to the contrary, we may accept the above-mentioned As'ad bin Manṣûr as the author of the present commentary. Unfortunately, books of reference, available here, do not provide us with any account of him. However, it becomes evident from an examination of the contents that the commentator was a staunch follower of the Zaidî school. As regards his period, the MS. does not throw any light. However, it is certain that he flourished between the seventh and eleventh centuries A.H. (*see* colophon of the scribe quoted below).

It ends with the following passage (fol. 79a):

و اعلم ان العصر لا يخلو من امام قائم او من هو صالح لذلك و ان لم يقم بظاهر الايات التى قضت بوجوب الامامة .... لقوله صلى الله عليه و آله اربعة الى الولاة الخير والله الموفق للصواب تمت التعليقة عن الله رب الخليقة .... فجزا الله مولفها عنا .... *

The work seems to be very rare. Ḥaj. Kh. fails even to notice the original text. Brock., i, 403 and Suppl., mentions the text and some commentaries upon it but not the present commentary. Hence, no other copy seems to be extant.

Slightly worm-eaten and water-stained. Repaired recently. A very correct copy. Written in good and clear Naskh, the headings being in good Ṣulṣ. References to the original text with the words قوله also being in red.

Dated Thursday, the 3rd Ramaḍân, 1054/24-10-1644.

The scribe who does not reveal his name, in the following colophon (fol. 79ª):

و اتفق الفراغ من زبرها ضحى يوم الخميس ٣ شهر رمضان العظيم البركة من شهور سنة ١٠٥٤ من هجرته صلى الله عليه و سلم برسم الفقيه الفاضل .... فخر الدين محمد بن احسن .... *

says that he transcribed the present MS. for one Fakhraddîn Muḥammad bin Aḥsan.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 79ᵇ is blank.

Fol. 80–86.

II

التكملة للاحكام و التصفية من بواطن الاثام

Takmilat al-Aḥkâm (At-Takmilat li'l Aḥkâm) wa At-Taṣfiyat min Bawâṭin al-Âṣâm

An incomplete copy of a short useful work on Ethics treating of moral offences and vices. The work was originally composed as an appendix to the author's detailed and well-known work *Al-Baḥr Az-Zakhkhar* (for which *see* Lib. Cat., XIX, ii, 1935–37; Br. Mus., Suppl., Nos. 395–422; Brock., ii, 187 and Suppl.), often met with as separate work.

By al-Mahdî li Dîn allâh Aḥmad bin Yaḥyâ bin al-Murtaḍâ المهدى لدين الله احمد بن يحيى بن مرتضى, an 'Imâm' of Zaidî sect, well known for his learning and scholarships (d. 840/1436–7). Some account of his life and works has been given in Lib. Cat., XIX, 1935. For further particulars and a comprehensive list of his compositions *see* Târîkh al-Yaman of 'Abdalwâsi' bin Yaḥyâ al-Wâsi'î al-Yamani, pp. 40–44 and Brock., Suppl., ii, 444–46.

Beginning:

كتاب التكملة للاحكام و التصفية من بواطن الآثام تاليف مولانا الامام .... المهدى لدين الله احمد بن يحيى بن المرتضى ...... بسم الله الرحمن الرحيم - اعلم ان الفقه الاصطلاحى هو العلم بالاحكام الشرعية كما مر الخ *

The MS. breaks off with the passage opening with (fol. 86ᵇ):

فرع و يستحق الموالاة و التعظيم من ظهر من حاله الايمان .... *

at the following:

لم يفعل له ما يستحق بالنظر الى ظاهره فقد حط عن .... *

For other copies *see* Br. Mus., Suppl., Nos. 397, 399, 410, 412/3, 1228/2, 1242/5; Berlin, 4907–8. An authorized commentary upon the above, entitled *Ṣamarât al-Atmâm* (ثمرات الاتمام) has been noticed in Br. Mus., Suppl., 410/9. For another commentary upon the same *see* Lib. Cat., XIX, i, 1591, which has been erroneously included among the works on *Uṣûl al-Fiqh* (principles of jurisprudence). Brock., Suppl., ii, 246/3, fails to recognize the separate identity and nature of the present work, hence he includes it under *Tazzîn al-Majâlis bi Ḏikr At-Tuḥaf an-Nafâ'is*, (تزيين المجالس بذكر التحف النفائس) another work of the same author (cf. Br. Mus., Suppl., Nos. 420/8 and 421/1). Among the commentaries of the MS. under notice, mentioned by Brock. (loc. cit.), the one by 'Imâdaddîn Yaḥyâ bin Aḥmad bin Murgham does not belong to the present work. It deals with *Kitâb al-Aḥkâm al-Mutaḍammin bi fiqh A'immat al-Islâm* (كتاب الاحكام المتضمن لفقه ائمة الاسلام) cf. Berlin, 4894 (fol. 81ª and after); Br. Mus., Suppl., 395–7, 408; and Berlin, 4913–15. For other commentaries *see* Berlin, 4908, 4913 and Brock., loc. cit.

Slightly worm-eaten and water-stained. Repaired recently.

Written in rough scholarly Naskh. Not dated. Probably tenth century A.H.

The cover bears signatures of two previous owners of the MS., dated 1113 and 1272 A.H.

Not in Ḥaj. Kh.

Fol. 87ª–90ᵇ.

III

الاربعون

Al-Arba'ûn

A collection of forty *aḥâdîṣ* defective from the beginning, opening as follows (fol. 87ª):

من عمرك و انت تفرح .... فيما يغنيك .... الحديث
الثامن عشر عن ابى هريرة قال بينما رسول الله صلى الله عليه و سلم ذات يوم
جالساً [sic] اذ رأيناه ضحك حتى بدت ثناياه الخ *

The compiler is not known. The MS. does not bear any clue to the same.

Written in Naskh. Not dated. Probably eleventh century A.H.

H.L. No. 750

No. 2837

Fol. 260; lines 20; size 8½" × 6"; 6" × 4"

Al-Majmû'aḥ

The present MS. has been noticed in Lib. Cat., XIX, 1591, as comprising only one single work, which is quite misleading (cf. also No. L 2836/2 above). It consists of two separate works on theology and Ḥadîs̤ by prominent scholars belonging to the Zaidî sect.

Fol. 1–210ᵃ.

I

الإحكام شرح تكملة الاحكام

Al-Iḥkâm S̲h̲arḥ Takmilat al-Aḥkâm

A very rare and valuable copy of a useful and detailed commentary upon *Takmilat al-Aḥkâm wa at-Tasfiyat min Bawâṭin al-Âs̤âm* of al-Mahdî li Dîn al-Lâh Aḥmad bin Yaḥyâ al-Murtaḍâ (d. 840/1436-7; *see* No. L 2836/2 above).

By Badraddîn Muḥammad bin 'Izzaddîn bin Muḥammad bin 'Izzaddîn bin Ṣalâḥ bin al-Ḥasan بدر الدين محمد بن عز الدين بن محمد بن عز الدين بن صلاح بن الحسن better known as al-Muftî المعروف بالمفتى, a prominent Zaidî scholar of eleventh century A.H. He belonged to a prominent learned family of Yemen. His grandfather Muḥammad bin 'Izzaddîn bin Ṣalâḥ was a prominent scholar of the tenth century A.H. (*see* Al-Badr aṭ-Ṭâli', ii, 202–3). His father 'Izzaddîn also was a reputed scholar of his time as appears from the following reference in the text (fol. 146ᵃ):

" . . . . و قد جزم و الدنا السيد الامام عز الدين [بن] محمد بن عز الدين بن صلاح فى شرح البحر الذى بلغ فيه الى اوائل باب الوضوء فى مجلد ضخم و ادركه الحمام الخ " *

Born and bred in such a healthy atmosphere, our author made his mark and became well known for his mastership in jurisprudence (الفروع). Prominent scholars took instructions from him such as al-Qâḍi Ṣârimaddîn Ibrâhîm bin Yaḥyâ as-Suḥûlî (d. 20 Jumâdâ, I, 1060/22-5-1650), as-Saiyid Aḥmad bin 'Alî as̲h̲-S̲h̲âmî and others. Of his compositions, the following have been mentioned by as̲h̲-S̲h̲aukânî (Al-Badr aṭ-Ṭâli', ii, 203-4):

(i) البدر السارى (فى اصول الدين)

(ii) و شرحه واسطة الدرارى

(iii) شرح تكملة البحر

the present commentary

and (iv) الانتظار (فى الفروع)

His death took place in Sha'bân, 1039/March, 1630 or 12 Sha'bân, 1050/17-11-1640 or Ramaḍân, 1050/Dec., 1640. For further particulars *see* Al-Badr aṭ-Ṭâli', loc. cit.

Beginning (1^b-2^b):

الحمد لله الذي كمل احكام الشريعة الاحمدية .... و الصلوة و السلام الاتمان الاكملان على الذي .... و على آله الطيبين الطاهرين .... و بعد فاني لما طالعتُ شرح تكملة الاحكام النفيس .... للعالم الكامل .... احمد بن يحيى بن حابس كثّر الله من فوائده .... ثم ازل اسم نظرى في رياض جنانه و انصب شباك تأملى فى مشارح عدالته ...... فهز من عطفى و حرك من نشاطى ان احذم ذلك المشروح بما يجرى مجرى الشرح .... و سميته بالإحكام شرح تكملة الاحكام الخ *

The commentator in his introduction (a portion of which has been quoted above) says that, having come across a commentary upon the same (entitled شفاء الاسقام الى توجيه التكملة للاحكام; for which *see* Berlin, 4913; and Brock., Suppl., ii, 246) by Shamsaddîn Aḥmad bin Yaḥyâ bin Aḥmad Ḥâbis, a scholar of eleventh century A.H., he was induced to compose the present commentary.

For other copies *see* Brock., loc. cit. Written in cursive Naskh, the text being in red. There are occasional but useful marginal notes in different hands, some of which said to be reproduced from the commentator's autograph notes (*see* fol. 188^a, 91^a, 59^a, etc.).

Dated Sunday, the 28th Ramaḍân, 1085/16th Dec., 1674.

The colophon of the scribe reads as follows (fol. 209^b):

تم الكتاب بمن الله و كرمه ليلة الاحد .... ثامن و عشرين من شهر رمضان سنة ١٠٨٥ بخط الفقير الى ربه .... الحسن بن احمد بن جميل .... *

Scribe: الحسن بن احمد بن جميل

Fol. 210–213^a contain miscellaneous extracts. Some fly-leaves in the beginning also bear miscellaneous extracts and verses. The MS. also bears signatures of some previous owners of the MS.

Fol. 1 should come after the fly-leaves.

Fol. 213^b–259^a.

II

الأسانيد اليحيوية

Al-Asânîd Al-Yaḥyawîyah

A collection of *Ḥadîṣ* narrated by Abu'l Ḥusain Yaḥyâ bin al-Ḥusain bin al-Qâsim bin Ibrâhim al-Ḥasani, surnamed al-Hâdi ila al-Ḥaq بوالحسين

، يحيى بن ابراهيم بن الحسين بن القاسم بن ابراهيم الحسني الملقب بالهادي الى الحق a famous Zaidî Imâm. He was born at Madînaḥ in 245/859. He came to Yemen in 280/893-4. He died on the night of Sunday, the 19th Ḏu'l Ḥijjaḥ, 298/18-8-910. He composed many works on various subjects. For details about his life and works *see* al-Wâsi'î, p. 21; Brock., Suppl., i, 186 and Suppl.

Beginning:

الحمد لله فاطر السموات و الارض جاعل الملئكة رسلاً اولى اجنحة مثنى و ثلاث ورباع .... اما بعد فانه لما كثرت الاخبار و تواترت الاخبار ...... فافرد اكثرهم في هذا الفن كتابا مما املاه ...... و لم يوجد مثل ذلك للامام الهادي الى الحق يحيى بن الحسين مع ان الكل منهم يغترف من بحر الزاخر .... فرايت ان اجمع في كتابي هذا لما احفظت منه من رواية الهادي الى الحق الخ *

The compiler of this collection does not reveal his name. However, the fact that he narrated *hadis* from al-Imâm al-Manṣûr bi'llâh 'Abdallâh bin Ḥamzaḥ bin Sulaimân (d. Ḏu'l Ḥijjaḥ, 613/March-April, 1217; cf. al-Wâsi'î, pp. 29–30; 614/1217; *vide* Brock., i, 403 and Suppl.), as appears from the following passage in the compiler's introduction (fol. 214ᵃ):

.... و توخيت بذلك ما حدثنا به الامام المنصور بالله امير المومنين عبد الله بن حمزة بن سليمان اعز الله انصاره .... الخ *

indicates that he flourished in the beginning of the seventh century A.H.

No other copy seems to have been recorded.

Written in cursive Naskh with occasional marginal notes. Dated Thursday, the 3rd Muharram, 1085/21 Nov., 1674.

Scribe: حسن بن احمد بن جميل

Fol. 259ᵇ–260 contain miscellaneous notes and quotations.

H.L. No. 2614

No. 2838

Fol. 361; lines 17 to 25; size 13" × 8"; 10" × 5½"

Al-Majmû'aḥ

A copy of a *majmu'ḥ* consisting of three works on theology (علم الكلام), principles of jurisprudence (اصول الفقه) and biography (اسماء الرجال) by different authors.

Fol. 1–66b.

I

كتاب خلق افعال العباد

Kitâb Khalq Af'âl Al-'Ibâd

A copy of al-Imâm al-Bukhârî's (d. 30 Ramaḍân, 256/31-8-870; *see* Lib. Cat., VII, 129; for comprehensive bibliography *see* Brock., Suppl., i, 260) famous work on theology (علم الكلام), in which he refutes the views of *al-jahmîyaḥ* (الجهمية; the followers of jahm bin Ṣafwân) and *al-Mu'ṭṭilaḥ* (المعطلة; a section of al-jahmîyaḥ, who say, 'the names and attributes of God are created'). The above title is given in Ḥaj. Kh., iii, 172 and Brock., Suppl., i, 265. The title given on the cover of the present MS. runs thus:

كتاب خلق افعال العباد و الرد على الجهمية و اصحاب التعطيل *

Beginning:

باب ما ذكر اهل العلم للمعطلة الذين يريدون ان يبدلوا كلام الله عز و جل
حدثني الحكم بن محمد الطبري كتبت عنه بمكة الخ *

For another copy *see* Brock., loc. cit.

It was printed in Delhi, 1306 A.H., cf. Sarkîs, 536 and Brock., loc. cit.

Written in ordinary Naskh. A very modern copy. Not dated. Apparently fourteenth century A.H.

Fol. 67 is blank.

Fol. 68–335b.

II

المشتبه فى اسماء الرجال

Al-Mushtabih fî Asmâ' Ar-Rijâl

A copy of aḍ-Ḍahabî's *Al-Mushtabih fî Asmâ' ar-Rijal* (*al-Asmâ' wa al-Ansâb wa al-Kunâ wa al-Alqâb*), a dictionary of such names. *Nisbaḥ* and a *Kunniyaḥ* of the traditionists, as are subject to be confounded with each other. *See* Lib. Cat., XII, 709 and Brock., Suppl., ii, 46. The author, aḍ-Ḍahabî, died on 3 Ḍu'lqa'daḥ, 748/5-2-1348, *see* Lib. Cat., XII, 700 and Brock., Suppl., ii, 45.

Beginning:

الحمد لله الذى لم يتخذ ولدا الخ *

Written in Nasta'lîq. A very modern copy.

Dated 27 Ramaḍân, 1303/30-6-1886.

Scribe: ابو محمد زين العابدين نظير حسن

Fol. 336a–349b.

III

الانصاف فی بیان سبب الاختلاف

Al-Inṣâf fî Bayân Sabab al-Ikhtilâf

A copy of *al-Inṣâf*, etc., the well-known work of al-Imâm Walîallâh Aḥmad bin 'Abdarraḥîm ad-Dihlawî (d. 1176/1762), on the origin of the different schools of law and the divergent views of the scholars among *Ṣaḥâbah* (companions of the Prophet; *cf.* Dictionary of Islam, 555), *Tâbi'în* (those who conversed with the companions of the Prophet; cf. Dictionary of Islam, 624), and others. *See* Lib. Cat., XIX, 1537-38.

Beginning :

الحمد لله الذی بعث سیدنا محمدا صلوات الله علیه الخ *

Some account of the author's life and works has been given in Lib. Cat., V, i, 125. It may be added here that al-Imâm (better known as 'Shâh') Walîallâh occupies a unique place in the history of Muslim India. He was the first Indian scholar, who translated the holy Qur'ân into Persian. The literary language of Muslim intelligentsia in the twelfth century A.H. His work on Uṣûl at-Tafsîr entitled *Al-Fauz al-Kabîr* (*see* for which Brock., Suppl., ii, 615) is unique of its kind in whole Islamic literature. Moreover, it was he who popularized the learning and teaching of Ḥadîṣ in India. As regards his vast knowledge and penetration into the secrets of Islamic sciences, he resembles al-Imâm Ibn Taimîyaḥ (d. 22-11-728/29, 1-9-1328; *see* Lib. Cat., XXVI) and his pupil Ibn al-Qaiyim (d. 751/1350· *see* Lib. Cat., V, ii, 323; and Brock., Suppl., ii, 126), the two most learned authorities, of all ages, on the Islamic sciences. Much literature on his life and works (light and thoughtful, of both kinds) has appeared lately in Urdu. Of these, *Tadkirah-i-Shâh Walîallâh* (تذکرہ شاہ ولی اللہ) (published by 'Al-Furqân, Bareilly, India), a voluminous collection of thoughtful and critical papers on his life, mission and works by eminent scholars of India, deserves special mention.

Besides those mentioned in Brock., Suppl., ii, 614-15, three other works of the author (i.e. الخیر الکثیر و البدور البازغة and التفهیمات الالهیة (in two vols.), cf. Lib. Cat., VII, 125/10, 23, 25) have been published (though not edited systematically) by *Majlis-i-'Ilmî* of Dabhel, Surat, India (A.H. 1354, 1355). Among the works of our author, mentioned by Brockelmann, one entitled *Tanwîr al-'Ainain fî Raf' al-Yadain* (تنویر العینین فی رفع الیدین; cf. Brock., Suppl., ii, 615/9) has been erroneously attributed to him (*see also* Sarkîs, 890, who is perhaps the originator of this inaccuracy). The work *Tanwîr al-'Ainain* in fact belongs to the present author's grandson Muḥammad Ismâ'îl ash-Shahîd bin 'Abdalgani (d. 1246/1831—Ma'ârif, Vol. 51, No. 4) bin Walîallâha ad-Dihlawî, the great scholar and reformer, who was martyred

during an encounter with the Sikhs at Bâlâkote, Punjab, in 1246/1831. For his life and works *see* Itḥâf an-Nubalâ', pp. 416–419; but the date of his martyrdom, given therein (e.g. و كان ذلك تقريبا فى سنة سبع و اربعين و مائتين) is incorrect. The tragedy of Bâlâkote took place on 24 D̲u'l Qa'daḥ, 1246/ 8-5-1831. *See* for the exact date and other details Abu'l Ḥasan 'Alî an-Nadwî's *Sîrat-i-Sayyid Aḥmad S̲h̲ahîd* (2nd edition), pp. 226, 322–358; M. Ja'far at-Thânesarî's *Sawâniḥ Aḥmadî* (2nd edition), pp. 136, 142–150; 'Ubaidallâh as-Sindî's *S̲h̲âh Walîallâh aur un kî Siyâsî Taḥrîk*; and a criticism upon as-Sindî's work by Mas'ûd Âlam an-Nadwî (Ma'ârif, Vol. 51, Nos. 2, 3, 4, 5). Cf. Brock., ii, 503; Suppl., ii, 853 and Sarkîs, 889, where both the name and date of the grandson (M. Ismâ'îl as̲h̲-S̲h̲ahîd bin 'Abdalġanî) have been given incorrect.

The work has been printed since long. For editions *see* Brock., loc. cit. It was also printed with an Urdû translation by M. Aḥsan aṣ-Ṣiddiqî, Delhi, 1891. Cf. Brock., loc. cit.

A very modern copy. Written in ordinary Nask̲h̲.

Not dated. Apparently fourteenth century A.H.

H.L. No. 2615

No. 2839

Fol. 7; lines 11 to 29; size 8″ × 6″; 6½″ × 3½″

Al-Majmû'aḥ

A copy of a majmû'aḥ, consisting of two short works on different subjects by different authors.

Fol. 1–4ᵃ.

I

اللؤلؤ النظيم فى روم التعلم و التعليم

Al-Lu'lu' an-Naẓîm fî Raum at-Ta'llum wa at-Ta'lîm

A useful tract on ethics, treating of knowledge, the ways and means of acquiring it, conditions for its learning and teaching, and other connected points.

By Zainaddîn abû Yaḥyâ Zakarîyâ' bin Muḥammad al-Anṣârî as̲h̲-S̲h̲âfi'î زين الدين ابو يحيى زكريا بن محمد الانصارى الشافعى, the well-known S̲h̲âfi'î scholar (d. D̲u'l Ḥijjaḥ, 926/Nov.-Dec., 1520; *see* as̲h̲-S̲h̲a'rânî's *Lawâqiḥ al-Anwâr*, ii, 113). Some account of his life and works has been given in Lib. Cat., XIII,

921. For further particulars *see* as͟h-S͟ha'rânî, ii, 111–113; An-Nûr as-Sâfir, pp. 120–125; but the date of his death recorded therein, e.g. Friday, the 4th D͟u'l Ḥijjaḥ, 925, seems to be incorrect, as 4th D͟u'l Ḥijjaḥ, 925, falls on Sunday, 27-11-1519. *See also* Brock., Suppl., ii, 117, for full bibliography.

Beginning :

بسم الله الرحمن الرحيم - و به نستعين .... الحمد لله الذي شرف من وفقه بالعلم و العمل .... و بعد فهذه رسالة مشتملة على بيان شروط تعليم العلوم و تعلمها .... و سميتها باللؤلؤ النظيم فى روم التعلم و التعليم الخ *

For other copies *see* Berlin, 79–81; Cairo, VII, 57, 158, 605; Âṣafîyaḥ, i, 13/54; Brock., ii, 99 and Suppl. The work has been printed in Cairo, 1319 A.H. (cf. Sarkîs, 487 and Brock., loc. cit.).

Written in Nask͟h, the headings given on margins in red.

Dated the first day of Jumâda II, 1175/28-12-1761.

The colophon of the scribe runs thus (fol. 4ᵃ) :

تم الكتاب بحمد الله و حسن توفيقه نهار الثلثاء غرة جماد الثانى [sic] سنة ١١٧٥ خمس و سبعين و مائة و الف .... على يد الاقل عمر بن صالح غفر الله له و لوالديه .... *

Scribe : عمر بن صالح .

Fol. 4ᵇ is blank.

Fol. 5–7ᵃ.

II

رسالة

Risâlaḥ

A short tract containing miscellaneous notes relating to mysticism, grammar and other subjects.

The following opening piece, supposed to be some mystic expression, is unintelligible to us :

اما بعد فقد أتبّ طِفِيّ أزمْ ، تَزَوَّلْتُ مِنْهُ تَزَوُّلَ مُضْطَفِيٍّ آزمْ الخ *

The following note on the cover in the same hand :

هذه رسالة العالم العلامة .... الشيخ عثمان بن سند عفى الله عنهما *

ascribes the tract to as͟h-S͟haik͟h 'Uṣmân bin Sanad, which, in absence of any evidence to the contrary, may be accepted. Some account of as͟h-S͟haik͟h Uṣmân bin Sanad's al-Barî's life and works appears in Lib. Cat., XII, 755; but the date of his death given therein, e.g. 1250 A.H., is not agreed upon

by latest authorities. Brock., Suppl., ii, 791, places his death in 1257/1834. For his works and bibliography *see* Brock., loc. cit.

Written in mixed Naskh and Nasta'liq. Not dated. Probably latter part of thirteenth century A.H.

The scribe, who does not reveal his name, in the following note (fol. 7ᵃ) :

و كتبه الفقير لاخيه فى الله الشيخ عبد الله بن الحاج عيسى ...... *

says that he transcribed the present MS. for one of his intimate friends, ash-Shaikh 'Abdallâh bin al-Ḥâjj 'Îsâ.

H.L. No. 2613

No. 2840

Fol. 87; lines 9 to 13; size 8″×5″; 5⅛″×3⅛″

Al-Majmû'ah

The present *majmû'ah* contains three treatises on different subjects by anonymous authors.

Fol. 1–59ᵇ.

I

رسالة فى فضل مكة

Risâlat fî Faḍl Makkah

A short work on the virtues of Mecca, pilgrimage and other connected points.

By an anonymous author.

Beginning :

الحمد لله رب العالمين و الصلوة و السلام على رسوله الامين ......
اما بعد فهذه رسالة تتعلق بفضل مكة و ما يتعلق بها من مضاعفات الاعمال
الصالحة الخ *

The MS. neither bears the title nor the author's name. The above title has been derived from the opening passage of the text (quoted above). The author could not be traced. Further, his references to *Ḥanafî* School of Law as of his own (10ᵇ, 12ᵇ, 31ᵇ) indicate that our author was a Hanafî

The work is divided into two *bâb* and a *Khatimah* as follows:

Fol. 2[b]. I. الباب الاول فى ذكر الحرام [المحرم] و حدوده و مواقيته الخ

Fol. 12[a]. II. الباب الثانى فى ذكر مكة المشرفة و البيت الحرام و ما يتعلق بهما الخ *

Fol. 40[b]. III. الخاتمة فى ذكر الطواف و فضائله و ما يتعلق به من النية و الادعية و فى نية السعى و ادعيته و فضل الحج و العمرة و عدد المواضع المستجاب فيها الدعاء بمكة المشرفة و ذكر الصحابة و الاولياء المدفونين بها و غير ذلك من ذكر المواضع المأثورة بها *

The MS. ends with the following passage (fol. 59[b]):

نفعنا الله ببركاتهم .... و انفاسهم الطاهرة فى الدين و الدنيا و الآخرة ...... برحمتك يا ار[حم] الراحمين *

No other copy seems to have been recorded.

Written carelessly in ordinary Naskh. Not dated. Apparently thirteenth century A.H. (*see* the MS. No. 2840/2, below).

Fol. 60[a]–76[a].

II

رسالة فى المولد

Risâlat fî Al-Maulid

A short work on *maulid*, containing biographical notes and other events connected with the birth of the Prophet.

By an anonymous author.

Beginning:

الحمد لله القوى الغالب الولى الطالب الخ *

The MS. neither bears the title nor the author's name. It ends with the following passage (fol. 75[b]–76[a]):

.... اللهم اسقنا من حوض نبيك محمد صلى الله عليه و سلم ......
تم المولد الشريف بحمد الله و عونه .... الحمد لله الذى بنعمته تتم الصالحات و تنزل البركات و الحمد لله رب العالمين *

The handwriting is identical with that of the preceding MS. Dated Wednesday, the 15th Rabi' II, 1280/1864.

The colophon of the scribe reads as follows (fol. 76[a]) :

و كان الفراغ من .... [sic] يوم الربع [sic] الاربعاء خمسة عشر [خامس عشر] ربيع الآخر سنة ١٢٨٠ — تم بيد الفقير الحقير السيد نجم الدين القادری *

Scribe : نجم الدين القادری .

Fol. 76[b]–80[a] are blank.

Fol. 80[b]–85[a].

III

استفتاء عن الشاه ولی الله

Istiftâ' 'an Ash-Shâh Walî'allâh

An *istiftâ'* (استفتاء, e.g. question, inviting the legal opinion of the authorities on Islamic Law) concerning the celebrated Indian scholar and saint Shâh Walî'allâh ad-Dihlawî (d. 1176/1762; cf. No. 2838/3 above). The MS. quotes certain opinions of Shâh Walî'allâh, expressed by him in his different works on various topics and invites the views of the learned professors of al-Azhar University, Egypt, whether these views of Shâh Walî'allâh are not heretic.

By an anonymous author.

Beginning :

الحمد لله الذی احیی الشریعة علی مدی الایام .... اما بعد فیا سادتنا العلماء ...... ما قولکم فی عالم مشهور بانه سنی و کثیر من اهل السنة و الجماعة یعتقدون فی فضله .... و هذا العالم منف [؟ صنف] کتبا بالعربیة من جملتها کتابا سماه حجة الله البالغة الخ *

The MS. does not mention Shâh Walî'allâh anywhere by name, but the works and views quoted there are his and well known to everyone who has got some access to his works. His book *Hujjat-ullah-Albaligah* حجة الله البالغة is very noted and extensively read and appreciated book.

The compiler in the following concluding passage (fol. 85[a]) :

.... و لما كانت المسئلة متعلقة بامر الاعتقاد .... كتبنا نسخا عديدة و ارسلناها من طرق كثيرة للفوز بجوابكم *

says that due to the question being a theological one, several copies of the present *istiftâ'* were made and subsequently sent to Egypt through different channels to get a reply. Whether this 'champion' of Islâm got any 'reply' from the learned men of al-Azhar is not known to us.

Written in clear Naskh, but very carelessly. Not dated. Probably thirteenth century A.H.

H.L. No. 2997

No. 2841

Fol. 106; lines 11; size 8″ × 5″; 5″ × 3″

Al-Majmû‘aḥ

A copy of a Majmû‘aḥ, consisting of five short works and tractates on prayers and other subjects by different authors.

Fol. 1–3ᵇ.

I

دعاء عكاشه

Du‘â’ ‘Ukkâshaḥ

A penitential prayer opening as follows:

اَللّٰهُمَّ يَا كَثِيرَ النَّوَالِ و يَادَائِمَ الوِصَالِ و يَا حَسَنَ الفِعَالِ الخ *

The compiler is not known. A copy of the same has been noticed in Ind. Off., 2217, but the ‘end’ given therein does not tally with that of our MS.

Not dated. Apparently eleventh century A.H., the handwriting being identical with that of the MS. No. 2841/4 below.

Fol. 3ᵇ–11ᵃ.

II

درود مستغاثه

Darûd Mustaġâṣaḥ

A copy of a *darûd* (prayer for the Prophet) in which the word *al-Mustaġâṣ* (المستغاث) occurs in each sentence.

Beginning:

اَلحَمدُ لِلّٰهِ عَلٰى مَا مَضٰى .... وَ الصَّلٰوةُ عَلٰى مُحَمَّدٍ خَيرِ الوَرٰى

مَدَحتُكَ يَا رَسُولَ اللّٰه .... اَنتَ خِيَارُ اللّٰه المُستَغَاثُ الى حَضرَتِ اللّٰه الخ *

The compiler is not known.

No other copy seems to have been recorded.

Not dated. Apparently eleventh century A.H., the handwriting being identical with that of the MS. No. 2841/4 below. Vowel-points put carelessly.

Fol. 11ᵇ–12ᵇ contain two other short prayers.

Fol. 12ᵇ–48ᵇ.

III

درود اکبر

Darûd Akbar

A prayer for the Prophet, beginning as follows :

اللهم صل على محمد سيّدِ المُرسَلين اللهم صل على محمد سيّدِ المُنعِمين اللهم صل على الخ *

The compiler is not known.

A work entitled *Darûd Akbar* has been noticed in Ind. Off., 355/2, but the beginning does not agree with that of our copy.

The prayer ends with a reference to the first four Caliphs and members of the Prophet's family (fol. 48ᵇ).

The handwriting is identical with that of the MS. No. 2841/4 below. Vowel-points put carelessly.

Fol. 49ᵃ contains another short prayer.

Fol. 49ᵇ–66ᵃ

IV

الكواكب الدرية فى مدح خير البرية

Al-Kawâkib Ad-Durrîyaḥ fî Madḥ Khair al-Barîyaḥ

A copy of al-Bûṣîrî's (d. 694/1294-5) *Qaṣîdat al-Burdâ,* the well-known poem in praise of the Prophet. *See* for the work and the author Lib. Cat., XXIII, 2529–2536, xxvi.

Beginning :

أَ مِنْ تَذَكُّرِ جِيْرَانٍ بِذِيْ سَلَمِ مَزَجْتَ دَمْعاً جَرَى مِنْ مُقْلَةٍ بِدَمِ

Written in clear Naskh between gold and red-ruled borders with full vowel-points, though not given very correctly.

Worm-eaten and water-stained. Repaired recently.

Dated Monday, the 24th Rajab, 1081/28-11-1670.

The colophon of the scribe, who prefers to omit his name, reads thus (fol. 66ᵃ) :

تمت قصيدة برده [البردة] فى يوم الاثنان [الاثنين] ٢٤ شهر رجب المرجب سنه ١٠٨١ *

Fol. 66ᵇ is blank.

Fol. 49ᵃ–66ᵇ have been misplaced in binding. They should come before fol. 67.

Fol. 67ᵃ–106ᵇ.

V

ادعية

Ad'iyaḥ

A collection of prayers, including prayers for the Prophet (صلوة).

Beginning :

يا مَنْ إذا اولَجَ العَبْدُ فِيْ لَيْلٍ من حَيْرَته بهَمٍّ و لم يجد صريخاً الخ *

The MS. does not bear any clue either to the title or to the compiler. The handwriting is identical with that of the MS. No. 2841/4 above.

H.L. No. 3025

No. 2842

Fol. 102; lines 12; size 6″ × 4″; 4⅘″ × 2½″

Al-Majmû'aḥ

A copy of a majmû'aḥ, consisting of five independent works and short tractates on theology (العقائد), fiqh (jurisprudence) and other connected subjects by different authors.

Fol. 1–46ᵃ.

I

مناسك الحج

Manâsik al-Ḥajj

A copy of *Manâsik al-Ḥajj* of Taqiaddin Ibn Taimîyaḥ al-Ḥarrânî al-Ḥanbalî (d. 728/1328). For the work and the author *see* Lib. Cat., XXVI, No. 2805 (i); *see also* No. 2828/1 above. The copy corresponds to the copy mentioned in Lib. Cat., loc. cit., above.

Beginning :

قال الشيخ الامام .... ابن تيمية الحرانى .... الحمد لله و نستعينه و نستهديه و نستغفره ...... اما بعد فقد تكرر السؤال من كثير من المسلمين ان اكتب فى بيان مناسك الحج الخ *

A clean and correct copy. Written in clear Naskh.

Not dated. Probably thirteenth century A.H. Similar to that of Muḥammad bin Yusuf as-Sûratî (d. 1361/1942), *see* No. 2842/2 below.

Fol. 1ᵃ is in a later hand, fol. 1ᵇ is blank.

Fol. 2 should come before fol. 3. It has been misplaced in binding.

A fly-leaf in another hand bears a list of the works included in the present Majmû'ah, which is not altogether correct.

Fol. 46ᵇ is almost blank.

Scribe of the copy mentioned in Lib. Cat., Vol. XXVI, No. 2805(i), is given as Ibrahim bin Salemin bin Sarhan ابراهيم بن سالمين بن سرحان .

Fol. 47–52ᵇ.

II

كتاب ختم القرآن العظيم

Kitâb Khatm al-Qur'ân al-'Aẓîm

A prayer to be recited at the completion of a reading of the holy Qur'ân.

Beginning :

صَدَقَ اللهُ العَظِيمُ و بَلَّغَ رَسُولُهُ الكَرِيمُ .... اَللّٰهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا خَتْمَ القُرْآنِ وَ تَجَاوَزْ عَنَّا الخ *

It comes to an end with the following passage (fol. 52) :

.... و اجْعَلِ اللّٰهُمَّ يَا مَوْلَانَا آخِرَ كَلَامِنَا مِنَ الدُّنْيَا لَا اِلٰهَ اِلَّا اللهُ .... و الحمد لله رَبِّ العالَمِين صَدَقَ اللهُ العَظِيم الخ *

The compiler is not known. The present copy seems to be a complete and condensed one, since various portions of it have been noticed separately in Berlin, 3865, 3866/3, 4, 5.

The above title has been derived from the following note on the cover, in the same hand :

هذا كتاب ختم القرآن العظيم *

Written in very ordinary Naskh, with full vowel-points, though not put on very correctly.

Not dated. Probably thirteenth century A.H

Scribe : محمد بن ملا احمد بن محمد عبده .

The scribe in his concluding note (fol. 52ᵇ), which is undated, says that he transcribed the present MS. for the use of his son. Another short

note (fol. 52ᵇ) indicates that the present MS. once belonged to one lady Ruqaiyaḥ bint Ḥasan al-Musṭafâ.

The cover (fol. 47ᵃ) bears signature of the well-known Indian scholar Maulânâ Muḥammad bin Yusuf as-Sûratî (d. 1361/1942; cf. Islamic culture; Ma'ârif, Vol. 50, No. 3—Editorial). The signature is similar to the handwriting of fol. 1ᵃ, see No. 2842/1 above.

Fol. 53 is blank.

Fol. 54–63ᵃ.

III

الاجوبة الكافية الشافية

Al-Ajwibat Al-Kâfiyat Ash-Shâfiyaḥ

The above title has been taken from a note on the fly-leaf in the beginning (*see* No. 2842/1 above), which reads, in full, thus : لاجوبة الكافية الشافية فى مناظرة الشيخ محمد بن عبد الوهاب و اهل الوشم. The cover of the present MS. bears the following note about the title and the nature of the work (fol. 54ᵃ) :

هذه مناظرة جرت بين الشيخ محمد رحمه الله و بين اهل الغفلة و الغشوة من علماء اهل الوشم فى استحلال اكل السحت و الرشوة فاجابهم رحمه الله بجواب شاف و كلام الخ *

The work mainly deals with bribery (الرشوة) and refutes those of his contemporaries from Washm (الوشم; a place in Yamâmaḥ, Najd; cf. Yâqût, IV, 930), who happened to insist on its validity in certain cases. The author holds that 'bribery' cannot be valid in any case according to the law. His arguments are based wholly upon the *Qur'ân*, *Sunnaḥ* and *Ijmâ'*.

By Muḥammad bin 'Abdalwahhâb an-Najdî (d. 1206/1792; *see* Lib. Cat., XXVI, No. 2805/4).

Beginning :

سألتهم رحمكم الله عن رشوة الحاكم الذى ورد عن رسول الله صلى الله عليه و سلم انه لعن الراشى و المرتشى و ذكرتم ان بعض الناس حملها على ما اذا حكم الحاكم بغير الحق و اما اخذ رشوة من صاحب الحق و حكم له به فهى عنده حلال الخ *

No other copy seems to have been recorded. The handwriting is identical with that of the MS. No. 2842/1 above.

Fol. 63b–82b.

IV

المسائل الاربع

Al-Masâ'il Al-Arba'

The present part of the Majmû'aḥ contains some incomplete pieces of a few works of Muḥammad bin 'Abdalwahhâb (d. 1206/1792; *see* No. 2842/3 above). Most of the folios are misplaced and no arrangement has been maintained. However, a careful and exhaustive survey of the whole MS. reveals that a complete part of a work of the above-mentioned author, entitled المسائل الاربع و القواعد الاربع, comes out of these misplaced and torn folios. It should be arranged as follows :

Fol. 77, 78, 79, 80, 81, 71, 63, 64, 65, 66, 67, 68, 69, 70.

Beginning (fol. 76a) :

قال الشيخ محمد بن عبد الوهاب الحمد لله الذي يستدل على وجوب وجوده بما له الخ *

For a copy of the present MS. *see* Lib. Cat., XXVI, No. 2805.

Fol. 71 bears the opening portion of the 2nd part (القواعد الاربع) of the present work. It opens as follows (fol. 71a, b) :

فصل و هذه اربع قواعد من قواعد الدين يميز بين المسلم مذهب المسلمين من المشركين *

and ends abruptly with the following (fol. 71b) :

و لئن سألتهم من خلق السموات و الارض ليقولن الله قل افرايتم ما . . . . *

Fol. 63b contains the first page of *Kitâb at-Tauḥid*, the well-known work of Ibn 'Abdalwahhâb (for a copy of which *see* Lib. Cat., X, 585). The following note on the fly-leaf in the beginning:

ذكر ما في هذا المجموع من النسخ . . . . . . كتاب متن التوحيد ايضاً للشيخ . . . . . . *

indicating that the present Majmû'aḥ consists also of a copy of *Kitâb at-Tauḥid*, is quite misleading. The MS. contains only a fragment of the same.

Fol. 73a–76b also contain a fragment of some work on Tauḥid and its implications. The tone of the writing resembles that of Ibn 'Abdalwahhâb.

It opens thus (fol. 73a) :

صلى الله عليه و سلم قال قبل ان يموت بخمس ليال ان من كان قبلكم كانوا يتخذون القبور، ألا فلا تتخذوا القبور مساجد الخ *

End (fol. 76ᵇ) :

.... والله تعالى له حق لا يشرك فيه مخلوق كالعبادة و الاخلاص التوكل و الخوف *

The handwriting is identical with that of the MS. No. 2842/I above.

Fol. 83ᵃ–102ᵇ.

V

كشف الشبهات من التوحيد

Kashf Ash-Shubuhât min At-Tauḥid

A defective (from the beginning) copy of a work, dealing with *Tauḥid* (Unity of God) and the doubts arising out of misconception of this fundamental principle (of Islâm). By Ibn 'Abdalwahhâb, the author of the preceding work.

The MS. opens abruptly as follows (fol. 82ᵃ) :

.... محمد صلى الله عليه و سلم و هو الذى كسر صور هؤلاء الصالحين ارسله الله الى اناس يتعبدون و يحجون و يتصدقون و يذكرون الله و لكنهم يجعلون بعض المخلوقات وسايط بينهم و بين الله الخ *

End (fol. 102ᵇ) :

الثانية قوله ذلك بانهم استحبوا الحيوة الدنيا على الآخرة فصرح ان هذا الكفر و العذاب لم يكن بسبب الاعتقاد و الجهل او البغض للدين او محبة للكفر و انما سببه ان له فى ذلك حظا من حظوط الدنيا فاثره على الدين والله سبحانه و تعالى اعلم و صلى الله على سيدنا الخ *

The present MS. does not bear the title or the author's name. However, the end of our copy agrees with that of *Kashf ash Shubuhât min at-Tauḥid*, as recorded in Ind. Off., 2049.

For other copies *see* Ind. Off., loc. cit.; Br. Mus., 1262/2, ii. It may be noted here that the present MS. is a separate work of Ibn 'Abdalwahhâb and hence it should not be confounded with *Kitâb at-Tauḥid* or other works of the author on the same subject. Similarly four works (i.e. كتاب التوحيد , كشف الشبهات , تفسير الفاتحة and تفسير الشهادة) included in Br. Mus., 1262/2, are four separate short works of the present author. *See* Levy, Ind. Off., loc. cit., who is not clear on the point.

The work has been printed since long (Delhi, 1895 and Cairo, 1351 A.H.; cf. Brock., Suppl., ii, 531/2.

The handwriting is identical with that of MS. No. 2842/1 above.

H.L. No. 2565

No. 2843

Fol. 51; lines 19; size 8″×5″; 7″×4″

Al-Majmû'aḥ

The present majmû'aḥ consists of three works (two in Arabic and one in Persian) on principles of jurisprudence (اصول الفقه) by different authors. All are in one hand.

Fol. 1–19b.

I

عقد الجيد فى احكام الاجتهاد و التقليد

'Iqd al-jîd fî Aḥkâm al-Ijtihâd wa at-Taqlîd

A copy of *'Iqd al-jîd fî Aḥkâm al-Ijtihâd wa at-Taqlîd* of Shâh Walî'allâh ad-Dihlawî (d. 1176/1762).

Beginning:

الحمد لله الذى بعث سيدنا محمدا الى العرب الخ *

For details *see* Lib. Cat., XIX, i, 1539.

It may be added here that the work has been printed since long, Bombay, 1327 A.H. and with Urdu translations in 1274 and 1310 A.H., cf. Brock., Suppl., ii, 615/11.

Written in Nasta'lîq between red and blue-ruled borders. Not dated. Apparently the latter part of thirteenth century A.H., the handwriting being identical with that of No. 2843/2 below.

Fol. 1a bears a note in another hand, indicating that the author's death took place in 1180 A.H., which is not correct.

Fol. 19 is misplaced. It should come before fol. 20 and 21.

Fol. 20a is blank.

Fol. 20b–42b.

II

رسالة فى الاجتهاد و التقليد

Risâlat fî al-Ijtihâd wa at-Taqlîd

A short work on *Ijtihâd* (e.g. to apply one's own judgement and knowledge to derive conclusion on a legal or theological question) and *Taqlîd* (i.e. to follow a religious leader or *Imâm* without personal enquiry) in refutation of a treatise by Maulanâ 'Abdalḥaqq al-Muḥammadî, who seems to be a contemporary of the author. The author supports *Taqlîd* and holds that it is

valid in Law. The arrangement of the work is that he first quotes the passages from the work of the said 'Abdalḥaqq and then details his assertions in his refutation.

Beginning :

بحمد الله المعين كل يحمده [sic] و نستعين فيقول عبد العليم نصر الله خان الاحمدى الخورجوى .... بعد صلوته على النبى و آله و اصحابه ان مولانا عبد الحق و هو الذى يلقب نفسه بالمحمدى قال اما بعد فقد اختلف الاصوليون الخ *

This 'Abdalḥaqq al-Muḥammadî, a native of Benares, India, was a prominent scholar of thirteenth century A.H. After completing his studies at Delhi, he travelled to Yemen and studied from the renown Muḥaddiṣ of the place, Muḥammad bin 'Alî ash-Shaukânî (d. 1250/1834; *see* No. 2843/1 above) and others. Afterwards, he permanently settled in Makkaḥ and died there in Ḏu'l Ḥijjaḥ, 1286/1870. The well-known Indian scholar Nawwâb Ṣiddîq Ḥasan Khân al-Qannanjî al-Bukhârî (d. 30 Jumâdâ, II, 1307/20-2-1890; cf. Brock., Suppl., ii, 859–861) took *ijâzaḥ* from him at *Makkaḥ* in Rajab, 1285/1869, and was proud of it (*see* Itḥâf an-Nubalâ', pp. 264-65). For further details *see* Itḥâf, loc. cit., and Ma'ârif, **Vol. 51** (1943), No. 3.

Nothing is known about 'Abdal'alîm Naṣrallâh Khân al-Aḥmadi al-Khurjawi عبد العليم نصر الله خان الاحمدى الخورجوى, the author of the present work. However, it is evident from his introductory passage (quoted above) that he was a contemporary of 'Abdalḥaqq al-Muḥammadî and hence a scholar of thirteenth century A.H. The contents of the work suggest that he was a strict *Muqallid* (e.g. a follower of a particular school of Law) and strongly opposed to the views expressed by 'Abdalḥaqq al-Muḥammadî, who did not believe in *Taqlîd* (to follow a particular 'Imâm' without questioning his judgements).

No copy either of the original treatise of 'Abdalḥaqq al-Muḥammadî or the present work seems to have been recorded.

The handwriting is identical with that of the preceding MS. No. 2843/(1) above. Dated 9 Ramaḍân, 1277/22-3-1861.

Fol. 43ᵃ–51ᵇ.

III

رسالة در اجتهاد و تقليد

Risâlaḥ dar Ijtihâd wa Taqlîd

A short tract in Persian treating of the validity of *Taqlîd* according to the Shî'î doctrines. The work was composed in the middle **of 1255/1840** تقويم العام, when some questions upon the subject were put to **Maulânâ** As-Saiyid Muḥammad, a well-known Shî'aḥ scholar of the time (d. 1284/1867; **of**

Brock., Suppl., ii, 852). According to the instructions of the said As-Saiyid Muḥammad, one of his pupils, who does not reveal his name (*see* quotations below), wrote the present treatise, comprising full answers to the questions referred to above. The author holds that *Taqlîd* (i.e. to follow learned men other than *A'immah-i-Ma'ṣûmin*) is valid according to Law. The work is based upon the sayings of eminent Shi'aḥ traditionists and scholars.

Beginning :

الحمد لله الذی یحق الحق بکلماته ...... اما بعد درین جزو زمان که اواسط سنه یکهزار و دو صد و پنجاه و پنج هجری است ، بعضی از نابلدان سر منزل صدق و صواب .... بزعم فاسد خود ایرادات ...... نموده بعضی از شیعیان با صدق و صفا .... آنرا بطرز استفتا بخدمت با افادت عالم ربانی .... مجتهد العصر مولانا السید محمد دامت برکاته و زادت افاداته فرستاده حسب ایمای جناب سابق الالقاب یکی از مقتبسان انوار آن حضرت درخور فهم عامه مومنین ...... بجز رقم آورد :

س — اولا عمدة اعتراض و بزعم آنها سخن لا جواب .... این است که تقلید غیر معصوم از مخترعات و بدعات .... *

ج — بر طالبان حق حقیق .... مخفی و مستور نه ماند که الخ *

The MS. does not bear any title.

No other copy is known to us.

Slightly worm-eaten, repaired recently. The handwriting is identical with that of the preceding MS. Dated Thursday, the 16th Ramaḍân, 1277/29-3-1861.

The colophon of the scribe reads thus (fol. 51[b]):

تمام شد کار من نظام شد بتاریخ شانزدهم رمضان المبارک سنه ۱۲۷۷ هجری روز پنجشنبه بقلم ید خط شیخ عبد الرحمن ولد شیخ ننهو ساکن رامپور *

Scribe: شیخ عبد الرحمن, son of Shaikh Nannhu (a native of Râmpûr, India).

H.L. No. 2564

No. 2844

Fol. 69; lines 9 to 20; size 6″×4″; 5″×2¼″

Al-Majmû'aḥ

A copy of a *majmû'aḥ* consisting of six works and tractates on theology by different authors.

Fol. 1ᵇ–7ᵃ

I

بدء الامالی

Bad' Al-Amâlî

A copy of *Bad' al-Amâlî* or *Al-Qaṣîdat Al-Lâmîyat fî at-Tauḥîd* القصيدة اللامية فى التوحيد . the well-known metrical tractate on the theological doctrines according to the Sunni Creed, with an interlinear Persian translation.

By Sirâjaddîn Abû Muḥammad 'Alî bin 'Usmân al-Ûshî al-Fargânî al-Ḥanafî سراج الدين ابو محمد على بن عثمان الأوشى الفرغانى الحنفى (d. 569/1173), a scholar of sixth century A.H., who, according to Ind. Off., 1897, completed it in the year of his death. *See also* Ḥaj. Kh., IV, 558; Brock., i, 429 and Suppl.

Beginning:

يقول العبد فى بدء الامال　　لتوحيد بنظم كاللآلى

For other copies *see* Berlin, 2407; Gotha, 667/1; Wien, 1660; Ind. Off., 828/2, 1897; Bûhâr, 456/4; Râmpûr, I, 316; Âṣafîyah, 1322; and Brock., Suppl., i, 764.

For numerous commentaries and glosses upon the work *see* Ḥaj. Kh., loc. cit.; Brock., i, 429 and Suppl.; *see also* Sarkîs, 499.

For a few commentaries and glosses *see also* Lib. Cat., X, 513–16.

Written in Naskh with full diacritical marks, the heading and interlinear translation being in red.

Not dated. Probably thirteenth century A.H.

The cover contains a question (استفتاء) about a case of marriage and its answer by one Muhammad bin Ṣâliḥ.

Fol. 7ᵃ-8ᵇ.

II

كفاية الطلاب

Kifâyat at-Ṭullâb

A metrical tractate on theology, according to the Sunni Creed, with an interlinear Persian translation.

Beginning:

الحمد لله الذى تفردا　　فى ملكه بلا شريك ابدا
و بعد ذا فهذه عقيدة　　لطيفة للمبتدى مفيدة
سميتها كفاية الطلاب　　فى عقدهم و الجزم بالصواب

Author: 'Ali aṣ-Ṣaġir علی الصغیر. The author's name appears in the following concluding line of the text (fol. 8[b]):

نظمها علی الصغیر هداه مولاه علی الکبیر

Nothing is known about him. The following note in the beginning (fol. 7[a]):

عقیدة علی الصغیر تلمیذ شیخ جوهری

indicates that the present author was a pupil of one Ash-Shaikh al-Jauhari.

The handwriting is quite identical with that of the preceding MSS.

Not in Ḥaj. Kh.

Fol. 8[b]–10[a].

III

مانحة الاسعاف

Mâniḥat al-Is'âf

A copy of a metrical treatise on theology according to the Sunni Creed with an interlinear Persian translation.

Beginning:

لله حمدی و الصلوة و السلام علی النّبی و الآل و الصحب الکرام

و بعد ذی عقیدة الانصاف سمیتها مانحة الاسعاف الخ

Author: Muḥammad bin Muḥammad al-Maġribî al-Mâlikî al-Azharî محمد بن محمد المغربی المالکی الازهری. The name of the author appears in the concluding note of the scribe, who does not reveal his name and seems to be a pupil of the author, which reads thus (fol. 10[a]):

تمت منظومة سیدی و شیخی محمد بن محمد المغربی المالکی الازهری *

The name of the author and title have been given in the beginning as follows (fol. 8[b]):

عقیدة شیخ امام محمد ازهری *

However, books of reference available here do not provide us with any account of the author.

The handwriting is quite identical with that of the preceding MS.

Not in Ḥaj. Kh.

Fol. 10[b] contains a versified prayer. Fol. 11[a] is blank.

Fol. 11[b]–27[a].

IV

جوهرة التوحيد

Jauharat At-Tauḥîd

A copy of *Jauharat at-Tauḥîd*, a well-known metrical treatise on theology, with an interlinear Persian translation.

Beginning.

الحمد لله على صلاته ثم سلام الله مع صلاته

. . . .

و بعد فالعلم باصل الدين محتم يحتاج للتبيين

. . . .

و هذه ارجوزة لقبتها جوهرة التوحيد قد هذبتها

By Abu'l Imdâd Burhânaddîn Ibrâhîm bin Ibrâhîm bin Ḥasan bin 'Alî al-Laqânî al-Mâlikî ابو الامداد برهان الدين ابراهيم بن ابراهيم بن حسن بن علي اللقاني المالكي, a prominent scholar and saint of his time. His death took place in 1041/1631, while returning from pilgrimage. Some account of his life and works has been given in Lib. Cat., V, ii, 456. For a detailed account *see* Khulâṣat al-Aṣar, i, 6–9; Sarkis, 1592; Brock., ii, 316 and Suppl.

Due to its importance, the treatise has been commented upon by eminent scholars, including the author himself and his son 'Abdassalâm al-Laqânî al-Mâlikî (d. 1078/1668; *see* Lib. Cat., X, 570; cf. *also* Ḥaj. Kh., ii, 655). For copies of various commentaries upon the present work *see* Brock., loc. cit. For copies of *Itḥâf al-Murîd bi Jauharat at-Tauḥîd* (of 'Abdassalâm al-Laqânî al-Mâlikî), an enlargement of *Irshâd al-Murîd* (a concise commentary by the same author upon the present work), *see* Lib. Cat., X, 570–572. For editions of the original treatise and some of its commentaries, *see* Brock., loc. cit.

Written in ordinary Naskh, with frequent diacritical marks, the interlinear Persian translation being in red.

Not dated. Probably thirteenth century A.H.

Fol. 27[b] is blank.

Fol. 28[a]–36[b].

V

عقيدة الشيباني

Aqîdat Ash-Shaibânî

A copy of *'Aqîdat ash-Shaibânî*, a metrical tract on theology, according to the Sunni Creed. The name of author or the title do not appear anywhere in the MS. The above title has been borrowed from Berlin, 1933.

Beginning:

ساحمد ربی طاعة و تعبدا و انظم نظما فی العقیدة اوجدا [اوحدا]

The present *'Aqîdah* is generally ascribed to al-Imâm Muhammad bin al-Hasan ash-Shaibânî الامام محمد بن الحسن الشیبانی (d. 189/804; *see* Lib. Cat., XIX, i, 1593), the second of the two chief exponents of Hanafî School of Law (*see* Haj. Kh., IV, 214, 243; Berlin, 1933; Brock., i, 172 and Suppl.). But a careful examination of the text reveals beyond any doubt that the present work could not be ascribed to the above-mentioned ash-Shaibânî. It consists of many internal evidences to the contrary. As for instance, the following line in the text (fol. 30ᵃ):

و من قال مخلوقاً کلام إلهنا فقد خالف الاجماع جهلاً و اتحدا

condemns those who believe in the *Makhlûqiyat* of the Qur'ân (e.g. who believe that the Qur'ân is created), which is a later idea that became prominent in the reign of Al-Mâmûn al-'Abbâsî (198–218/813–833), that is, after the death of ash-Shaibânî. Moreover, a reference to al-Imâm ash-Shâfi'î (d. 204/820), a pupil of ash-Shaibânî, in the following line (fol. 35ᵇ):

فهذا اعتقاد الشافعی امامنا و مالک و النعمان ایضا و احمدا

as the *'Imâm'* of the author supports our conviction and leads to presume that the compositor of the tract under notice was a Shâfi'î scholar of later age. The fact that Muhammad bin 'Abdallâh bin Qâdî 'Ijlaun az-Zara'î (d. 876/1471; *see* Ad-Dan' Al-Lâmi', viii, pp. 96-97) wrote a commentary upon the same (cf. Brock., Suppl., i, 291/ix), suggests that the author of the present work flourished not later than ninth century A.H.

For other copies *see* Berlin, 1933-34; Gotha, 659-60; Paris, 4585; Brock., i, 172 and Suppl. For editions and copies of various commentaries upon the same *see* Brock., loc. cit.

Written in Naskh. Not dated. Probably thirteenth century A.H.

Fol. 37ᵃ–69ᵇ.

VI

شرح عقیدة الیافعی

Sharh 'Aqîdat Al-Yâfi'î

An anonymous commentary (in Persian) on the well-known *'Aqîdah* of 'Abdallâh bin As'ad al-Yâfi'î (d. 20 Jumâdâ, II, 768/22-2-1367; *see* Lib. Cat., XIII, 908; Brock., ii, 176 and Suppl.), opening as follows:

علا ربنا عن کیف او این او متی و عن کل ما فی بالنا یتصور الخ

This *'Aqîdah*, which is better known as *Qasîdat-'Alâ Rabbunâ* (قصیدة علا ربنا; cf. Lib. Cat., XXVI, No. 2804 (i)), is in fact a small part of al-Yâfi'î's detailed versified work (in 160 verses; cf. Berlin, 2000) *Shams*

al-Îmân wa Tauḥid ar-Raḥmân wa ʻAqîdat Ahl al-Ḥaqq wa al-Îqân (شمس الایمان و توحید الرحمن و عقیدة اهل الحق و الایقان ; for which *see* Lib. Cat., XIII, 908, fol. 114ª–120ª; Berlin, 2000; Brock., ii, 177/2 and Suppl.).

Beginning (fol. 37ª, ᵇ):

الحمد لله الذی هدانا لهذا .... اما بعد چون افاضل ربانی شرح منظومهٔ عقیدهٔ الشیخ الجلیل اعنی شیخ محمد المغربی الازهری باتمام رسید ...... در خاطر فاتر خطور نمود که شرحی لطیف بر عقیده عالم العلامة .... اعنی الشیخ الیافعی الیمانی قدس الله سره العزیز بسازم .... اعلم قال الناظم علی ربنا [علا] عن کیف یعنی پاک و منزه است پروردگار ما جل شانه از چونی و چگونگی الخ *

The MS. does not bear any clue either to the author or to the title. It appears from the introduction quoted above that he also wrote a commentary (of which no copy is known to us) on the *Manzûmaḥ* of Muḥammad al-Magribî (*see* No. 2844/111 above). No other copy is known to us.

Written in ordinary Naskh. Not dated. Probably thirteenth century A.H.

H.L. No. 2563

No. 2845

Fol. 92; lines 15 to 17; size 7″×9″; 5″×2½″

Al-Majmûʻaḥ

A copy of a majmûʻaḥ consisting of two works (one being in Persian) on prayer (for the Prophet) by different authors.

Fol. 1ᵇ-2.

I

الفرائد البهية و الفوائد السنية

Al-Farâ'id al-Bahîyaḥ wa Al-Fawâ'id As-Sanîyaḥ

A rare copy of a useful work on prayer. It consists mainly of the prayers for the Prophet in different forms, indicating various aspects of his life and virtues. Prayers to God, recensed from the Prophet, have been also included frequently after each ten *Ṣalât*.

Beginning:

الحمد لله الذى زين سماء الادعية و الاذكار بالصلوة و السلام على النبى المختار .... اما بعد فيقول العبد .... محمد غياث الدين بن محمد شهاب الدين الشافعى الكوكنى .... قد كانت الصلوة على النبى الاكرم .... من اشرف القربات .... فجمعت مستعينا بالله سبحانه التصلية على خير الانام .... و قد ادرجت فيها بعد كل عشر صلوات .... الاذكار الواردة و الدعوات الماثورة منه صلى الله عليه و سلم .... و سميتها بالفرائد البهية و الفوائد السنية الخ *

Author: Muḥammad Ġiyâṣaddîn bin Muḥammad S͟hihâbaddîn as͟h-S͟hâfi'î al-Kaukanî محمد غياث الدين محمد شهاب الدين الشافعي الكوكني . Reference books do not provide us with any account of the author. However, it is evident from his name that he was a S͟hafi'î scholar of Kaukan, South India.

No other copy is known to us.

A very neat and correct copy with occasional marginal additions. Written in clear Nask͟h. Not dated. Probably thirteenth century A.H. Neither in Ḥaj. K͟h. nor in Brock.

Fol. 22–28ᵇ are blank. There are some blank fly-leaves in the beginning.

Fol. 29–92ᵇ.

I·

ترغيب اهل السعادات على تكثير الصلوات

Tarîġb Ahl As-Sa'âdât 'alâ Takṣîr aṣ-Ṣalawât

Some chapters from *Jad͟b al-Qulûb ilâ Diyâr al-maḥbûb* (for which *see* Lib. Cat., VI, 490 and Ind. Off., Pers., 720–722) of as͟h-S͟haik͟h 'Abdalḥaqq bin Saifaddîn ad-Dihlavî (d. 1052/1642; *see* Lib. Cat., V, ii, 404; VI, 490), selected by the author of the original himself (*see* introduction quoted below).

Beginning:

و بحمد الله الملك الجواد الكريم اهتدى اللهم يا فارج الهم و يا كاشف الغم مجيب دعوة المضطرين .... هذه عدة فصول منتخبة من كتاب جذب القلوب الى ديار المحبوب الذى الفها افقر فقراء القادرية عبد الحق بن سيف الدين انتخبتُها بالتماس بعض اخوان الصدق .... مسماة بترغيب اهل السعادات على تكثير الصلوات ....
ذكر فوايد صلوات و نتايج و ثمرات آن بدانكه فوايد صلوات نبويه الخ *

The present abridgement ends with the following passage (fol. 64[b]):

و این نعمت از غنایم سفر حج این فقیر است سبحان ربک رب العزة . . . .
رب العالمین تمام شد منتخب جذب القلوب *

Fol. 64[b]–92[b] contain collections of prayers (صلوات) for the Prophet ascribed to various saints and scholars. The *Ṣalawâts* were compiled by ash-Shaikh 'Abdalḥaqq, as appears from the following concluding passage (92[b]):

تمت الصلوات التی جمعها الشیخ المحقق الشیخ عبد الحق الدهلوی
قدس الله اسراره *

No other copy of the present work (e.g. ترغیب اهل السعادات الخ) seems to have been recorded. However, a copy of a *muntakhab* from *Jadb al-Qulûb* (منتخب از کتاب جذب القلوب) is noticed in Ind. Off., 2586, which beginning agrees with that of our copy. But the compilation of the same has been ascribed in Ind. Off., loc. cit., to an anonymous author, while our copy is definite about the title and the author.

Written in Nasta'lîq. Not dated. Probably thirteenth century A.H. There are some fly-leaves in the end.

H.L. No. 2561

No. 2846

Fol. 30; lines 9 to 13; size 8″ × 4½″; 5½″ × 3″

Al-Majmû'aḥ

The present majmû'aḥ consists of eight tracts, mostly on prayer, by different authors.

Fol. 1[b]–3[a].

I

دعاء

Du'â'

An anonymous prayer beginning as:

وَ إِلٰهُكُمْ إِلٰهٌ واحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيمُ الخ *

It is mainly composed of verses from the various sûrâhs of the Qur'ân. The compiler is not known.

The following note on the cover :

كتاب احزاب الشاذليه *

goes to say that the present MS. contains *Aḥzâb*, ascribed to Abu'l Ḥasan 'Alî bin 'Abdaljabbâr ash-Shâdilî (d. 656/1258), but it does not seem to be correct, as the beginning and subject-matter of the present MS. do not agree with those of the works of ash-Shâdilî noticed in Berlin, 3868, 3875, 3878 and other catalogues.

Written in clear and good Naskh, with full diacritical marks on thick creamy paper, within gold-ruled borders. The frontispiece is illuminated by decoration.

Not dated. Probably thirteenth century A.H.

A fly-leaf in the beginning bears another short prayer beginning as follows:

اللهم اهدنى فيمن هديت و عافنى فيمن الخ *

Fol. 3^b–7^a.

II

حزب

Ḥizb

Another anonymous prayer, beginning as follows

حم تنزيل الكتاب من الله العزيز الحكيم الخ *

The compiler is not known. It is composed mostly of the verses from the various *sûrahs* of the Qur'ân.

The handwriting and illuminations are quite identical with those of the MS. No. 2846/I above.

Fol. 7^b-8^a bear another short prayer, opening as follows :

آمنت بالله العلى العظيم وحده و كفرت بالجبت و الطاغوت الخ *

Fol. 8^a-8^b contain a prayer entitled *Aṣ-Ṣalât Al-Muṭalasmiyah* (الصلوة المطلسمية), ascribed to Ash-Shaikh al-Akbar Muḥyî'addîn Ibn al-'Arabî (d. 638/1240; *see* Lib. Cat., XXVI, 2789/1).

The following note at the end (fol. 8^b) :

عن الخفاوى

indicates that the present prayer was narrated by one al-Ḥafuâwî.

Fol. 9^a contains another short prayer. At the end of the prayer one Aḥmad Bahjatî in a note says that he tried experimentally the above-mentioned prayer.

Fol. 9b–12a.

III

حزب النووى

Ḥizb an-Nawawî

A copy of the well-known *Ḥizb* of al-Imâm Muḥyiaddîn Abû Zakarîyâ' Yaḥyâ bin Sharaf bin Mûrî bin Ḥasan bin Ḥusain an-Nawawî (d. 676/1278; *see* Lib. Cat., V, i, 192; and Brock., Suppl., i, 680)

Beginning :

بِسمِ الله - الله اَكبَرُ الله اكبر الله اكبر اقول على نفسى الخ *

For details *see* Lib. Cat., XXVI, 2795 (v) and Brock., Suppl., ii, 685/xxii, No. 2802 (vi). For a commentary upon the same *see also* Lib. Cat., XXVI, No. 2803 (ii)

Written in clear Naskh, with full diacritical marks within gold-ruled borders. The frontispiece is richly illuminated. Not dated. Probably thirteenth century A.H.

Fol. 12b-13a contain miscellaneous prayers.

Fol. 13b-14a bear a reference to a *Qaṣîdah* of as-Suyûṭî (d. 911/505; *see* Lib. Cat., XXV, 2773/I) in praise of the Prophet and a commentary upon the same by some Turkish scholar. But the MS. does not contain any portion of either except the introductory remarks (in Turkish and Arabic).

The famous *Qaṣîdah* of as-Suyûṭî, in praise of the Prophet known to us, is *Naẓm al-Badi' fi Madḥ ash-Shafi'* نظم البديع فى مدح الشفيع , for which *see* Ḥaj. Kh., vi, 356, and Sarkis, 1081. A commentary upon the same was also written by him, cf. Ḥaj. Kh., loc. cit. We cannot say definitely whether the 'reference' in the text has been made to this very *Qaṣîdah*.

Written in cursive Nasta'lîq within thick gold-ruled borders. The frontispiece and the concluding portion are richly illuminated.

Fol. 15a.

IV

عزيمة الصفارى

'Azîmat aṣ-Ṣaffârî

An '*Azimah* (conjuration or spell; a form of prayer), ascribed to one aṣ-Ṣaffârî, beginning as follows :

هذه عزيمة الصفارى - بسم الله الرحمن الرحيم - بسم الله الخالق الاكبر حرز لكل خائف لا طاقة لمخلوق مع الله عز و جل لقد جاءكم رسول من الخ *

Below this another '*Azîmah* called 'Azîmat al-jânn (عزيمة الجان) is mentioned with certain instructions to apply the same.

The following note at the end :

قد اجازنى الشيخ محمد ابن الشيخ عطا الخطيب بالمسجد الحرام المكى على ما اجازه استاذه المرحوم مولانا السيد العالم العلامه عبد الرحمن النهارى رحمة الله عليه

goes to say that the above '*Azîmah* was granted to the compiler (who does not reveal his name) by one ash-Shaikh Muhammad bin ash-Shaikh 'Aṭâ, *imâm* of the sacred mosque of Mecca and he, in his turn, was granted *Ijâzah* by his *Shaikh*, one 'Abdarraḥmân an-Nahârî.

Written in good Nasta'lîq within gold-ruled borders. Not dated. Probably thirteenth century A.H.

Fol. 15b–20b.

V

قصيدة فى مدح النبى صلى الله عليه و سلم

Qaṣîdat fî Madḥ an-Nabîy Ṣallallâh 'alaih wa Ṣallam

A *Qaṣîdah* in praise of the Prophet, ascribed to al-Imâm al-A'ẓam Abû Ḥanîfah An-Nu'mân bin Ṣâbit al-Kûfî (d. 150/767; *see* Lib. Cat., V, i, 147–149, and Brock., Suppl., i, 284-85).

Beginning :

يا سيّد السادات جئتلك قاصدا ارجو رضاك واحتمى بحماكا

The following note in the frontispiece :

قصيده خواجه عالميان امام اعظم

says that the present *Qaṣîdah* is by al-Imâm al-A'ẓam. It ends as follows (fol. 20b) :

صلّى عليكَ اللهُ يا عَلَمَ الهُدى ما حَنّ مُشتاقٌ الى مَثْواكَا

وَعلى صَحَابَتِكَ الكِرامِ جَمِيْعِهِم و التّابعين و كُلّ من وَالاكَا

Copies of such a *Qaṣîdah* have been mentioned in Cairo, vii, 540, Sarkîs, 303, and Brock., Suppl., i, 287/xii, but the beginning has not been given. For editions, Turkish, Persian and Urdu translations, *see* Brock., loc. cit.

Written in clear Nasta'liq on thick creamy paper within gold-ruled borders, with full diacritical marks. The frontispiece is illuminated. Not dated. Probably thirteenth century A.H.

Scribe : خلیل بن محمد بن عبد الله الاونیوی .

Fol. 21ª-21ᵇ contain miscellaneous prayers ascribed to different persons. The margin of fol. 21ᵇ also contains a short prayer.

Fol. 22ª-23ᵇ.

VI

دعاء یوم عاشوراء

Du'â' Yaum 'Âshurâ'

A prayer designated to be read on the day of '*Âshûrâ'* (e.g. the tenth of Muharram). The prayer is preceded by an introductory note in which the compiler (who does not reveal his name) narrates some peculiarities of this prayer on the authority of his Shaikh Husain bin Muhammad bin Hasan al-Basrî al-mîmî, who narrates the same from his Shaikh Hasan al-'Ujaimî al-Makkî (d. 13 Shawwâl, 1113/14-3-1702; *see* Lib. Cat., X, 579; Brock., ii, 392 and Suppl.).

Beginning:

سبحان الله ملأ المیزان وزنة العرش الخ *

For a copy of the same *see* Lib. Cat., XXVI.

Written in clear Nasta'liq. Not dated. Probably thirteenth century A.H.

Fol. 22ᵇ-23ª contain miscellaneous short prayers.

Fol. 23ᵇ-28ª.

VII

صلوة

Salât

A copy of an anonymous prayer for the Prophet, beginning as follows:

انّ الله و ملائکته یصلون علی النبی یایها الذین آمنوا .... اللهم یا من هو الذی لا اله الا هو صل و سلم علی سیدنا الخ *

The compiler is not known. No other copy seems to have been recorded.

Fol. 25ᵇ-28ª (on the margin) contain a copy of the well-known *Al-Qasidat al-Munfarijah* (القصیدة المنفرجة) of Abu'l Fadl Yusuf bin Muhammad bin Yusuf an-Nahmî at-Tauzari ابو الفضل یوسف بن محمد بن یوسف النحوی التوزری, (d. 505/1113 or 513/1119; *see* Brock., i, 268 and Suppl.).

Beginning:

اِشْتَدِّی اَزْمَةُ تَنْفَرِجِ   قَدْ آذَنَ لَیْلُكِ بِالْفَرَجِ

For a copy of the same *see* Lib. Cat., XVIII, i, 1291/x, where the work has been ascribed to 'Afifaddin 'Abdallâh bin As'ad al-Yâfi'i (d. 768/1368), which seems to be incorrect; *see* Ḥaj. Kh., iv, 551–53; As-Subki, Tabaqât ash-Shafi'iyat al-Kubrâ, v, 24-25, and Brock., loc. cit.

For other details, various commentaries, copies and editions *see* Ḥaj. Kh., loc. cit., Brock., loc. cit., and Sarkis, 266-67.

Written in clear Nasta'liq within gold-ruled borders, with full diacritical marks. Not dated. Probably thirteenth century A.H.

Fol. 28ᵇ–30ᵇ.

VIII

دعاء

Du'â'

An anonymous prayer beginning as follows:

اللهم احفظنا من جميع اعدائنا من بين ايدينا و من خلفنا الخ *

The compiler is not known. No other copy seems to have been recorded.

Written in clear Nasta'liq. Not dated. Probably thirteenth century A.H.

H.L. No. 2560

No. 2847

Fol. 54; lines 18 to 20; size 8″×4½″; 5½″×3″

Al-Majmu'aḥ

A copy of a *majmû'aḥ*, consisting of three treatises on mysticism, of which one is in Persian.

Fol. 1ᵇ–3ᵇ.

I

رسالة فی التصوف

Risâlat fi At-Taṣawwuf

A short tract (in Persian) dealing with unityism or unity of existence وحدة الوجود), according to the mystic way of thinking.

Beginning :

آن ذات مقدس که وجود او عین ذات اوست بعبارت و اشارت
در نمیآید الخ *

The MS. does not bear either title or the author's name.

No other copy seems to have been recorded.

Written in Nasta'liq. Not dated. Probably twelfth century A.H. (*see* No. 2847/II below).

Fol. 1ª, 4, 5ª are blank.

Fol. 5ᵇ–49ª.

II

العشرة الكاملة

Al-'Ashrat Al-Kâmilah

A useful work on mysticism dealing with the following ten important points : (مسائل) e.g. (i) المعرفة (knowledge), (ii) توحيد ذاته تعالى (unity of God), (iii) فى اسمائه و صفاته تعالى (about His names and attributes), (iv) الروح (soul), (v) الحب (love), (vi) الاركان الخمسة (five pillars), (vii) التخلى عن الرذائل (to abstain from vices), (viii) التحلى بالفضائل (to be adorned with virtues), (ix) السماع (a peculiar sort of ecstasy of the ṣûfîs) and (x) السبق بالخير (to compete in virtues).

Beginning (fol. 4ᵇ, 5ª) :

يا من انت انت لا موجود الا انت الآن و فيما يكون انت ....
اما بعد فيقول العبد المملوك كليم الله بن نور الله هذه رسالة الفتها من اقوال
المشائخ حين اعتكف [sic اعتكفت] فى عشرة [sic العشرة] الاخيرة من شهر
رمضان المبارك من سنة الف و اثنين و تسعين .... و انى وزعتها على
عشرة ايام .... فجعلت اليوم الاول فى المعرفة و اليوم الثانى فى توحيد
ذاته تعالى .... تلك عشرة كاملة و سميتها بها لمطابقتها لها
.... اليوم الاول اعلم ان المعرفة علمى و حالى اما الاول الخ *

Reference books available here do not provide us with any account of the author, Kalîmallâh bin Nûrallâh كليم الله بن نور الله . However, it is evident from the date of the composition (1092 A.H.), given in the introduction (*see* beginning quoted above), that he was alive in the latter part of the eleventh century A.H. Prominent ṣûfîs, belonging to earlier periods, have been quoted frequently.

The MS. seems to be rare. No other copy appears to have been recorded.

Written in Naskh, the handwriting being identical with that of the preceding MS.

Dated Tuesday, the 8th Ramaḍân, 1195/28-8-1781.

The colophon of the scribe, who does not reveal his name, runs thus (fol. 49ᵃ):

تمت كتابة هذه النسخة يوم الثلثاء من الرمضان [sic رمضان] سنة الف و مائة و تسعون و خمس [sic] من الهجرة النبوية .... بتاريخ هشتم شهر رمضان المبارك سنه ۱۱۹۵ هجری روز سه شنبه نقل گرفته شد *

Some folios have been misplaced in binding.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 49ᵃ–54ᵇ.

III

قطعات شعرية

Qat'ât Sheriyaḥ

Some pieces of verse, having a mystic colour, divided under different headings. The **first** piece, under the heading شرح علم العلم و الحضور و الغيبة, opens thus:

ثلث [sic] فى العشق درجة العليا   مرحبا بى بغاية القصوى
ايش العشق لست تدريه   فرط شوق الفواد اذا حوى

The compiler is not known. However, a piece in praise of Kāshmîr (فى مدح الكشمير [sic] كشمير, fol. 51ᵃ·ᵇ) suggests that the poet has been in India.

Written in Naskh. Not dated. Apparently the latter part of the twelfth century A.H., the handwriting being identical with that of the MS. No. 2847/II above.

H.L. No. 2562

No. 2848

Fol. 60; lines 17 to 28; size 9¼″ × 5″; 8½″ × 4¼″

Al-Majmû'aḥ

The present *majmû'aḥ* consists of eight tracts on prayer and allied subjects in Arabic and Persian by different authors.

Fol. 1ᵃ–8ᵇ.

I

رسالة في الاسماء

Risâlat fî Al-Asmâ'

A tract in Arabic giving in detail the various names and attributes of God, names and titles (القاب) of the Prophet. Besides these, various names given below are also recorded:

(i) 'Alî bin Abî Ṭâlib (d. 40/661), the Fourth Caliph.

(ii) Fâṭimah (d. 11/632), the daughter of the Prophet and the following saints have also been given:

(iii) Shaikh Muḥyî'addîn 'Abdalqâdir al-Jîlî (d. 561/1166).

(iv) Shaikh Mu'înaddîn Chishti (d. 632 or 633/1234-1236).

(v) Shaikh Farîdaddîn Ganjshakar (d. 664 or 668/1265 or 1269).

(vi) Shaikh Niẓâmaddin Auliyâ' (d. 725/1324).

The names of the holy Qur'ân, as recorded in the book itself, have also been collected in the end (fol. 8ᵇ).

Beginning:

عَنْ اَبِیْ هُرَیْرَةَ رَضِی اللّٰه عَنْهُ قَال قَال رَسُول اللّٰه تَعَالی صَلَّی اللّٰه عَلَیْهِ وَسَلَّمْ

اِنَّ اللّٰه [sic] لِلّٰه تعالی تسعةً و تسعین اسما الخ *

The MS. does not bear either title or the compiler's name.

No other copy seems to have been recorded.

Fol. 9ᵃ–16ᵇ.

II

تحفة الصلوات

Tuḥfat aṣ-Ṣalawât

The present MS. contains only the last portion (خاتمة) of *Tuḥfat aṣ-Ṣalawât*, a work (in Persian) on excellence and legal bindings of prayers (صلوٰة) by Kamâladdîn Ḥusain bin 'Alî al-Wâ'iẓ al-Kâshifi كمال الدين حسين بن على الواعظ الكاشفى, the well-known scholar (d. 910/1504; *see* Lib. Cat., VI, 498). For a complete copy of *Tuḥfat aṣ-Ṣalawât*, *see* Lib. Cat., XIV, 1281, where the work is noticed under the title *Tuḥfat aṣ-Ṣalât* (تحفة الصلوٰة). *See also* Ḥaj. Kh., ii, 230, where the work is named *Tuḥfat aṣ-Ṣalawât* تحفة الصلوات.

The following note: از تحفة الصلوات at the end (fol. 16ᵇ, margin) of the present MS. supports Ḥaj. Kh.'s statement.

Beginning (fol. 9ª, margin) :

در بیان صلوة [sic] صلوات متنوعه بدانکه احصاء انواع صلوة [صلوات] که علما و مشایخ *

(fol. 9ᵇ) :

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدِنِ النَّبِیِّ الاُمِّی وَ اَزْوَاجِهِ الخ *

After a comparison of the MS. under notice with the Lib. MS. (cf. vol. xiv, 1281) of *Tuḥfat aṣ-Ṣalawât*, it appears that the main prayers (صلوات) (in Arabic), which number forty, have been recorded in (حوض) اصل الصفحة and the notes (in Persian) preceding them have been placed on the margin.

The main work is written in very ordinary Nas͟kh and the notes on the margin are in good clear Nasta'liq.

Fol. 15ª-16ᵇ contain miscellaneous short prayers (ادعية).

Fol. 17ª–24ª.

III

مناجات

Munâjât

Various forms of *munâjât* (e.g. prayer دعاء; literally 'whispering to') in Persian and Arabic mixed with Persian are ascribed to As͟h-S͟haik͟h Muḥyîaddîn 'Abdalqâdir al-Jîlî (d. Ramaḍân, 561/July, 1166; *see* Lib. Cat., XIII, 851).

Beginning :

مناجات سلطان المشائخ و الاولیاء .... میرسید محی الدین عبد القادر جیلانی .... الهی بحرمت برکات عاشقان الهی بحرمت برکات مهم درویشان الخ *

Fol. 17ª (margin) bears a versified *munâjât* in Persian ascribed to the same al-Jîlî, opening as follows :

مناجات حضرت غوث الاعظم :

خدایا مرا دستگیری بکن　　مرا خوار در وقت پیری مکن

Fol. 17ᵇ–20ª consist of some metrical prayers in Persian ascribed to S͟hamsaddîn at-Tabrîzî (d. 645/1247; *see* Lib. Pers. Cat., Sup. I, 1820), commonly called *S͟hams-i-Tabrîz*, the well-known saint and the spiritual guide of Jalâladdîn ar-Rûmî (d. 5 Jumâdâ, II, 672/17-12-1273; *see* Lib. Cat., I, 59).

The first of these metrical prayers opens thus (fol. 17ᵇ, margin):

مناجات حضرت شمس تبریز قدس الله سره العزیز :

.... [آزرده] بیقرارم فریادرس الهی   کس نیست جز تو یارم فریادرس الهی

Fol. 20ᵃ–24ᵃ (margin) bear miscellaneous prayers (ادعیة) in Arabic meant for different days of the week.

Fol. 24ᵃ–33ᵃ.

IV

وصیت نامه

Waşîyat Nâmaḥ

A very useful treatise (in Persian) dealing with some important problems of şûfîsm, such as existence (وجود), unity of existence (وحدة الوجود) and their implications. Questions touching this world (دنیا) and the next world (عقبی) also have been discussed fully. It is based on the sayings of eminent şûfîs.

The compiler is not known.

Beginning :

بسم الله الرحمن الرحیم - الحمد لله رب العالمین .... نام این رساله وصیت نامه است وصیت اول آنست که یکی بیند و یکی داند و هرچه بیند ازو بیند و هرچه داند ازو داند هو الاول و الآخر و الظاهر و الباطن الخ *

No other copy seems to have been recorded.

Fol. 34ᵇ-35ᵇ consist of a *Naqsh* (نقش) of *Ism Al-lâh* (اسم الله), with full explanation of its various lines and compartments (خانه).

Fol. 36ᵃ contains a prayer, called *Ḥişâr-i-Qâdirî*, for safety from enemy, devils, wizards and other calamities. The prayer is preceded by a formula for its recitation and application.

Fol. 36ᵇ–47ᵃ.

V

درود غوثیه

Darûd-i-Ġauşîyaḥ

A work on prayer (صلوة) in Arabic (the introduction and formulas being in Persian). The compiler of the present treatise has made it a point to mix the name (or title) of Ash-Shaikh ʻAbdalqâdir al-Jîlî (d. 561/1165) with every *Şalât* recorded in the work. The author in his introduction (*see* the beginning quoted below) says that, in composing the present

work, he was inspired by divine revelation, and after completion of the same, the Prophet himself blessed him in the dream and expressed his pleasure and acceptance of the *Ṣalât* by Almighty.

Beginning (fol. 36ᵇ) :

الحمد لله رب العالمين .... اما بعده میگوید بنده ضعیف ....
نعمت الله بن فضل الله بنوری .... چون نظر کردم بر محبت من بشیخ
سید شاه محی الدین .... در دل این بنده از واردات سبحانی و الهام ربانی
وارد شده که نام ایشان بدرود پیغمبر صلی الله علیه و سلم جمع کرده شود
چون از تالیف این درود فارغ شدم حضرت رسالت پناه را بخواب دیدم و مشرف
شدم فرمان شد ای نعمت الله .... درود من .... در حضرت
قبول افتاد الخ *

The prayer (صلواة) proper opens as follows (fol. 37ᵃ) .

اللهم صل علی محمد و آله و علی غوث المومنین
اللهم صل علی محمد و آله و علی غوث المسلمین

Compiler : Ni'matallâh bin Faḍlallâh Bannaurî نعمت الله بن فضل الله بنوری . Nothing is known about the life and dates of the present compiler.

Fol. 47ᵃ-49ᵃ contain various names and titles of Shaikh 'Abdalqâdir al-Jîlî (d. 561/1165) and other short prayers (ادعية).

Fol. 35ᵇ-39ᵃ (margin) consist of a short work on the virtue (فضیلت) of الله الصمد . It begins as follows (fol. 35ᵇ, margin) :

بسم الله الرحمن الرحيم - فضیلت الله الصمد بسیار است اما مختصر بیان
کرده شد بر بست و هفت باب - باب اول در بیان دعوت نصاب و زکوة و عشر
و قفل - باب دوم در کفایت مهمات - باب سوم .... الخ *

The work is divided into 27 short chapters (ابواب ; cf. introduction). The work proper opens thus (fol. 35ᵇ, 36ᵃ, margin) :

باب اول در بیان دعوت نصاب و زکوة و عشر و قفل چون کسی خواهد
دعوت کند اول باید که الله الصمد اجب یا اسرافیل الخ *

The work also contains some *Nuqûsh* according to the system prevalent among ṣûfîs.

The MS. bears no clue to the author. No other copy seems to have been recorded.

Fol. 46ᵇ, 47ᵃ (margin) contain miscellaneous titles of Shaikh 'Abdalqâdir al-Jîlî (d. 561/1165).

Fol. 49ᵇ–50ᵇ.

VI

دعاء چهل کاف

Du'â' Chihal Kâf

A copy of *Du'ā' chihal Kâf*, beginning as follows:

اقسمت عليك و عزمت عليك .... بحق الكاف اجب و اطع لى .... بحق كفاك ربك كم يكفيك و الكفة الخ *

For details *see* Lib. Cat., XXVI, No. 2795 (IX), p. 66. This short prayer as its name indicates consists of some meaningless words, denoting certain divine effects according to ṣûfîs' notions and contains altogether forty ك , an alphabet of Arabic letters.

Fol. 50ᵇ–51ᵃ contain a copy of Du'â' 'Âshûrâ' (دعاء عاشوراء), for a copy of which *see* Lib. Cat., XXVI, No. 2779 (VIII) and No. V/VI above.

Fol. 49ᵇ–51ᵃ (margin) consist of various prayers with instructions for their recitation and application.

Fol. 51ᵇ is blank.

Fol. 52ᵃ–56ᵃ.

VII

دعاء

Du'â

A prayer, composed in the name of the Prophet, and designated for safety from various calamities, either they be from human beings, devils or the jinns (الجن).

Beginning (fol. 52ᵃ):

هذا كتاب من محمد صلى الله عليه و سلم النبى العربى و القرشى .... الى من طرق الدار من الزوار و العمار الا طارقاً يطرق بخير اما بعد فإن لنا و لكم فى الخلق سعةً الخ *

End (fol. 56ᵃ):

و أُعِيذُهُ بِاللهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ رَبُّ العَرْشِ العَظِيم و صلى الله على خير خلقه الخ *

The compiler is not known.

Fol. 56b–60b.

VIII

هفت حصار

Haft Ḥiṣâr

A prayer (in Arabic) designated for victory and safety from enemy, stated to be compiled by al-Imâm Ja'far aṣ-Ṣâdiq (d. 148/765) (on the authority of the Prophet himself); cf. introduction, the relevant passage, from which may be quoted here (fol. 56b, margin):

.... حضرت رسالت صلی الله علیه و سلم را در خواب دید که نزدیک او آمد و گفت .... که فرزندم جعفر صادق آیات فتح و نصرت را از قرآن مجید جمع کرده است و ویرا هفت حصار نام کرده است الخ *

Beginning:

بسم الله الرحمن الرحيم - فالحصار الاول و اذا قرات القران جعلنا بينك و بين الذين الخ *

Fol. 56b, 57a bear introduction (which is in Persian) to the present work, explaining its origin, efficacy and peculiarities of the same.

Fol. 57b (margin) consists of a formula to apply *sûrat al-Ikhlâṣ* (سورة الاخلاص; ch. cxii of the Qur'ân) for any purpose.

Fol. 58a (margin) contains a formula for application of '*Alim* (عليم), one of the attributes of God.

Fol. 60b also contains a formula for the recitation of some prayers.

All are in one hand, written partly in Naskh and partly in Nasta'liq, between red-ruled or red-blue-ruled borders. Arabic versions almost bear full diacritical marks, though sometimes not put very correctly.

Not dated. Probably thirteenth century A.H.

Fol. 51b is blank.

H.L. No. 2650

No. 2849

Fol. 369; lines different (from 30 to 50); size $12\frac{1}{2}'' \times 7\frac{1}{2}''$; $11'' \times 5\frac{1}{2}''$

Al-Majmû'aḥ

A valuable copy of a majmû'aḥ, comprising 20 works (in Arabic and Persian), mostly on ṣûfism by different eminent ṣûfî scholars. All are in one hand. Written towards the close of the eleventh century A.H. Slightly

worm-eaten and damaged. Repaired recently. However, most of the treatises in this Majmû'aḥ are valuable as a source of knowledge.

Fol. 1–27ᵃ.

I

مواقع النجوم و مطالع اهلة الاسرار و العلوم

Mawâqi' An-Nujûm wa Maṭâli' Ahillat Al-Asrâr wa Al-'Ulûm

A work on ṣûfism, dealing mainly with the following three points: (i) *al-Ġâyat* (الغاية; the end), (ii) *al-Hidâyat* (الهداية; guidance) and (iii) *al-Wilâyat* (الولاية; holiness). It was composed at Almarîyaḥ (المرية; cf. Yâqût, Mu'jam al-Buldân, iv, 517-18) in Ramaḍân, 595/June-July, 1199, at the request of one of the author's disciples Abû Muḥammad 'Abdallâh Badr al-Habashî al-Harrânî at-Tamîmî, *see* Ḥaj. Kh., vi, 234-35; Brock., i, 443/19 and Suppl. For full contents *see* Berlin, 2908.

By Muḥyi'addîn Ibn 'Arabî (d. 26 Rabî', II, 638/16-11-1240), *see* Lib. Cat., XXVI, 2789/1.

Beginning :

الحمد لله الحى القيوم المقسم بمواقع النجوم .... اما بعد فيلاذى [sic] ذا العقل السليم .... فانى و ضعت هذه الرسالة الموسومة بمواقع النجوم و مطالع اهلة الاسرار و العلوم .... من فارق اوطانه و هجر اخوانه و نزح عن بلاده .... فذالك الابن الطاهر ... ابو محمد عبد الله بدر الحبشى الحرانى التميمى .... و سألنى ايضاح طريق من اتى الله بقلب سليم الخ *

For other copies *see* Berlin, loc. cit., Gotha, 887; Wien, 1907; Paris, 1338/3; Cambr., 1139; Peshâwar, 1048; Âṣafîyaḥ, i, 392/58; Ind. Off., 1298; and Brock., loc. cit. For a commentary upon the same by 'Abdarrazzâq al-Qâshânî (d. 730/1330) *see* Berlin, 2909.

It was printed at Cairo, 1325/1907 (*see* Brock., loc. cit., and Sarkîs, 180).

Written in scholarly cursive hand (Naskh and Nasta'lîq being mixed). Not dated. Apparently latter part of the eleventh century A.H., the handwriting being identical with that of the following MS.

The cover bears a quotation in another hand from the author's well-known work *Al-Futûḥât al-Makkîyaḥ* (for which *see* Lib. Cat., X, 865–69; and Sarkîs, 178), in which he has made a reference to the present work. (Cf. Ḥaj. Kh., loc. cit.; and also al-Futûḥât, Bûlâq edition, 1269 A.H., Vol. i, p. 372, and it is also recorded therein that Shaikh al-Arabi composed this book in twenty-one days in the month of Ramaḍân in the year 595 A.H./1199.

A fly-leaf in the beginning (in the same hand as the quotation on the cover) bears a note containing the list (though not very correct) of the works included in this Majmû'aḥ, which runs as follows :

رسائل این مجموعه شریفه جمع کرده مولانا غیاث الدین حسین رحمه الله
که از اول تا آخر بخط شریف ایشان است *

Of the above-mentioned Maulânâ Ġiyaṣaddîn Ḥusain we will know something hereafter. In the introduction of the MS. No. 2849/II below (fol. 27ᵇ) he surnames this collection of ṣûfic works *Al-Khirqaḥ* (الخرقة); *see* the introduction quoted below (No. 2849/II). Similarly in his preface to the MS. No. 2849/X below he surnames this Majmû'aḥ *Khirqat al-Ma'ârif*.

The cover also bears an illegible seal with the following note :

بتاریخ بست پنجم شهررمضان سنه ۱۱۰۰۰ (؟) داخل کتبخانه شد *

Fol. 27ᵇ–63ᵇ.

II

التقاط الفتوحات المكى [المكية]

Iltiqâṭ al-Futûḥât al-Makkîyaḥ

Selected chapters from *Al-Futûḥât al-Makkiyaḥ* of Ibn 'Arabî (d. 638/1240; *see* No. 2849/I above). For copies of *al-Futûḥât* and other particulars *see* Lib. Cat., X, 865–69; Brock., Suppl., i, 792–94/11; and Sarkîs, 178.

Beginning :

معارف فتوحات مكة الله القلب و ملتقتها [*sic*] التحقق بغاية قصوى الحمد
.... اما بعد يقول [*sic*] فيقول العبد الفقير الى الله المنتظر
لشهود العين فقير غياث الدين حسين .... هذه نبذة تشتمل على
انتخاب الفتوحات المكى [*sic*] اردت ان اجعل تيمنا و تبركا من رقعات هذه
المجموعة المسماة بالخرقة لجامعيته .... و حققت بان تتميم هذه المجموعة
بدون هذه الرقعة الشريفة ناقص الانتخاب من باب [*sic*] الباب الثانى و العشرين
و ثلثمائة فى معرفة منزل من باع الحق بالخلق الخ *

The MS. contains chapters cccxxii, cccxxiii, cccxxv, ccclxi (incomplete), ccclxvii, ccclxviii, ccclxix of Al-Futûḥât. (Cf. Bulâq edition, Vol. iii).

Compiler : Ġiyaṣaddîn Ḥusain غياث الدين حسين. Works of reference do not provide us with any account of him. However, from his submissions in his colophons (*see* No. 2849/VI, VII, X, XIII, XV, XVI, XVII, and XIX below), it is gathered that he was a distinguished scholar and fond of standard ṣûfic works who flourished in the latter part of the eleventh century A.H. He seems to be a *pupil* of Mîr Sayyid Muḥammad whom he always accompanied. (*See* No. 2849/XIII below). It also appears from his own

submissions (cf. colophon of No. 2849/XIX below) that he assisted his patron Mîr Sayyid Muḥammad in discharging the *Diwanî* affairs of the province of Allahabad and *faujdâri* of *parganah–Kûraḥ* and, etc., in 1080 A.H. Another work of him, entitled Sab'in (a collection of 70 Aḥâdîṡ with their explanations in Persian), is noticed in Lib. Cat., XIV, 1205. In the following passage, which occurs in the introduction of *Sab'in* (fol. 2ª):

اما بعد این مختصر انتخابی است از احادیث نبوی . . . . که فقیر حقیر
در اثنای مطالعه بعضی از کتب احادیث وغیره جمع کرده بود . . . . دریغولا
که بسوزن تحریر و رشتهٔ توفیق و رصد و تبییض رقعات بر مجموعه که مسمی بخرقه
است مرقوم شده . . . . . . *

he refers to al-Khirqaḥ, the present collection of him (*see* the beginning quoted above).

The MS. is an autograph of the compiler, the handwriting being identical with that of the rest. Not dated. Apparently towards the close of the eleventh century A.H.

Fol. 64ᵇ–70ª.

III

الامر المحكم المربوط

Al-Amr Al-Muḥkam Al-Marbûṭ

An incomplete copy of Ibn 'Arabî's *Al-Amr al-Muḥkam al-Marbûṭ fi mâ Yalzam li Ahl Ṭariq Al-lâh min Ash-Shrûṭ* الامر المحكم المربوط فيما يلزم لاهل طريق الله من الشروط. For a complete copy of the same and other particulars *see* Lib. Cat., XXVI, 2789/13.

The present MS. comes to an end with the following passage (fol. 70ª, margin) :

. . . . و من اوصافهم اذا سقط منهم شي اماثوب او مال و لو كانت
مائة الف دينار و يكونون . . . . قد . . . . [مشوا] عنها . . . . *

A misleading note on the cover says that the work is التدبيرات الالهية (for which *see* No. 2849/IV below) of the same author.

Fol. 70ª–89ᵇ.

IV

التدبيرات الالهية فى اصلاح المملكة الانسانية

At-Tadbîrât Al-Ilâhîyâḥ fî Iṣlâḥ Al-Mamlukat Al-Insânîyaḥ

A copy (defective from the beginning) of Ibn 'Arabî's *At-Tadbîrât Al-Ilâhîyâḥ*. For a complete copy of the same and other particulars *see*

Lib. Cat., XIII, 887. *See also* Ind. Off., 1313; Brock., Suppl., i, 795/18. It was printed in Leiden, 1919; cf. Brock., loc. cit.

The present MS. has been interwoven with the preceding MS., and written together as one work (both being left incomplete and defective). It opens just from the place where the preceding work comes to an end abruptly with the following passage (fol. 79ᵃ, margin) :

[و يكونون قد مشوا عنها] فافترش ايها الطالب الحبيب بساط التسليم
و اخرج بالحرية عن رق الانكار الخ *

The above passage falls on fol. 8ᵇ of Lib. MS. (XIII, 887), bearing the concluding portion of the *Muqaddimaḥ*.

The handwriting is identical with that of the rest.

Dated the last Friday of Ṣafar, 1089/12-4-1678.

The colophon of the scribe reads thus (fol. 89ᵇ) :

.... تم تسويدها يوم الجمعة الاخير من شهر الصغر [*sic*] صفر سنة الف
و تسع و ثمانين من الهجرة .... *

Fol. 80–89 have been misplaced in binding. They should come before fol. 112 (cf. also Nos. 2849/IX and X below).

Fol. 90ᵃ–91ᵇ.

V

شرح البيتين

Sharḥ Al-Baitain

A commentary upon the following two lines of Ibn 'Arabi's composition :

كنا حروفا عاليات لم نُقَلْ   متعلقات فى ذرى اعلى القلل
انا انت فيه و نحن انت و انت هو   و الكل فى هو هو فسل عمن وصل

By an anonymous author. The MS. does not bear any clue either to the author or to the title.

Beginning :

الحمد لله كما ينبغى لجلاله .... قال الشيخ المحقق محى الدين
محمد بن على العربى .... - * شعر *
كنا حروفا عاليات لم نُقل
اعلم ان سالكى طريق الحق على قسمين اجمالا و تفصيلاً فقسم ياخذون العطايا
بالمجاهدات الخ *

End :

" .... كيف كان قبل وجود العينى و بعد وجوده ....
و من علم السابق بتوفيق الله لا يخفى عليه اللاحق بلاشبهة هذا ما سنح لى
فى شرح البيتين فى هذا الوقت " *

A commentary upon the same by Jalaladdîn ad-Dauwânî (d. 907/1501; *see* Lib. Cat., X, 505) has been noticed in Berlin, 2987, but the beginning and the end given therein do not agree with those of our copy. For another anonymous commentary *see* Lib. Cat., XXVI, 2794/6.

Not dated. Apparently the latter part of the eleventh century A.H., the handwriting being identical with that of the rest.

Fol. 92ᵇ–93ᵃ.

VI

الرسالة البرزخية

Ar-Risâlat Al-Barzakhîyah

A short work, giving a brief description of *Dâr al-Barzakh* (دار البرزخ the intermediate world or the intervening state between death and the day of judgment).

Beginning :

الحمد لله الذى اخترع الاعيان و ابدع الاكوان و اوجد البرزخ بحقيقة
الانسان .... و بعد فهذه نبذة تشتمل على بعض احكام داء البرازخ و ترتيب
الانتقال اليه الخ *

The present MS. does not bear either name of or any clue to the author. In Ind. Off., 1301, it has been ascribed to Ibn 'Arabî (d. 638/1240).

No other copy (except that noticed in Ind. Off., loc. cit.) seems to have been recorded.

The handwriting is identical with that of the rest. Dated Thursday, the 19th Ṣafar, 1083/6-6-1672.

The scribe in the following colophon (fol. 93ᵃ, margin):

تم يوم الخميس تسعة عشر [*sic*] من شهر صفر ختم الله بالخير و الظفر
سنة الف و ثلث و ثمانين در ايامى كه برفاقت خير الرفيق مستفيض فيوض
سرمد مير سيد محمد سلمه الله تعالى از كوره بلشكر داؤد خان كه صوبه‌دار الهآباد
بود آمد .... هوا در غاية حرارت و گرد و خاك در نهاية شدت بود ....
و مهم بردكى زميندار آن روى درياى جون درميان بود و همه جا دركنار درياى
مذكور مخيم لشكر فلاكت اثر بود در مقام بكرم‌پور با تمام رسيد *

says that in a very stormy day when he and Mir Sayyid Muḥammad were accompanying the army of Da'ūd Khan, Subedâr (the then Governor of Allahabad) and they were expecting an expedition, encamping on the bank of the Jamna—in these stormy days, he completed the transcription of the present MS. at a place called Bikrampûr.

For the above-mentioned Mîr Sayyid Muḥammad, *see* No. 2849/XIII below. As regards Dâ'ūd Khan, it is well known that he was one of the high rank officers in the reign of Emperor Âlamgîr (1068–1118/1658–1707), who was appointed Governor of Allahabad in 1082/1671 (14th year of 'Âlamgîr's reign); *see* Mâ'âṣir-i-'Alamgîrî, fol. 29ᵃ; *see* for details Ma'âṣir al-Umarâ', fol. 156ᵃ–157ᵇ.

The scribe does not mention his name in this colophon, but the identity of the handwriting with that of the rest indicates that he is no other person than Ġiyâṣaddîn Ḥusain (cf. No. 2849/X, XIII, XIV, XV, XVI, XVII, XIX below).

Fol. 93ᵇ–102ᵃ.

VII

شرح الانوار فيما يفتح على صاحب الخلوة من الاسرار

Sharḥ al-Anwâr fîmâ Yuftaḥ'alâ Ṣâḥib al-Khalwat min al-Asrâr

A copy of 'Abdalkarim al-Jili's (d. 832/1428; *see* Lib. Cat., XXVI, 2789/7) commentary upon *al-Anwar* (for a copy of which *see* Lib. Cat., XIII, 884) of Ibn 'Arabi (d. 638/1240).

For a copy of the present commentary *see* Lib. Cat., XIII, 885; cf. also Lib. Cat., XXVI, 2789/1 and Berlin, 2915.

Beginning :

الحمد الذى هو اظهار الكمال من مرتبتى الجمع و الفرق خالص لله
المطلق عن جميع القيود الخ *

The following note appears on the frontispiece of the MS. :

هذه رسالة فى بعض قوانين السلوك من تصانيف شيخ [الشيخ]
الاكبر رض *

which is obviously not quite correct.

Written in the same hand. Dated 4 Rabi' I, 1083/20-6-1672. The scribe in the following colophon (fol. 102ᵃ, margin) :

در قصبه كوره در ايامى كه درس شرح فصوص در والا خدمت . . . .
شيخ ابو نجيب سلمه الله تعالى سرمايه وقت و دستگاه زندگانى بود

شیخ نظام الدین نامی از فقرا بر سبیل سیر عبور فرمودند .... این رساله
در مجموعه که همراه داشتند مکتوب بود بالتماس این راه نورد وادی ناکامی
سه روز توقف فرمودند در والا خدمت ایشان عجالة الوقت عبوده رفت
و از روی مسوده مذکور در ایامی که به رفاقت سند اجداد منش ....
میر سید محمد سلمه الله تعالی همراه داود خان ناظم صوبه الهآباد که
بمهم بردئی زمیندار صوبه مذکور برآمده بود و یک گروهی قلعه برکوت
مخیم لشکر اسلام بود با تمام رسید چهارم ربیع الاول سنه ۱۰۸۳ حرره ناکام
آغاز و انجام حیران صورتکده عالم عینی فقیر غیاث الدین حسین عفی الله عنه *

says that during the period he was studying at Karaḥ (کره; now a small place near Allahabad, *see* Mu'jam al-Amkinaḥ, p. 43. In the Medieval period, it was a great seat of learning). *Sharḥ Fuṣuṣ* (for which *see* No. 2849/VIII below), under Shaikh Abû Najîb (no details are available about him except that he was a relative of the author), a pious man named Shaikh Niẓâm-addîn happened to come there, who possessed the present work within his collection. So he requested him (the pious man) to stay there and he made a rough copy of the same within three days; and it was from that rough copy that he transcribed the present fair MS. in the eventful days when he and Mir Sayyid Muḥammad were accompanying Dâ'ûd Khân, the Governor of Allahabad, in his expedition against Hirdai, one of the landlords of the same province (cf. also No. 2849/VI above).

Scribe: غیاث الدین حسین.

Fol. 102ᵇ–104ᵃ.

VIII

منتخبات من فصوص الحکم

Muntakhabât min Fuṣûṣ al-Ḥikam

Extracts from *Fuṣûṣ al-Ḥikam* of Mohammad Ibn 'Arabî (d. 638/1240), known as As-Shaikh Al-Ak-bar.

Beginning:

قال الشیخ الاکبر محمد بن علی العربی قدس سره فی فص الآدمی
و لو لا سریان الحق فی الموجودات بالصورة الخ *

For complete copies of the same and other particulars *see* Lib. Cat., XIII, 870–883.

Written in the same hand as the rest. Not dated. Apparently towards the close of the eleventh century A.H.

Fol. 104ᵃ–115ᵃ.

IX

مقدمة مطلع خصوص الكلم فى معانى فصوص الحكم

Muqaddimat Maṭla‘ Khuṣûṣ al-Kalim fî Ma‘ânî Fuṣûṣ al-Ḥikam

The present MS. consists only of the *Muqaddimah* of Da'ûd bin Muḥammad al-Qaiṣarî's (d. 751/1350; *see* Lib. Cat., XIII, 876), commentary on *Fuṣûṣ al-Ḥikam* (for which *see* Lib. Cat., XIII, 870–872) of Ibn ‘Arabî (d. 638/1240). For a complete copy of the present commentary *see* Lib. Cat., XIII, 876; *see also* Brock., Suppl., i, 793/d. The commentary was printed at Ṭehran, 1299 A.H., and Bombay, 1300 A.H., cf. Brock., loc. cit. and Sarkîs, 1537.

Beginning :

الحمد لله الذى عيّن الاعيان بفيضه الاقدس الخ *

Fol. 112–114 have been misplaced (after fol. 79) in binding. They should come after fol. 111 (cf. also Nos. 2849/IV above and X below).

The handwriting is identical with that of the rest.

Fol. 115ᵇ–180ᵃ.

X

نقد النصوص فى شرح نقش الفصوص

Naqd an-Nuṣûṣ fî Sharḥ Naqsh al-Fuṣûṣ

A copy of Nûraddîn ‘Abdarraḥmân al-Jâmî's (d. 898/1492; *see* Lib. Cat., II, 180) commentary (in Persian) on *Naqsh al-Fuṣûṣ*, the extract, which Ibn ‘Arabî (d. 638/1240) himself made from his well-known work *Fúṣûṣ al-Ḥikam* (for which *see* No. 2849/IX above; and Ḥaj. Kh., iv, pp. 424–431).

Beginning :

الحمد لله الذى جعل مفايح قلوب ذوى الهمم الخ *

For a copy of the present commentary and other particulars *see* Lib. Cat., II, 212; cf. also Ḥaj. Kh., vi, 380; Brock., i, 443 and Suppl.). The present commentary (e.g. Naqd an-Nuṣûṣ) should not be confounded with al-Jâmî's Arabic commentary on *Fuṣûṣ al-Ḥikam* (Ibn ‘Arabî's original work, for which *see* Lib. Cat., XIII, 879), Brock., Suppl., i, 793/g, notices our author's Arabic commentary on *Fuṣûṣ al-Ḥikam* under the title *Naqd an-Nuṣûṣ* which is not correct. It is called only *Sharḥ Fuṣûṣ al-Ḥikam* (cf. Ḥaj. Kh.,

loc. cit.; Lib. Cat., XIII, 879; Berlin, 2883, 2888; Ind. Off., 1277; and Sarkis, 871).

Dated 25 Rajab, 1079/19-12-1668.

The scribe in the following colophon (fol. 180ª):

زینت اتمام .... پذیرفت این شرح گرامی بیست و پنجم ماه رجب المرجب سنه هزار و هفتاد[و] نه هجرت مقدس .... در ایامی که از دار النفاق داکه در خدمت سید اجداد منش .... میرسید محمد .... از راه دریا بصوب صوبه الهآباد روانه شد بالای کشتی روزی که هجراهتی منزل قرار یافته بود حرره تماشائی حیرتکده عالم عین فقیر حقیر غیاث الدین عفی الله تعالی عنه *

says that during the days when he was starting from Dacca for the province of Allâhâbâd to see his patron Mîr Sayyid Muḥammad, he completed the transcription of the present MS. on boat at a place called Hajarâhatî.

Scribe : غیاث الدین حسین

Fol. 115–119 have been misplaced. They should come before fol. 120 (cf. also No. 2849/IV and IX above).

Fol. 180ᵇ–182ᵇ.

XI

عقائد الصوفية

'Aqâ'id Aṣ-Ṣûfîyah

A short work consisting of a brief exposition of Islamic doctrines and beliefs as understood and interpreted by ṣûfî-philosophers. The work contains frequent references to works of ash-Shaikh al-Akbar, Ibn 'Arabî (d. 638/1240). It was composed in 1036/1626-7.

Beginning :

الحمد لله الذی وسّع قلب الانسان فوسّعه و سوّاه .... اما بعد فان العبد الفقیر فیروز الصوفی قد أُلهم فی سنة ستة [sic] ست و ثاثین و الف ان یکتب العقائد الصوفیة مستفیضا من انوار الحضرة قبلة الموحدین سلطان الصوفیین شیخ صوفی نور الله مرقده .... *

The work proper opens thus (fol. 180ᵇ) :

عقیدة ان الله تعالی من حیث هو هو غنی عن العالمین لا یتعلق به العام من حیث العام اصلا .... *

The whole work is divided into 'Aqîdahs, which are distinctly written in red.

End (fol. 182b) :

.... كلما بلغ اليك قول الصوفية و هو غير معقول لك في الظاهر فلا تنكره اولاً .... الحاصل ان كل قول خالف الشريعة و الظاهر و الباطن فهو منكر و كل قول و افق الشريعة فهو مقبول و ان كان بالتعبير و التاويل خاتمة الهي انا عبدك و هذا الاسم اخرجنا من العدم الى الوجود .... بحق محمد صلى الله عليه و آله و سلم ...... *

Author : Ash-Shaikh Fîrûz aṣ-Ṣûfî الشيخ فيروز الصوفي. Works of reference do not provide us with any account of the author's life and works. The MS. also affords no clue. We have come across only one Shaikh Fîrûz (living in 1024/1615), whose period may coincide with that of our author. (*See* Lib. Cat., Suppl., ii, 2176; and Ind. Off., 2122, 27th faṣl). But we are unable to determine that our author is the same Shaikh Fîrûz, mentioned in Lib. Cat., loc. cit. However, he says in his introduction (*see* the beginning quoted above) that in year 1036 A.H. he was directed by the divine revelation to compose the present dissertation, deriving inspiration from his master (Shaikh), one Shaikh Ṣûfî. Unfortunately, we are unable to add anything about this Shaikh Ṣûfî also. However, it is evident from the above that Shaikh Ṣûfî died before 1036 A.H., and our author flourished in the first half of the eleventh century A.H.

No other copy seems to have been recorded.

Written in the same hand. Not dated. Apparently latter part of the eleventh century A.H.

There are useful marginal notes written by one Sirajaddîn al-Ġaûṣî, who calls Shaikh Muḥammad Ġauṣ (d. 14-1-970/14-9-1562; *see* Beal's Dictionary, p. 265; cf. also Ind. Off., 647/371) as his *Shaikh* (master) and *Murshid* (spiritual guide). The following marginal note (fol. 180b, margin) :

انما لم يقل المصنف طول الله عمره و اوصل الينا من فتوحاته و بركاته، ان لذات الحق الخ *

indicates that Sirâjaddîn al-Ġauṣî, the writer of the marginal notes, was a contemporary of the author.

Fol. 183–190b.

XII

رسالة الزوراء

Risâlat Az-Zaurâ'

Some observations on *Mabda'* and *Ma'âd* (the beginning and the end of the world) from mystical and philosophical points of view. It was composed in Jumâdâ, II, 872/1468 at Tâbrîz. By Jalâladdîn Muḥammad

bin As'ad as-Ṣiddîqî ad-Dawwânî جلال الدين محمد بن اسعد الصديق الدواني (d. 907/1501; *see* Lib. Cat., X, 550; for further bibliography *see* Brock., Suppl., ii, 306), the well-known philosopher of his age. It is recorded on fol. 190[b] that the book was completed by the author on the night of Thursday in Jumâdâ-Al-Akhir in the year 872 A.H.

" تحرر تحريره بيمن مؤلفه الفقير الى رحمة الله الغنى محمد بن اسعد بن محمد الشهير بجلال الدوانى الصديقى بعد العشاء الآخر من ليلة الخميس الثامن عشر من شهرى جمادى الاخرى سنة اثنين و سبعين و ثمانمائة الهجرية ببلدة تبريز حماها الله عن الحوادث " *

Beginning :

الحمد لذاته لوليه بذاته و الصلوة على نبيه .... و بعد فهذه نبذة من الحقائق بل زبدة من الدقائق الخ *

Due to its importance, the work has been commented upon extensively. For various commentaries and other particulars about them *see* Brock., ii, 218/20 and Suppl., *see also* Ḥaj. Kh., iii, 544. For a commentary on the same and on the author's own commentary on the above (e.g. al-Ḥaurâ'; cf. Berlin, 3225; Brock, Suppl., ii, 218/20*a*) by Kamâladdîn Muḥammad bin Fakhr al-Lârî (alive in 918 or 928), *see* Lib. Cat., XIII, 920.

For other copies *see* Berlin, 3223-4, 5162/3; Gotha, 87/8; Ind. Off., 1368–70. The work was printed at Stambûl, 1286 A.H. and Cairo, 1326 A.H. with *Ta'lîqât*. Cf. Brock., loc. cit., and Sarkîs, 892.

Written in ordinary Naskh. Not dated. Apparently the latter part of the eleventh century A.H., the handwriting being identical with that of the rest.

There are useful marginal notes (throughout the MS.), which seem to be extracted from *al-Ḥaurâ'* (الحوراء), the author's own commentary upon the present work, as appears from the word 'منه' affixed to most of the notes. Some notes are ascribed to one Qaḍî Ni'matallâh.

Fol. 191[a]–202[b].

XIII

اصل الاصول

Aṣl al-Uṣûl

An exposition of some important principles of ṣûfism. The work is a selection from the works of eminent ṣûfî scholars as Najmaddîn Kubrâ (d. killed 618/1221; *see* Lib. Cat., XIII, 659/3), Ibn 'Arabî (d. 638/1240), Ṣadraddîn al-Qûnawî (d. 672/1273; *see* Lib. Cat., XIII, 873), and others. The present MS. is an autograph of the compiler.

Compiler : Ġiyâṣaddîn Ḥusain غياث الدين حسين (*see* No. 2849/II above).

Beginning :

الحمد لله الواحد الاحد و الصلوة على سيدنا محمد مظهر الاتم الامجد .... اما بعد حیران صورتکدهٔ عالم عین فقیر غیاث الدین حسین که مدهوش نشه کلام کرامت انجام اولیای کرام .... است .... و بمقتضای من أحب شيئًا اکثر ذکره هر جا تصنیفی ازین تحقیق و تالیفی درین اصطلاح ...... انتخاب و تحریر آن را دست‌آویز این معنی میسازد و از ادنا فوائد ظاهری این شغل شریف آنست که در سواد اعظم تسوید این مطالب معنوی از فساد و اختلاط سیه‌کاران سودای دنیوی محفوظ میباشد و از جمله تالیفات و انتخابات این مسوده است که پرتو تحقیق بعضی از عرفا بران تافته و مسمی باصل الاصول شده الاصل فی الحضرات الذاتية و بعض مراتب الكلية حضرت هویت عبارت‌ست از ملاحظه ذات الخ *

In the above introduction the compiler says that being fond of mystic literature, he used to make selections from any valuable work he came across to it. The utility of this labour, according to him, lies in the fact that it preserves those valuable treasures and saves them from destruction and *mitigation* (تحریف) at the hands of mischief-makers.

The work begins on fol. 191ª and then covers only margins of fol. 192ª–198ª and afterwards again constitutes fully fol. 198ᵇ–202ᵇ.

Written in scholarly cursive Nasta'līq, the heading being in red.

The colophon of the scribe-compiler, which throws light on some contemporary events, reads thus (fol. 202ᵇ) :

این انتخاب مستطاب در ایامی که بلده الهآباد را سیلاب قهر الهی خراب ساخت و ساکنان معمورهٔ مذکور را خانه ویرانی بخاک نشاند در اواخر موسم برسات همین سال سید اجداد منش همه نیک بی بد میر سید محمد سلمه الله تعالی که شغل وزارت [آئینهٔ] روی کمالات معنوی ساخته قصبه کوره بتحریک صوبه‌دار نو و صورت دادن بعضی از امور ملکی عازم خراب آباد بلدهٔ مذکور گردید نیز محرر و مولف این منتخب ... فقیر غیاث الدین حسین رفیق بود سود این سفر استعار ملازمت بعضی از فقرا است که در بلدهٔ مذکور توطن داشتند مثل قدوه فقرای عارف بالله ...... شیخ ... محمد افضل ...... که از خلفای سید العرفا میر سید محمد کالپی اند که از عرفای معروف آن دیار بودند و فقیر در صغر سن بهدایت سعادات سرمدی بملازمت ایشان بهره‌مند گردیده است دیگر سالک مسلک مستقیم فقر و فنا شیخ عبد الدائم که از منسوبان و مریدان محقق کامل .... شیفته جمال هو شیخ میر محمد

لکھنو کہ از مشاهیر فقرای زمان اند و بالفعل سرگرم تربیت سر براهان این طریق این چند کلمه بر سبیل خاتمه بتحریر رفت اوائل شهر جمیدی · الثانی سنه ۱۰۸۲ *

The above colophon goes on to say that in the year 1082/1671, when the city of Allahabad was devastated by flood, his patron Mîr Sayyid Muḥammad, who held a substantial ministerial post in the province, started from Karaḥ (*see* No. 2849/VI above) for the place (and the scribe-compiler accompanying him), according to the instruction of the new governor and for discharging some important administrative duties. The utility of this journey for the present compiler was to have achieved the benefit of the society of some distinguished saints of the place such as Shaikh Muḥammad Afḍal, a disciple and *khalifaḥ* of Mîr Sayyid Muḥammad of Kâlpî whom he had privilege to see in his boyhood and Shaikh 'Abdad-dâ'îm, a disciple of Shaikh Pîr Muḥammad of Lucknow.

Of the historical personalities mentioned in the above important colophon Mîr Sayyid Muḥammad is the most important. It appears that he was in charge of *dîwânî* of the province of Allâhâbâd and faujdârî of parganaḥ Karaḥ, in the vicinity of Allâhâbâd (cf. colophon No. 2849/XIX below). He also accompanied the governors in their military expeditions (cf. colophon No. 2849/VI and VII above). It is also evident that he remained in charge of his post under three governors, e.g. Ilâhwardî Khân 'Âlamgîr-shâhî (*see* No. 2849/XIV and XVI below), Mîr Khân, who was appointed to the governorship of the province after the death of Ilâhwardî Khân 'Âlamgîr-shâhî in 1079 A.H. and held the post for two years (*see* Ma'âṣir al-Umarâ', fol. 42[b]; Mâ'âṣir-i-'Âlamgîrî, fol. 12[a]), and Dâ'ûd Khân Quraishî (*see* No. 2849/VI above).

The new ṣûbadâr, referred to in the above colophon, is, no doubt, Dâ'ûd Khân Quraishî, who was appointed to the governorship of the province in 1082/1671 after the transfer of Mîr Khân (*see* Ma'âṣir-i-'Âlamgîrî, fol. 29[a]).

Of the two saints mentioned by the compiler, Shaikh Muḥammad Afḍal was a prominent ṣûfî scholar of the eleventh century A.H. Born in 1038/1638, his death took place at Allahabad on 15-12-1124/2-1-1713 (the corresponding date, e.g. 1712, as given in Lib. Cat., I, 78, is not correct). For details *see* Lib. Cat., loc. cit.; Tabṣirat an-Nâẓirîn, fol. 389[a], 498[b], 499[a]; and Beal's Oriental Biographical Dictionary, p. 259. His shaikh (spiritual guide) Mîr Sayyid Muḥammad (referred to in the colophon) of Kâlpî was the most prominent saint of his age. He died on Monday, the 26th Sha'bân, 1071/15-4-1661. For details *see* Ma'âṣir al-Kirâm, fol. 39[b]–42.

Of the other saint Shaikh 'Abdaddâ'îm, no definite dates are known. However, it is evident from the fact (cf. colophon quoted above) that he was a disciple of Shaikh Pîr Muḥammad of Lucknow (a great saint of his age whose death took place on 14 Jumâdâ II, 1085/5-9-1674; *see* Tabṣirat an-Nâẓirîn, fol. 208[b]) and was alive in 1082 A.H. (cf. colophon, loc. cit.), that he flourished in the latter part of the eleventh century A.H.

Dated the beginning of Jumâdâ II, 1082/towards the end of September, 1671.

Scribe-compiler : غياث الدين حسين .

Fol. 191b–198a.

XIV

كشف الرموز

Kashf Ar-Rumûz

A rare work dealing with some important points, generally discussed in ṣûfism. It is a selection from *malfûẓât* (sayings) of Dâ'ûd bin Muḥammad al-Qaiṣarî al-Ḥanafî (d. 751/1350; *see* No. 2849/IX above), collected by Shaikh (Khawjaḥ) Abu'lwafâ' al-Khwarizmî (cf. the beginning quoted below), a great saint and scholar who composed a few works on Tauḥîd. He was also a poet (*see* Ḥabîb as-Siyar, vol. 3, iii, p. 144). His death took place in 835/1431-2 (*see* for further details Ḥabîb as-Siyar, loc. cit.; and Nafaḥât al-Uns, p. 499).

Compiler : The same Ġiyaṣaddîn Ḥusain, *see* No. 2849/II above. .

Beginning:

الحمد لله الاول لا اول له ' الآخر لا آخر له ———————— اما بعد. این فصلی است چند که هرزه گرد وادی طلب ' تماشائی عبرتکده عالم عین فقیر غیاث الدین حسین از نسخه که قدوه ارباب صفا شیخ ابو الوفا قدس سره ملفوظات شیخ محقق صوفی مدقق .... داود قیصری قدس الله تعالی سره که از شارحان فصوص الحکم است دران جمع کرده ' بحکم عدم فرصت عجالة الوقت انتخابی نمود و مسمی بکشف الرموز گردانید و این انتخاب بر هفت فصل اشتمال دارد الخ *

The work is divided into the following seven *faṣl* :

Fol. 191b.	I.	فصل اول در بیان نفس و عقل و قلب و روح
Fol. 192a.	II.	فصل دوم در بیان مراتب و انوار وجود و وسایط وصول فیضان جود از حضرت حق با عیان عالم شهود *
Fol. 193b.	III.	فصل سیم در بیان عشق و محبت و تقسیم آن
Fol. 194a.	IV.	فصل چهارم در بیان ذات و صفات اسمای حضرت حق
Fol. 195a.	V.	فصل پنجم در بیان وجوب و امکان و امتناع
Fol. 195b.	VI.	فصل ششم در بیان عقل کل و نفس کل و بیان تقدم ایشان بر سائر موجودات چنانکه حکما اعتبار کرده اند *
Fol. 196b.		فصل هفتم در بیان عوالم بر سبیل اجمال

No other copy of the *Malfûẓât* of al-Qaiṣarî or the present abridgement seems to have been recorded. The present MS. is an autograph of the compiler, hence much valuable.

Written in scholarly Nasta'lîq. Dated towards the end of D̲u'l Ḥijjaḥ, 1079/May, 1669.

The compiler-scribe in the following colophon (fol. 198ᵃ) :

The colophon of the scribe in fol. 198 runs as:

زيب اختتام پذيرفت اين گرامى صحيفة الحقائق اواخر شهر ذى حجة
الحرام سنه هزار هفتاد و نه هجرى در بلده الهآباد در ايامى كه در والا ملازمت
و عالى خدمت هشيارست نشاة سوهد .... مير سيد محمد ادام الله بركات
جوده ...... از قصبه كوره بعد فوت ناظم صوبه ببلده مذكور رسيده شد حرره
تماشائى حيرتكده عين ذره حقير فقير غياث الدين حسين عفى الله عنه *

says that he completed the present work in the concluding days of D̲u'l Ḥijjaḥ, 1079 A.H., in the city of Allahabad, when he reached there in the company of his patron Mîr Sayyid Muḥammad after the death of the then Nâẓim (governor) of the province (e.g. Ilâhwardî K̲h̲ân 'Âlamgîrs̲h̲âhî), cf. Mâ'âṣir-i-'Âlamgîrî, fol. 12ᵃ; and colophon of the MS. No. 2849/XVI below.

For Mîr Sayyid Muḥammad *see* No. 2849/III above.

Fol. 203ᵃ–240ᵃ.

XV

اشعة اللمعات

As̲h̲i' 'at al-Lama'ât

A copy of *As̲h̲i' 'at al-Lama'ât*, a commentary upon the *Lama'ât* (لمعات) of Fak̲h̲raddîn Ibrâhîm bin S̲h̲ahriyâr 'Irâqî (d. 686/1287 or 8-11-688/1289; *see* Lib. Cat., I, 89).

By Nûraddîn 'Abdarraḥmân Jâmî (d. 18-1-898/9-11-1492; *see* Lib. Cat., II, 180). For a copy of the present commentary and the original of 'Irâqî *see* Lib. Cat., II, 181; and XVI, 1352.

Beginning :

لو لا لمعـــات برق نور القـــدم   من نحو حمى الجود و حىّ الكرم

The MS. covers fol. 203ᵃ, 203ᵇ–225ᵃ (only margins), 226ᵇ–240ᵃ (full folios including margins).

Written in the same hand, the original text being in red. Dated 4 S̲h̲a'bân, 1083/15-11-1672.

The scribe in the following colophon (fol. 239^b [margin], 240^a) :

اختتام است کتاب این عشیقهٔ معنوی در اوائل ایام اجتماع اباطله میادین
سیاست که پیشکاران مظاهر قدرت قهری اند اتفاق افتاد و این ابتداء اجتماع ثانی
است که صوبه‌دار العباد داؤد خان بحکم فرمانفرمائی ظاهر زمان خلد الله ملکه
باستیصال هر دی زمیندار مشهور آن روی آب دریای جون بیرون آمده بود
سود این سفر ادراک جمعی است از اکابر اردوی اسلام و اعزه دنیا که درو دین را
با بیداری دنیا طلبی جمع کرده اند و دعوی تحقق بنعوت فقر را با معنی
اتصاف بصفات غناء ظاهر ضم ساخته اند و فی الواقع نسبت بفساد بیضه بشریت
افراخ شاخسار هوا یعنی ابنای دنیا که فراخ روان عرصه هوس اند یک گونه
کمالی درین جماعه مشاهده رفت حضرت حق جل شانه توفیق ترک حطام دنیوی
دستگیرشان گرداناد و از استهلاک و انهماک در ورطات آن رهائی دهاد یکی
ازین طائفه شیربیشه فتوت و جوانمردی مرزا باغه مخاطب بارسلان خان
ولد الله وردی خان است - دوم خادم درویشان بمشرب درویشان آشنا تهور خان
فوجدار لکهنو است - سوم مخصوص بسوابق معرفت ایام سلطنت سلطان شجاع
در بنگاله مرزا عزیز الله بخشی صوبه است سلمهم الله تعالی - چهارم شهر
شعبان المعظم سنه ۱۰۸۳ بر سبیل یادگار بتحریر درآمد حرره فقیر غیاث الدین حسین
عفی الله تعالی عنه *

says that he completed the transcription of the present MS. in the beginning of those eventful days when the most prominent generals of the time assembled together to take part in an expedition against Hirdai, a notorious landlord residing on the other side of the river Jumna. It was, in fact the second expedition (for a reference to the first expedition *see* No. 2849/VI, and VII above) which Dâ'ûd Khân led against the said Hirdai under the orders of the Emperor Aurangzeb 'Âlamgîr. The utility of this journey for the scribe lies in the benefit of seeing together such Muslim commanders who possess also piety and asceticism with military intelligence and worldly pomp and luxury. These generals include Arsalân Khân, Mirzâ Bagh, the son of Ilâhwardî Khân, Tahawwur Khân, *faujdâr* of Lucknow, and Mirza 'Azîzallâh, Mîrbakhshî, lately associated with Sultân Shujâ' in Bengal. Recorded on the 4th Sha'bân, 1083 A.H., as a memorial.

For a reference of Dâ'ûd Khân, the chief commander of the expedition, *see* No. 2849/VI above. Of the three other generals, Arsalân Khân, Mirzâ Bâgh, was son of Ilâhwardî Khân I (d. 1069/1659; cf. Beal's Oriental Dictionary, p. 47) and brother of Ilâhwardî Khân 'Âlamgîrshâhî (d. 1079/1669; cf. Mâ'âşir al-Umarâ', fol. 50^b–51^a; and Beal., loc. cit.). Like his brother, he also enjoyed the patronage of Emperor 'Âlamgîr after his

father's death (cf. Mâ'âşir-i-'Âlamgîrî, fol. 12[a]), and was alive till the beginning of the 40th year of 'Âlamgîr's reign, e.g. towards the close of 1107 A.H 1696 (*see* Mâ'âşir 'Âlamgîrî, fol. 196[a]; cf. also Beal, p. 78).

Tahawwur Khân was also a nobleman of 'Âlamgîr's reign, who held the post of *faujdâr* of Oudh till the 22nd year of the Emperor's reign, e.g. 1089 A.H. Afterwards he was appointed *faujdâr* of Ajmer (*see* Mâ'âşir-i-'Âlamgîrî, fol. 69[b], 70[b], 76[a], 79[a]).

Sultân Shujâ' was the second son of the Emperor Shâhjahân (1037–1068/1628–1658). He was appointed governor of Bengal by his father. He governed the country till 'Âlamgîr's accession to the throne and suffered defeat at the Emperor's hand in 1069/1659. His tragic death took place in 1071/1660. For details *see* Târîkh-i-Shâh Shujâ'î, fol. 94[b]–104[a]; 'Âlamgîr Nâmah, fol. 92[a]–112. *See also* Beal, p. 392.

Scribe : غياث الدين حسين .

Fol. 203[b]–225[b].

XVI

تكميل الايمان و تقوية الايقان

Takmîl al-Îmân wa Taqwiyat al-Îqân

A correct and considerably old copy of *Takmîl al-Îmân wa Taqwiyat al-Îqân*, a work on popular exposition of the Sunnî theology.

By Shaikh 'Abdalhaque bin Saifaddîn ad-Dihlawî (d. 1052/1642), the celebrated Indian scholar. For his life and works *see* Lib. Cat., VI, 490.

Beginning :

الحمد لله رب العالمين .... اما بعد ميگويد فقير حقير .... عبد الحق بن سيف الدين الخ *

For copies of the work and other details *see* Lib. Cat., XIV, Nos. 1283-84.

The handwriting is identical with the rest. Dated 15 Du'l Ḥijjah, 1079/6-5-1669. The present MS. was transcribed only twenty-seven years after author's death (e.g. 1052 A.H.), hence it is much valuable.

The colophon of the scribe reads as follows (fol. 225[b]) :

پانزدهم شهر ذی الحجه الحرام سنه هفتاد و نه هجری در بلده الهآباد تحرير اين رساله اتفاق افتاد در ايامی که بعد از فوت ناظم صوبه مذکور الله وردی خان از قصبه کوره در والا خدمت سراسر سعادت سلاله والا دودمان سيادت .... مير سيد محمد سلمه الله تعالی .... ببلده مسطور رسيد حرره تماشای حيرتکده عالم عين فقير غياث الدين حسين غفر الله له و لوالديه *

For the events referred to above *see* colophon of the MS. No. 2849/XIV above.

Scribe : غياث الدين حسين

Fol. 241–333ᵇ

XVII

تحقيقات

Tahqîqât

A valuable work on the principles and doctrines of ṣûfism, exposing miscellaneous important points such as التوحيد (oneness of God), الوجود (existence of God), and different stages of *sulûk*. It also gives an explanation of the ʻArabic alphabet from a ṣûfi viewpoint and ninety-nine attributes of God. It is divided into small chapters, bearing the heading.... التحقيق فى Qur'ânic verses, Aḥâdîṣ and sayings of eminent ṣûfis have been quoted extensively. Frequent portions have been written in ʻArabic also.

By Muḥammad bin Muḥammad bin Maḥmûd al-Ḥâfiẓî al-Bukhârî, better known as Khawja Muḥammad Pârsâ : محمد بن محمد بن محمود الحافظى البخارى المعروف خواجه محمد پارسا, a well-known ṣûfî of his time. His death took place at Madînaḥ in Ḏu'l Ḥijjaḥ, 822/Jan., 1420. For details *see* Lib. Cat., XVI, 1371.

Beginning :

الحمد لله الذى اخترع ماهيات الاشياء بفيض وجوده و كساهم كمال الوجود بجوده .... وبعد ما تبين زمر الاقطاب فى اثبات القديم سبحانه من طريق النظر و هو حق اليقين ان يستدل عليه بالوجود .... التحقيق فى التوحيد و اعلموا اخوانى .... كه توحيد ذروه عليای حالات است و عروه وثقى مقامات تاج انبياست .... الخ *

For other copies of the work *see* Bûhâr, ii, 174; Âṣafîyaḥ, i, 408/110.

Written in the same hand. Dated Monday, the 7th Rajab, 1080/22-11-1669.

The scribe in the following colophon, which reads as follows (fol. 333ᵇ, margin) :

رسولى عبرتكده عالم عين فقير غياث الدين حسين بتوفيق تحرير اين مجموعه .... يعنى تحقيقات كه تصنيف قدوه اوليا كرام ...... حضرت خواجه محمد پارساست قدس الله سره الاصفى موفق گرديد در ايامى كه بحسب اتفاقات حسن از دوام سعادت اندوزان محفل متعالى .... ميرسيد محمد .... بود در قصبه كوره من مضافات صوبه الهآباد كه موطن فضلاست

روز دو شنبه هفتم رجب المرجب سنه هشتاد هجری زینت اتمام . . .
پذیرفت *

says that he completed the transcription of the present work in Karaḥ (Allahabad) on Monday, the 7th Rajab, (10) 80 A.H., while he was enjoying the company of Mîr Sayyid Muḥammad (cf. the MS. No. 2849/VI, VII and X above).

Scribe : غياث الدين حسين .

Fol. 334ᵃ–336ᵃ.

XVIII

رسالۂ لوائح

Risâlaḥ-i-Lawâ'iḥ

A copy of *Lawâ'iḥ* (a collection of ṣûfic doctrines) of Nûraddîn 'Abdar-raḥmân al-jâmî (d. 898/1492; *see* No. 2849/X above).

Beginning :

لا احصی ثناء علیك ، کیف و کل ثناء یعود الیك الخ *

For copies and other details *see* Lib. Cat., II, Nos. 181/x, 210, 211. Not dated. Apparently the latter part of the eleventh century A.H., the handwriting being identical with the rest.

Scribe : غياث الدين حسين .

Fol. 336ᵇ–355ᵇ.

XIX

خلاصة الرشحات

Khulâṣat Ar-Rashaḥât

Extracts from *Rashaḥât 'Ain al-Ḥayât* of Fakhraddîn 'Alî bin 'Alî bin al-Ḥusain al-Wâ'iẓ al-Kâshifî (d. 939/1352; *see* Lib. Cat., VIII, 664). The compiler of the present work has extracted Rashaḥât (رشحات) from the above-mentioned work of al-Kâshifî and arranged them in book-form. For copies of the original *see* Lib. Cat., VIII, 664-65.

Compiler : The same Ġiyâṣaddîn Ḥusain غياث الدين حسين .

Beginning :

ای در رشحات قلزم فیض توکم اعیان همه چو قطره میان قلزم . . . .
الحمد لله الملک الغنی الاول . . . . اما بعد مغلوب هیمان حال و آغاز
و انجام . . . . فقیر غیاث الدین حسینی معروض ضمیر وحدت . . . .

. . . . و از جمله تالیفات فقیر درین باب این تالیف شریفست
که از نسخه سنوده رشحات که علی بن الحسین الواعظ الکاشفی المشتهر بالصفی
در احوال والا مآل رجال صاحب کمال . . . . تالیف نموده رشحات آن را که
در ذیل احوال هر والا قدری هم بعبارت آن بزرگوار نقل کرده انتخاب نموده
بیرون نوشت و مسمی بخلاصة الرشحات ساخت . . . . . . الخ *

No other copy of this abridgement is known to us.

The MS. is an autograph. Dated 5 Ḏu'l Ḥijjaḥ, 1080/16-4-1670. The colophon of the compiler-scribe reads as follows (fol. 355b, margin):

پنجم ماه ذی حجة الحرام سنه ۱۰۸۰ باتمام رسید در ایامی که بحکم
دستهای معنوی و مناسبات فطری اعانه و امداد شغل دیوانی صوبه الهآباد
و فوجداری پرگنه کوره وغیره به نیابت سید اجداد منش . . . . میر سید محمد
سلمه الله . . . . باعث تصدیع وقت و تشویش حال بوده بقدر فرصت
بتحریر صفحه موفق می‌افتاد . . . . حرره ناکام آغاز و انجام سودائی
عبرتکده عالم عین فقیر غیاث الدین حسین *

in which he says that he completed the transcription of the present MS. on 5 Ḏu'l Ḥijjaḥ, 1080, when he was assisting (and officiating) Mîr Sayyid Muḥammad in discharging his duties in the *Dîwânî* of province Allâhâbâd and *faujdârî* of parganaḥ Karaḥ, cf. No. 2849/II above.

Fol. 356a–367a.

XX

تحفة الاحرار

Tuḥfat Al-Aḥrâr

The present MS. bears a collection of the sayings of Ḵhawajaḥ 'Ubaidallâḥ Aḥrâr, the most prominent saint of the Naqshbandiyaḥ order (d. 895/1489; *see* Rashaḥât 'Ain al-Ḥayât of al-Kâshifî and Lib. Cat., VIII, 664). These sayings are extracted from Rashaḥât (cf. No. XIX above) and *Fiqarât* (for a copy of which *see* Aṣafiyaḥ, i, 458/151), of Ḵhawajaḥ Aḥrâr, compiled by his disciple and son-in-law Mîr 'Abdalawwal (d. beginning of Ḏu'l Ḥijjaḥ, 905/end of June, 1500; *see* Ind. Off., 1920/27). Cf. the introduction of the compiler quoted below.

Compiler : The same Ġiyâṣaddîn Ḥusain.

Beginning :

الحمد لله الذی جعلنی من موالی اولیائه . . . . اما بعد سودائی
سیاهکار صورتکده عالم عین فقیر غیاث الدین حسین از ابتدای عطای استعداد اطلاع

برعلوشان معنوی فقرا .... بی‌اختیار مشغوف تتبع کلام حقیقت ارتسام مشایخ طرق و مشغول تحریر ملتقطات تصانیف اهل تحقیق است .... یکی از اعز طایفه مذکور که محرر باختصاص ارادت ایشان استسعاد یافته از حضرات القدس سلسلة الذهب نقشبندیه قدس اسرارهم ناصر الدین و الدنیا حضرت ایشان خواجه عبید الله احرارند .... که شان تحقیق ایشان در دقائق حقائق از کلام سایر حضرات این سلسله والا مستثنی است درین مجموعه خرقة المعارف از سخنان ایشان آنچه صاحب رشحات در ذیل احوال والا مآل ایشان نقل کرده در ضمن انتخاب نسخه مسطور که مسمی بخلاصة الرشحات گردیده بتحریر رسیده بود دیفولا که بمطالعه فقرات که از تالیفات شریف حضرت ایشان است و جمع میر عبد الاول که یکی از مخلصان آن جناب .... است مستفید آمد ازین هر دو نسخه سامی .... بعضی از نفایس اسرار و لطائف معارف را بیرون نوشت و مسمی بتحفة الاحرار ساخت .... فقره اگر پرسند که توحید چیست بگو تخلیص دل و تجرید او از آگاهی بغیر حق .... الخ *

The MS. is an autograph, the handwriting being identical with the rest. Not dated. Apparently towards the close of the eleventh century A.H.

Fol. 367[b], 369[a] are blank. Fol. 369[b] bears miscellaneous extracts.

H.L. No. 2635

No. 2850

Fol. 248; lines different (12 to 25); size 10″ × 7″; 7″ × 5″

المجموعة

Al-Majmû'aḥ

A copy of a *majmû'aḥ*, consisting of 23 independent works, short treatises, answers to questions relating to everyday life, extracts from reliable works on miscellaneous topics and useful comments upon them.

Written in different hands (Naskh and Nasta'liq), probably by one and the same scribe. Not dated. Probably latter part of the thirteenth century A.H.

The cover bears a note by the compiler (scribe), one 'Abdalkhâliq, in which he says that he collected matters of different branches of learning

in this MS. for his own use and benefit. The note, referred to above, reads as follows :

هذه نسخة عجيبة غريبة جامعة للعلوم الظاهرية و الباطنية بل اورد فيها شئ [sic] من اكثر فنون العلم لتسرّ الناظر العاقل بها و من يطالعها بعين الانصاف يد عني بالخير فلا يطعن و لا يرمى انى لاجل نفسى كتبت فى وقت ماحصل و سرّنى .... احقر عبد الخالق عفى و تجاوز عنه *

Another note in Persian enumerates the folios of the MS. Fly-leaves (fol. 1ᵃ–7ᵇ) contain a full contents of the matter included in the present collection.

The main features are given below.

Fol. 2ᵃ–10ᵇ.

I

نبذات مختلفة

Nubadât Mukhtalifah

Miscellaneous extracts from different works.

The authors chiefly quoted are :

(i) Shihâbaddîn Abu'l Qâsim 'Abdarrahmân bin Ismâ'îl bin Ibrâhîm al-Maqdisî ash-Shâfi'î Abû Shâmah (erroneously recorded in the MS. as Muhammad bin 'Abdarrahmân Ibn Shâmah, cf. MS. fol. 2ᵇ, 4ᵃ, 9ᵇ). Born on 23 Rabi' II, 599/10-1-1203, he died on 19 Ramadân, 665/13-6-1268. For details *see* Lib. Cat., VIII, 380; and Brock., i, 317 and Suppl.

(ii) Jalaladdîn as-Suyuti (d. 911/1505; *see* Lib. Cat., XXV, 2773/1).

(iii) Ibn Hajar al-Haisamî al-Makkî (d. 974/1567; *see* Lib. Cat., XXVI, No. 2801/12).

Fol. 11ᵃ–28ᵃ.

II

عجاله نافعه

'Ujâlah-i-Nâfi'ah

A copy of 'Ujâlah-i-Nâfi'ah, a short useful work on *Usûl al-Hadîs*. For a copy of which *see* Lib. Pers. Cat., S ii, 2059.

By Shâh 'Abdal'azîz ad-Dihlawî, a celebrated Indian saint and scholar who flourished in the latter half of the twelfth century and the beginning of the thirteenth century A.H. Some account of his life has been given in

Lib. Cat., VIII, 652. It may be added here that his father S̲h̲âh Walî'allâh ad-Dihlawî (d. 1176/1762; *see* H.L. No. 2565/I above) was an illustrious scholar, saint and reformer, to whom and his sons is due the present awakening of Muslim India and spread of Islâmic learning among them. After the death of his illustrious father in 1176 A.H., the present author ascended the throne of learning and teaching, students and scholars flocking to him from far and near (even from distant foreign countries). He composed many works on different branches of Islâmic learning, mostly in Persian. Born in 1159/1746, his death took place on 7 Shauwâl, 1239/June, 1824 (the date of his death, 1277, as recorded in Lib. Cat., VIII, 652, is not correct, probably being a misprint). For details about his life and works *see* 'Ubaidallâh as-Sindî's *S̲h̲âh Walî'allâh aur Unki Siyâsî Taḥrîk* (شاہ ولی الله اور انکی سیاسی تحریک); Beal's Oriental Dictionary, 3; Brock., Suppl., ii, 615; and Lib. Cat., loc. cit.

Written in clear Nasta'liq with occasional marginal notes. It was copied from the Muṣṭafâ'î edition of the work, printed in 1255 A.H.

Fol. 28[a] also bears some miscellaneous extracts, not relating to the present work.

Fol. 28[b]–39[b].

III

مقتطفات من الميزان

Muqtaṭafât min Al-Mîzân

Extracts from *Al-Mîzân al-Kubrâ* (for which *see* Lib. Cat., 1870–1872; and Sarkîs, 1133) of 'Abdalwahhâb bin Aḥmad bin 'Alî as̲h̲-S̲h̲a'rânî (d. 973/1565; *see* Lib. Cat., X, 567; for further bibliography *see* Brock., ii, 336 and Suppl.), who was a disciple of Jalaluddin As-Suyuti and Zakariah Ansari. This book has been published in Egypt (Sarkîs, 1133).

Beginning :

فصل اعلم يا اخى ان مرادنا بالعزيمة و الرخصة المذكورتين فى هذه الميزان هما مطلق التشديد و التخفيف الخ *

A note on the fol. 29[a] says that these pages were extracted from *al-Mîzan* of as̲h̲-S̲h̲a'rânî.

Written in ordinary Nasta'lîq, the handwriting being identical with the rest.

Fol. 39[a, b] bears an extract from *Wuṣûl al-Ganâ'im* of one Makhdûm Ibrâhim, in which he mentions S̲h̲aik̲h̲ Aḥmad bin 'Abdalaḥad as-Sirhindî (d. Tuesday, the 29th Ṣafar, 1034/30-11-1624; cf. Zubdat al-Muqâmât, fol. 67–200; Lib. Cat., VIII, 672; and Burhân Aḥmad Fârûqi's Mujaddid's

conception of Tauḥîd), the famous saint and reformer with plenty of titles and decorations.

The following note in the beginning (fol. 39ᵃ):

نقل این اوراق از تالیفات مخدوم ابراهیم علیه الرحمة *

says that these pieces were copied from *some works of one* Makhdûm Ibrâhîm. The name of *Wuṣûl al-Ġanâ'im* occurs at the end in the following note (fol. 39ᵇ):

من وصول الغنائم للمخدوم ابراهيم عفى عنه *

However, nothing is known about the work and the author.

The handwriting is identical.

Fol. 40ᵃ-41ᵇ.

IV

[قطعات من] الهام الصواب لاولى الالباب

Ilhâm aṣ-Ṣawâb li Uli al-Albâb

Extracts from a work on the invalidity of taking (or smoking) tobacco (شرب الدخان). It is an abridgement from another work of the author as stated in the introductory note of the compiler. (Cf. the beginning quoted below).

Beginning:

الهام الصواب لاولى الالباب تاليف سيدنا و مولانا العالم المحقق ....
السيد محمد بن السيد رسول الكردى المدنى البرزنجى ثم المدنى فسح الله
فى مدته و نفع المسلمين بهمته .... هذه رسالة تلخصها من رسالته المسماة
مخرج المنباك [؟] فى دخان التنباك الخ *

The author, Muḥammad bin Rasûl ('Abdarrasûl; cf. al-Murâdî, iv, 65) bin 'Abdassaiyid al-Ḥusainî ash-Shâfi'î ash-Shahrazûrî al-Madanî al-Barzanjî محمد بن عبد الرسول بن عبد السيد الحسينى الشافعى الشهرزورى المدنى البرزنجى, was born at Shahrazûr on the night of Friday, the 12th Rabi' I, 1040/8-10-1630, and studied at different places from prominent scholars of the time. Later, he settled at Madînah and began to instruct students there. He was acknowledged as one of the few most learned men of the place at that time. His death took place on the 1st Muḥarram, 1103/14-9-1691. For further particulars *see* al-Murâdî's Silk ad-Durar, pp. 65-66; Brock., *ii*, 389 and Suppl.

For a complete copy of the work *and full contents see* Berlin, 5492.

The handwriting is identical with the rest. Some miscellaneous quotations also have been recorded from some other works on the subject.

Fol. 42ª–50ᵇ.

V

قطعات مختلفة

Qiṭa'ât Mukhtalifah

Extracts from *Saḥq al-Aġbiyâ'* (سحق الاغبياء) of one Makhdûm Ibrâhîm. The extracts are related to miscellaneous points of *fiqh* and *ḥadîṣ*.

Beginning :

و ليس كل عالم عالماً فكم من علماء صورة و هم نواب ابليس الخ *

Nothing is known about the author. The work also seems not to have been recorded.

Some other works (such as رشق الاستمساك , fol. 42ª, margin) of the same author also have been quoted.

The handwriting is identical with the rest.

Fol. 51ª bears extracts from Taṭyîb al-Afwâh (تطييب الافواه), a work of the same Makhdûm Ibrâhîm.

Fol. 51ᵇ contains extracts from Sharḥ al-Mishkât of ash-Shaikh 'Abdal-ḥaqq ad-Dihlawi (d. 1052/1642 ; *see* Lib. Cat., V, ii, 361).

Fol. 52ª–60ᵇ.

VI

قطعات من تيسير الوصول

Qiṭa'ât min Taisîr al-Wuṣûl

Miscellaneous extracts, relating to different *abwâb* (chapters) of *ḥadîṣ*, chiefly derived from *Taisîr al-Wuṣûl ilâ jâmi' al-Uṣûl min Aḥadîṣ ar-Rasûl* (تيسر الوصول الى جامع الاصول من احاديث الرسول), of Abû 'Abdallâh 'Abdarraḥmân Ibn Daiba' ash-Shaibânî az-Zabîdî (d. 944/1537). This *Taisîr al-Wuṣûl* is an abridgement of *jâmi' al-Uṣûl ilâ Aḥâdîṣ ar-Rasûl* (جامع الاصول الى احاديث الرسول), compiled by Majdaddîn Abu's Sa'âdât Ibn al-Aṣîr al-Jazari (d. 606/1209). For this abridgement, its original, their authors and other particulars *see* Lib. Cat., V, i, Nos. 223–228.

Opening :

و عن عائشة ان قريشاً اهمهم شان المخزومية التى سرقت فقالوا من يكلم فيها الخ *

There are also frequent quotations from some works of as-Suyuṭî (d. 911/505), 'Alî al-Qârî (d. 1014/1605) and 'Abdarra'ûf al-Munâwî ash-Shâfi'î (d. 1031/1622).

The handwriting is identical with the rest.

Fol. 61ᵃ–65ᵃ.

VII

فتاوى مختلفة

Fatâwâ Mukhtalifah

Questions (استفتاء) and answers (legal decisions) relating to some points of *fiqh* (jurisprudence). The MS. consists mainly of answers to two questions. The first (fol. 61ᵃ–62ᵃ) relates to the burial of a dead cat in the burial ground (مدفن) of the Muslims. The author holds that it is not valid.

The second (fol. 64ᵃ–65ᵃ) deals with a divorce (خلع) case.

Fol. 62ᵇ–63ᵇ are blank. Fol. 63ᵃ contains miscellaneous extracts.

Beginning (fol. 61ᵃ) :

چه میفرمایند . . . . درین که جماعتی گربه مرده را کفن کرده و به مقابر مسلمین دفن کرده اند الخ *

The answers have been ascribed to one Mîr Muḥammad Ṣâliḥ al-Bukhârî as-Samarqandî.

The handwriting is identical with the rest

Fol. 65ᵇ–68ᵃ

VIII

رسالة فی شرب الدخان

Risâlat fî Shurb ad-Dukhân

The present MS. consists of opinions and decisions of prominent jurists upon the question of smoking tobacco. The unanimous opinions of the jurists in the eleventh century were that it was prohibited in the Law (*see* also No. 2850/IV above).

Beginning :

قال مولف رسالة شرب الدخان . . . . ثم و هل الینا سنة الف و ست و اربعین فتاوی علماء الحرمین الشریفین . . . . بتحریم الدخان الخ *

The MS. first elaborates the names of the jurists who agreed with the *fatwâ* and then gives the gist of some most important *fatwâs*.

The compiler is not known. Some quotations are from a work *Tuḥfat al-Ikhwân fî man' Shurb ad-Dukhân* of one Makhdûm Muḥammad Hâshim at-Tatwî (cf. fol. 68ᵃ).

The handwriting is identical with the rest.

Fol. 68ᵇ bears some miscellaneous extracts.

Fol. 69ᵇ–77ᵃ.

IX

رسالة فی اثبات حیاة النبی

Risâlat fî Iṣbât Ḥayât an-Nabîy

A short work (in Persian) dealing with the question whether the Prophet is alive in the grave. The author holds that Prophets do not die like ordinary human beings. They enjoy life after death also. He supports his thesis by *aḥâdîṣ* and opinions of reputed traditionists and jurists

Beginning :

استکشاف حقیقت و استجلای بصیرت نسیانی رتبه رحمانی باعث کوری و نادانی الخ *

Author : Mîr Muḥammad Ṣâliḥ as-Samarqandî al-Bukhârî. Books of reference do not provide us with any account of the author. Brock., Suppl., i, 295, puts his death in 322/934. No other copy of the work seems to have been recorded.

The handwriting is identical with that of the previous MS. There are useful marginal notes related to the subject-matter of the works, extracted from standard works on *ḥadîṣ* and their commentaries.

Fol. 69ᵃ bears some extracts from Inbâh (Inbâ') al-Adkiyâ' *bi Ḥayât al-Anbiyâ'* (for which *see* Lib. Cat., XXV, 2785/18).

Fol. 77ᵇ contains some miscellaneous extracts.

Fol. 78ᵃ–79ᵃ.

X

رسالة فی اثبات الشفاعة

Risâlat fî Iṣbât ash-Shafâ'ah

An incomplete copy (for a complete copy *see* No. 2850/XI below) of a treatise dealing with *Shafâ'at* (intercession of the Prophet ; cf. Dictionary of Islam, 214). The author holds that the Prophet has been already favoured with general and special intercession (شفاعت خاصه و عامه). The work was composed as an answer to a question on the subject.

Author : Mîr Muḥammad Ṣâliḥ al-Bukhârî as-Samarqandî.

Beginning :

چه میفرمایند علمای دین که شفاعت خاصه و عامه سرور کائنات صلی الله علیه و سلم را داده شده یا داده میشود .... الجواب .... شفاعت خاصه و عامه خلاصه موجودات صلی الله علیه و سلم را داده شد .... الخ *

The present MS. is incomplete. The introduction of the author has been omitted altogether (*see* the MS. No. 2850/XI below).

Fol. 79ᵇ is blank.

Fol. 80ᵃ–84ᵃ.

XI

رسالة فی اثبات الشفاعة

Rasâlat fî Iṣbât ash-Shafâ'ah

A complete copy of Mîr Muḥammad Ṣâliḥ's treatise on *Shafâ'at*. *See* for details No. 2850/X above.

Beginning :

الحمد لذاته لویته بذاته و الصلوة و السلام علی المرتبة الجامعة لصفاته .... اما بعد باعث این تحریر وتدود تحوست بر اهل ضلالت و عثور .... *

After a lengthy introduction (fol. 80ᵃ-81ᵇ), in which the author laments the disregard of religion by the people in his days, the work proper opens thus (fol. 81ᵇ) :

چه میفرمایند علمای دین .... که مقام شفاعت خاصه و عامه سرور کائنات صلی الله علیه و سلم را داده شده یا داده میشود الخ *

No other copy seems to have been recorded.

The handwritings of the present and the preceding MS. are identical with that of the rest.

Fol. 84ᵇ–89ᵇ bear miscellaneous extracts and quotations from different works.

Fol. 90–93ᵃ.

XII

شرح القدوری

Sharḥ al-Qudûrî

A fragment of a commentary (in Persian) on *Mukhtaṣar-al-Qudûri*, an authoritative and reliable work on Ḥanafî jurisprudence of Abu'l Ḥasan Aḥmad bin Muḥammad al-Qudûri (d. 5 Rajab, 428/24-4-1037; *see* Lib. Cat., XIX, i, 1600 and Brock., i, 175 and Suppl.). *See* for the original and numerous commentaries upon it, Ḥaj. Kh., v, pp. 451–459; Brock., loc. cit.; and Lib. Cat., XIX, i, 1600–1605. *See* for editions Sarkis, 1497-98.

Beginning (fol. 90[b]) :

الحمد لله رب العالمين و العاقبة للمتقين .... سپاس و ستائش مر خدای را که پروردگار جهانیانست و آخرت و پرهیزگاران را .... قوله العاقبة للمتقين اين دعاست در حق اهل تقوی مقدم کرد ذکر متقين را بر درود رسول عليه اسلام .... قال الشيخ الامام ابو الحسن احمد بن محمد بن البغدادی و القدوری .... معنی اين ظاهرست اما قدور اسم محلت است در بغداد الخ *

The commentator is not known.

The present MS. only contains a part of the chapter dealing with *Kitâb aṭ-Ṭahârât* (كتاب الطهارات).

Two Persian translations of the original have been noticed in India Office, Pers. Cat., Nos. 2552, 2553.

The handwriting is identical with that of the rest.

Fol. 90[a] bears some extracts from *Kitâb aṣ-Ṣaum* (كتاب الصوم) of the same commentary.

Fol. 93[b]–99[b] contain miscellaneous extracts, quotations, questions and answers mostly relating to fiqh and derived from standard works.

Fol. 100[a]–101[b].

XIII

استفتاء و جوابهُ

Istiftâ' wa Jawâbuhû

A reply to a query relating to marriage ceremonies and the songs, dance and other innovations crept into the Muslim society. The author holds that these performances of اللهو و اللعب and innovations are invalid according to the law.

The *istiftâ'* begins as follows :

ما قول العلماء .... فی من يراقص القينات فی ايام التزوج او غيره و ينظر الی لعبهن و يسمع غناء المغنية الخ *

The reply opens thus (fol. 100[b]) :

اعلم انه لا شك فی حرمة هذه الامور فی الشريعة المحمدية الخ *

The reply (or legal decision) is written by one 'Azîzallâh as-Sindi. Nothing is known definitely about him.

Written in Naskh and Nasta'liq. The handwriting is identical with the rest.

Fol. 102[a]–123[b] contain miscellaneous extracts and quotations derived from reliable works. They are mostly related to fiqh.

Fol. 124ᵃ–129ᵃ.

XIV

اللمعة فى اجوبة الأسئلة السبعة

Al-Lum'aẖ fî Ajwibat al-As'ilat as-Sab'aẖ

A short work dealing with the life after death and conditions of the dead bodies in the grave, whether they then will be like consciousness or simply are incapable of listening to this world.

It was composed in the form of answers to seven questions on the subject and connected points. The work has been included in author's another work *Al-Ḥâwî fî al-Fatâwâ* (for which *see* Brock., Suppl., ii, 188 (169c.), cf. Ḥaj. Kh., V, 336, and Brock., Suppl., ii, 187/127.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûṭî (d. 911/505; *see* Lib. Cat., V, 123 and XXV, 2773/1).

Beginning :

هل تعلم الاموات بزيارة الاحياء و هل يعلمون ما هم فيه و هل يسمع الميتُ كلامَ الناس .... الجواب هذه المسائل مبهمة قل من تكلم عليها .... اما المسئلة الاولى فنعم يعلمون بذالك الخ *

The present MS. does not bear the title. The above title is taken from Berlin, 2672. However, a note in beginning and another note in the end (fol. 129ᵃ) which reads thus :

قد تمت الرسالة من مصنفات خاتم المفسرين .... مولانا جلال الدين السيوطى الشافعى *

reveals that the work is one of the compositions of the famous as-Suyûṭî.

For other copies *see* Berlin, 2672; Gotha, 94/5; Paris, 4659; Râmpûr, 107/316; Cairo, VII, 53, 610; and Brock., ii, 150 and Suppl. It was printed in Cairo, A.H. 1349. (Cf. Brock., Suppl., loc. cit.).

The handwriting is identical with the rest.

The later portion of fol. 129ᵃ contains some miscellaneous quotations.

Fol. 129ᵇ–134ᵇ.

XV

الزجر للهجر

Az-Zajr lil-Hajr

A copy of as-Suyûṭî's *Az-Zajr lil-Hajr*. *See* Lib. Cat., XV, 2775/24.

Beginning :

قال الله تعالى و اعرض عن الجاهلين الخ *

The present MS. does not bear the title. The above title has been taken from the Lib. Cat., loc. cit. The author's name also does not appear in the main body of the MS. A list of *Muhâjirîn* (those who broke with friends for more than three days in cases of misunderstandings or ill-feelings), appended to the present work has been ascribed to as-Suyûṭi in the following term (fol. 134ᵇ) :

اسماء المهاجرين للحافظ السيوطى رح *

The handwriting is identical with the rest. There are occasional marginal notes in the same hand.

Fol. 135ᵃ-136ᵇ.

XVI

افادة الخبر بنصه فى زيادة العمر و نقصه

Ifâdat al-khabar bi Naṣṣihî fî Ziyâdat al-'Umr wa Naqṣihî

A copy of as-Suyuṭî's *Ifâdat al-Khabar*, etc., *see* Lib. Cat., XXV 2775/xxvii.

Beginning :

الحمد لله و سلام على عباده الذين اصطفى سئل والدى رحمه الله عن العمر هل يزيد و ينقص الخ *

The present MS. does not bear any clue either to the author or to the title. The above title has been taken from Lib. Cat., loc. cit., XXV, No. 2775/xxvii.

The handwriting is identical.

Fol. 137ᵃ·ᵇ contains some miscellaneous extracts relating to *Hijrân*, the subject matter of the preceding MS.

Fol. 138ᵃ–153ᵃ.

XVII

ما رواه الاساطين فى عدم المجئ الى السلاطين

Mâ Rawâh al-Asâṭîn fi 'Adm al-Majî' ilâ as-Salâṭîn

A copy of as-Suyûṭi's *Mâ Rawâh al-Asâṭîn*, etc. *See* Lib. Cat., XXVI, 2773/xxiii and 2775/viii.

Beginning :

الحمد لله و سلام على عباده الذين اصطفى هذا تاليف سميته ما رواه الاساطين فى عدم المجئ الى السلاطين اخرج ابو داؤد و الترمذى الخ *

The handwriting is identical with the rest.

Fol. 153ᵃ-154ᵇ.

XVIII

ريح النسرين فى من عاش من الصحابة مائة و عشرين

Rîḥ an-Nisrîn fî man 'Âsha min Aṣ-Ṣaḥâbat mi'at wa 'Ishrîn

A copy of as-Suyûṭî's *Rîḥ an-Nisrîn*, etc. *See* Lib. Cat., 2773/iv.

Beginning :

الحمد لله الذى [يخص] من يشاء من فضله . . . . هذا جزء مختصر . . . . فيمن عاش من الصحابة مائة و عشرين سميته ريح النسرين الخ *

The handwriting is identical.
Most portions of fol. 154ᵇ and fol. 155ᵃ are blank.

Fol. 155ᵇ-156ᵃ.

XIX

مر النسيم الى ابن عبد الكريم

Marr an-Nasîm ilâ Ibn 'Abdalkarîm

A copy of as-Suyûṭî's *Marr an-Nasîm*, etc. *See* Lib. Cat., XXV, 2773/xiv.

Beginning :

الحمد لله و سلام على عباده الذين اصطفى من الفقير الى الله تعالى عبد الرحمن بن ابى بكر . . . . السيوطى الخ *

The handwriting is identical.
Fol. 156ᵇ–160ᵃ contain miscellaneous quotations from different works of as-Suyûṭî.

Fol. 160ᵇ is blank.

Fol. 161ᵃ–168ᵃ.

XX

جزيل المواهب فى اختلاف المذاهب

Jazîl al-mawâhib fî Ikhtilâf al-Madâhib

A copy of as-Suyûṭî's *Jazîl al-Mawâhib*, etc., see Lib. Cat., No. 2773/12.

Beginning :

الحمد لله و سلام على عباده الذين اصطفى روى البيهقى فى المدخل الخ *

The handwriting is identical with that of the rest. There are also occasional marginal notes.

Fol. 168ᵇ-169ᵇ contain some stray quotations. Fol. 170ᵃ is blank. Fol. 170ᵇ-171ᵇ contain useful extracts from some works of as-Suyûṭî. Fol. 172 is blank. Fol. 173ᵃ–180ᵇ bear miscellaneous extracts from different works of as-Suyûṭî and other prominent authors.

Fol. 181ᵃ–188ᵇ.

XXI

تزيين العبارة لتحسين الاشارة

Tazyîn al-'Ibârah li Taḥsîn al-Ishârah

A copy of *Tazyîn al-'Ibârah*, etc., of Mullâ 'Alî al-Qârî al-Harawî (d. 1014/1605; *see* Lib. Cat., V, i, 237). For the work and other particulars, *see* Lib. Cat., XXV, 2784/xxviii.

Beginning :

الحمد لله الذى هدانا الى التوحيد .... اما بعد فيقول ....

ان هذه رسالة مشتملة على تحقيق الخ *

The handwriting is identical with that of the preceding MS.

There are also occasional marginal notes.

Fol. 189ᵃ–201ᵇ bear miscellaneous extracts derived from different works relating to different subjects.

Fol. 202ᵃ–211ᵇ contain some portions (mostly from the first chapter) from *Tuhfah-i-Isnâ 'Ashariyah* of Shâh 'Abdal'azîz ad-Dihlawî (d. 1239/1823), *see* Lib. Cat., XIV, 1290.

Fol. 212ᵃ, 212ᵇ, 213ᵇ consist of miscellaneous quotations from some works of 'Alî al-Qârî al-Harawî (d. 1014/1605). Fol. 213ᵃ is blank.

Fol. 214ª–219ᵇ.

XXII

نتيجة الفكر فى الجهر بالذكر

Natîjat al-Fikr fî al-jahr bi ad-Dikr

A copy of as-Suyûṭî's *Natîjat al-Fikr*, etc., *see* Lib. Cat., XXV, 2774/111.

Beginning :

الحمد لله و سلام على عباده الذين اصطفى سالت اكرمك الله عما اعتاد لسادات الصوفية الخ *

The handwriting is identical.

Fol. 220ª–223ª.

XXIII

المصابيح فى صلوة التراويح

Al-Maṣâbîḥ fî Ṣalât at-Tarâwîḥ

A treatise expounding the view that the Prophet did not offer twenty *rak'at* "ركعات" in the prayer of *Tarâwîḥ* (the special prayers of Ramaḍân offered at night). The work is based on *Ḥadîṣ* and opinions of eminent traditionists. It was composed on Friday, the 12th Ḏu'l Ḥijjaḥ, 878/ 29-4-1474 (cf. fol. 223ª).

Beginning :

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد سئلت مرات هل صلى النبي صلى الله عليه و سلم التراويح و هى العشرون ركعة المعهودة الان و انا اجيبتُ بلا الخ *

The present MS. does not bear the title. It has been borrowed from Cairo, VII, i, 305.

For other copies *see* Cairo, loc. cit.; and Brock., Suppl., ii, 191/187. Fol. 223ᵇ–246ᵇ bear miscellaneous extracts from different works relating to different topics.

The handwriting is identical with that of the preceding MS.

ARABIC MANUSCRIPTS.

QURANIC SCIENCE.

COMMENTARIES ON THE QURÂN.

No. 1322.

foll. 368 ; lines 23 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

تفسير ابن عباس

TAFSÎR IBN 'ABBÂS.

A concise commentary on the Qurân, ascribed to 'Abdallâh bin 'Abbâs عبد الله بن عباس (*d.* A.H. 68=A.D. 688), a companion and cousin of the Prophet.

Beginning :—

و صلى الله على خير خلقه محمد و آله اجمعين اخبرنا عبد الله الثقة بن المامون الهروي قال اخبرنا ابي قال اخبرنا ابو عبد الله محمود بن محمد الرازي قال اخبرنا عماد بن عبد المجيد الهروي قال اخبرنا علي بن اسحق السمرقندي عن محمد بن مروان عن الكلبي عن ابي صالح عن ابن عباس قال الباء بهاء الله و بهجته و بلاء و بركته و ابتداء اسمه باء الخ *

The commentary in its present form is the work of Abu'l-Mundir Hishâm bin Muḥammad bin as-Sâ'ib al-Kalbî, a great genealogist of Kûfah. Ad-Dahabî, in the Tadkirat al-Ḥuffâẓ, vol. i, p. 314, des-

cribes him as a great Shî'ah scholar, especially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He was also a learned traditionist; but Aḏ-Ḏahabî and other biographers remark that his traditions are of doubtful authority. The number of his works exceeded one hundred and fifty. The best and the most instructive of them is *Al-Jamharah fi'n-Nasab*, a work treating of the tribal genealogy of the Arabs (see Ḥâj. Khal., vol. ii, p. 629). He died in A.H. 204=A.D. 819, or, according to another version, in A.H. 206=A.D. 821. See Ibn Khallikân (De Slane's translation), vol. iii, p. 608; Kitâb al-Fihrist by Ibn Nadîm, p. 95; Taḏkirat al-Ḥuffâẓ, vol. i, p. 314; Mir'ât al-Janân, fol. 128ᵇ; Yâqût, vol. vii, p. 250; Dustûr al-I'lâm, fol. 117ᵇ; and Brock., vol. i, p. 139.

For other copies see Berlin, No. 732; Ayâ Ṣûfiyah, Nos. 113–18; Nûr 'Uṣmânîyah, Nos. 168–83; Ḥamîdîyah, Nos. 39, 40; Walîaddin, No. 94; Ḥûr Lailâ, Nos. 19, 20; and Âṣafîyah, p. 534. See also Ḥâj. Khal., vol. ii, p. 348, and Kitâb al-Fihrist, p. 33.

The work has been repeatedly printed and lithographed in India, Egypt and other countries. For printed editions see Iktifâ' al-Qunû', pp. 113 and 116.

A very splendid and beautiful copy. Written in elegant Indian Naskh, within gold ruled borders, with an illuminated frontispiece The titles of the Sûrahs are in white on a gold ground.

Dated A.H. 1165=A.D. 1752.

Scribe: السيد عثمان من تلاميذ السيد عبد الله.

No. 1323.

foll. 389; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work. One or two folios at the beginning are wanting. The MS. opens abruptly about the end of the comments on بسم الله الرحمن الرحيم thus:—

الآفات عنهم - الرحيم خاصة علي المؤمنين بالمغفرة و دخول الجنة .... و باسناده عن ابن عباس في قوله الحمد لله يقول الشكر لله و هو ان صنع الى خلقه فحمدوه الخ *

Written in small Arabian Naskh, with marginal notes and emendations. The quotations from the text are in red.

Slightly worm-eaten and water-stained.

The colophon gives the date and the month of transcription, but

No. 1324.

foll. 300 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

التفسير الوجيز

AT-TAFSÎR AL-WAJÎZ.

A concise commentary on the Qurân, by Abu'l-Hasan 'Alî bin Aḥmad bin Muḥammad bin 'Alî al-Wâḥidî an-Naisâpûrî ابو الحسن علي بن احمد بن محمد بن علي الواحدي النيسابوري. According to As-Subkî, Ṭabaqât al-Kubrâ, vol. iv, fol. 216[b], he was the son of a carpenter, who originally belonged to Sâwah. He acquired his knowledge of the Qurân from the celebrated Mufassir Abû Isḥâq aṣ-Ṣa'âlibî (*d.* A.H. 427=A.D. 1035) ; and, according to Ibn Khallikân (De Slane's translation), vol. ii, p. 247, he much excelled his master. He learnt Arabic literature from Abi'l-Ḥasan al-Qahandarî and philology from Aḥmad bin Muḥammad al-'Arûḍî (*d.* A.H. 416=A.D. 1025). He is described by As-Subkî (*loc. cit.*) as the greatest master of his time in grammar and Quranic exegesis. The excellence of his works is universally recognised. He died, after a long illness, at Naisâpûr in Jumâdâ II, A.H. 468=A.D. 1076. For further particulars of his life and works see Ibn Khallikân (De Slane's translation), vol. ii, p. 246 ; Buġyat al-Wu'ât, fol. 262[b] ; Dustûr al-I'lâm, fol. 152[b] , Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 61[a] ; Mir'ât al-Janân, fol. 265[b] ; Yâqût, vol. v, p. 97 ; Ṭabaqât al-Kubrâ by As-Subkî, vol. iv, fol. 216[b] ; Ṭabaqât by Ibn al-Mulaqqin, fol. 26[a] ; Ṭabaqât by Al-Isnawî, fol. 37[b] ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 29[a] ; and Brock., vol. i, p. 411.

Beginning :—

الحمد لله الكريم بآلائه العظيم بكبريائه القادر فلايمانع و القاهر فلا ينازع .... اما بعد فان لكل زمان نشوا و لكل نشو علما يتعاطونه على قدر هممهم و افهامهم الخ *

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins thus :—

بسم الله اى ابدؤا و افتتحوا بتسمية الله تيمنا و تبركا .... الحمد لله الثناء لله و الشكر له بانعامه - رب العالمين مالك المخلوقات كلها الخ *

No. 1325.

foll. 264 ; lines 23 ; size $10\frac{1}{4} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 5$.

تفسير الواحدي

TAFSÎR AL-WÂḤIDÎ.

Fragment of a commentary on the Qurân. It contains neither title nor author's name ; but in an endorsement on fol. 1[a] it is said to be تفسير الواحدي or a commentary on the Qurân by Al-Wâḥidî.

We learn from Ḥâj. Khal., vol. ii, p. 382, that Al-Wâḥidî wrote three commentaries on the Qurân, called respectively *Al-Basîṭ* or comprehensive, *Al-Wasîṭ* or of medium length, and *Al-Wajîz* or compendious (see No. 1324 above). Our fragment appears to belong to *Al-Wasît*, copies of which are noticed in München, No. 79 ; Berlin, Nos. 750–2 ; Br. Mus. Suppl., No. 99 ; Escur., Nos. 1261–3 ; Alger, No. 316 ; Cairo, vol. i, p. 221 ; Nûr 'Uṣmâniyah, Nos. 236–40 ; and Walîaddîn, Nos. 284–6.

The MS. opens abruptly thus :—

كلام الله يعني التوراة - ثم يحرفونه اى يغيرونه من بعد ما عقلوه اى من بعد ما فهموه و علموه كما غيروا آية الرجم و صفة النبي صلى الله عليه و سلم - قوله تعالى و هم يعلمون اى يعلمون انهم كاذبون هذا قول مجاهد و عكرمة و قتادة و السدي و قال ابن عباس و مقاتل و الكلبي نزلت هذه الآية في السبعين الذين اختارهم موسى لميقات ربه الخ *

No. 1326.

foll. 182; lines 30; size $12\frac{1}{2} \times 8\frac{1}{4}$; $10 \times 6\frac{1}{2}$.

التهذيب فى التفسير

AT-TAHḎÎB FI'T-TAFSÎR.

A very rare and comprehensive commentary on the Qurân, by Al-Ḥâkim Abû Sa'd Muḥsin bin Karâmah al-Jus̲hamî al-Baihaqî الحاكم ابو سعد محسن بن كرامة الجشمي البيهقي, a Zaidî scholar, who flourished in the 5th century of the Hijrah. See Brock., vol. i, p. 412.

The work is divided into nine volumes. The second and fourth are wanting in the present set. Of the remaining volumes the sixth is dated A.H. 627 = A.D. 1230; while the others, transcribed for a

certain Ḥasan bin 'Alî Ḥanash, of which the dates have been effaced, seem to be written in different and much later hands.

Vol. I.

Beginning :—

الحمد لله الذي هدانا للاسلام و دعانا الى دار السلام و من علينا بنبينا محمد عليه السلام و انعم علينا بضروب الانعام .... اما بعد فان اولى ما يشتغل به المرء طلب العلوم الدينية التي فيها فوزه و نجاته الخ *

The order observed in the work is as follows—first, a quotation from the Qurânic text, and then the explanation, divided into six parts, viz., (i) القراءة (various readings and correct pronunciation of the verse); (ii) اللغة (lexicography of difficult words); (iii) الاعراب (grammatical comments); (iv) المعنى (explanation of the verse); (v) النزول (the circumstances of revelation of the verse); (vi) الاحكام (the divine commands contained in the verse).

The present volume ends with the commentary on *Sûrat al-Baqarah* (chapter ii).

For other copies see Leyden, No. 1662, and Landberg-Brill, Nos. 214-5. See also Ḥâj. Khal., vol. ii, p. 482.

The colophon reads thus :—

وافق الفراغ من رقم هذا السفر المبارك الجليل الذي كشف عن معانى التنزيل آخر نهار السبت لعله سادس عشر شهر جمادى الآخر من شهور .... بعناية مولاي المالك.........الحسن بن علي حنش *

The colophon is followed by a poem in praise of the present work, beginning as follows :—

يا حاكم اني نسخت جميع ما اثبته نغدى بنسخي بيفـــا

Written in elegant Arabian Naskh. The passages of the text are written in a larger character in black ink, preceded by the words قوله تعالى in red.

Not dated; probably 17th century.

No. 1327.

foll. 166; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, extending from the 117th verse of *Sûrat an-Nisá'* (chapter iii) to the 13th verse of *Sûrat al-A'râf* (chapter vii).

Written in fair Arabian Naskh, within red-ruled borders. The passages of the text are written in vocalised Naskh in red ink, preceded by the words قوله تعالى in a larger character.

Not dated; probably 17th century.

No. 1328.

foll. 184; lines 30; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10\frac{1}{4} \times 6\frac{1}{2}$.

The Same.

Vol. V.

The fifth volume of the same work, extending from the 34th verse of *Sûratu Yûnus* (chapter x) to the 40th verse of *Sûratu Banî Isrâ'îl* (chapter xvii).

Written in the same hand as the first volume.

Not dated; probably 17th century.

No. 1329.

foll. 264; lines 25; size 9×6; $7\frac{1}{4} \times 4\frac{3}{4}$.

The Same.

Vol. VI.

The sixth volume of the same work, extending from the 41st verse of *Sûratu Banî Isrâ'îl* (chapter xvii) to the end of *Sûrat al-Furqân* (chapter xxv).

Written in fair Arabian Naskh. The passages of the text are in a larger character, preceded by the words قوله تعالى in red ink.

Dated A.H. 627 = A.D. 1230.

The title-page contains several notes by successive owners of the MS.

No. 1330.

foll. 280; lines 21; size 8 × 5½; 6 × 3½.

The Same.

Vol. VII.

The seventh volume of the same work, extending from the beginning of *Sûrat ash-Shu'arâ'* (chapter xxvi) to the end of *Sûrat aṣ-Ṣâffât* (chapter xxxvii).

Written in small Arabian Naskh. The passages of the text are in a larger character, preceded by the words قوله تعالى in red ink.

Not dated; probably 16th century.

According to the following note on the title-page, the MS. once belonged to the library of Amîr al-Mu'minîn al-Manṣûr-billâh (*d.* A.H. 1029=A.D. 1620), the Imâm of Ṣan'â:—

من جملة كتب خزانة .... امير المومنين المنصور بالله

رب العالمين حفظه الله تعالى *

No. 1331.

foll. 270; lines 29; size 12 × 8; 8¼ × 4¾.

The Same.

Vol. VIII.

The eighth volume of the same work, extending from the beginning of *Sûrat aṣ-Ṣâffât* (chapter xxxvii) to the 20th verse of *Sûrat al-Ḥashr* (chapter lix).

Written in elegant Arabian Naskh, within red-ruled borders. The passages of the text are written in a larger character in red ink, preceded by the words قوله تعالى in black. Foll. 268 and 269 contain short lacunæ.

Not dated; probably 17th century.

No. 1333.

foll. 248; lines 27–33; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

التقريب المختصر من التهذيب

AT-TAQRÎB AL-MUKHTAṢAR MIN AT-TAHDÎB.

An abridgment of *At-Tahdîb fi't-Tafsir* of Al-Ḥâkim Abû Sa'd al-Jushamî; complete in two parts.

Beginning:—

التعوذ - اعوذ بالله من الشيطان الرجيم لما امر الله تعالى بقراءة القران
و لا يخلو الانسان من وسوسة الشيطان امر الله بالاستعاذة و معنى اعوذ الجأ
الى الله تعالى من شر الشيطان الخ *

The first part ends on fol. 132[a] with the following colophon:—

تم السفر الاول من كتاب التقريب المختصر من التهذيب في
تفسير كلام الملك الرقيب *

The name of the author of the present abridgment cannot be traced.

No other copy of the work is known.

Written in clear Arabian Naskh, with quotations from the text of the Qurân in red. Slightly worm-eaten and water-stained.

Dated the 15th Ramaḍân, A.H. 1055 = A.D. 1645.

No. 1334.

foll. 52 ; lines 24–28 ; size 10½×7 ; 8½×5½.

البرهان في توجيه متشابه القران

AL-BURHÂN FÎ TAWJÎHI MUTA-SHÂBIH AL-QURÂN.

A treatise dealing with those verses of the Qurân which resemble each other closely.

Author: Burhânaddîn Tâjalqurrâ' Abu'l-Qâsim Maḥmûd bin Ḥamzah bin Naṣr al-Kirmânî برهان الدين تاج القراء ابو القاسم محمود بن حمزة بن نصر الكرماني, a grammarian of considerable reputation. Yâqût (vol. vii, p. 146) describes him as the wonder of his age on account of his extraordinary intelligence and quickness of perception. He wrote, besides the present work, two commentaries on the Qurân, one entitled *Lubâb al-Tafsîr*, explaining the entire text, and another called *Ġarâ'ib al-Tafsîr wa 'Ajâ'ib al-Ta'wîl*, confined to such passages as are open to rare and ingenious interpretations. Cf. Br. Mus. Suppl., No. 100. He also wrote the following grammatical works:—

1. *Al-Îjâz*, being an abridgment of *Al-Îḍâḥ* of Abû 'Alî Ḥasan bin Aḥmad al-Fârisî (*d.* A.H. 377=A.D. 987).
2. *Al-Ifâdah fi'n-Naḥw*. See Ḥâj. Khal., vol. i, p. 370.
3. *An-Niẓâmî*, being an abridgment of *Al-Luma'* of Ibn al-Jinnî (*d.* A.H. 392=A.D. 1002).
4. *Al-'Unwân*. See Ḥâj. Khal., vol. iv, p. 275.

He died some time after A.H. 500=A.D. 1106. See Buġyat al-Wu'ât, fol. 312[a] ; Yâqût, vol. vii, p. 146 ; Tabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 117[a] ; and Brock., vol. i, p. 412.

Beginning:—

اخبرنا الشيخ الفاضل عفيف الدين شرف القراء فريد العصر ابو مكي محمد بن حامد بن محمد بن ابي نصر المقري الاصفهاني قال اخبرنا الامام الاجل الكبير فخر الدين جمال الاسلام زين الائمة ابو عبد الله نصر بن علي بن محمد الشيرازي في كتابه قال اخبرنا الامام تاج القراء ابو القاسم محمود بن حمزة بن نصر الكرماني رحمه الله و رضي عنه قال الشيخ الحمد لله الذي انزل القران على محمد ليكون للعالمين نذيرا معجزا للانس و الجن و لوكان بعضهم لبعض ظهيرا الخ *

No. 1335.

foll. 676; lines 21; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{3}{4}$.

معالم التنزيل

MA'ÂLIM AT-TANZÎL.

A commentary on the Qurân, based on the traditions of the companions of the Prophet, their followers and other subsequent traditionists.

By Abû Muḥammad al-Ḥusain bin Mas'ûd al-Farrâ' al-Bagawî ابو محمد الحسين بن مسعود الفراء البغوي, an eminent scholar, belonging to the Shâfi'ite sect. He was born at Bâgshûr, a town in Khurâsân between Marw and Harât, after which he is called Al-Bagawî. He wrote several works on Tafsîr, Ḥadîṣ and jurisprudence, and led a very pious life. He died at Marwarrûd in Shawwâl, A.H. 510=A.D. 1117 or according to 'Abdal'aẓîm al-Mundiri, quoted by Ibn Khallikân (De Slane's translation), vol. i, p. 419, in A.H. 516=A.D. 1123. For some account of his life see Lib. Cat., vol. v, part ii, No. 344.

Complete in two separate volumes.

Vol. I

Beginning :—

قال الشيخ الامام الاجل السيد محيى السنة ناصر الحديث مفتى الشرق و الغرب ابو محمد الحسين بن مسعود الفراء رضى الله تعالى عنه وعن والديه الحمد لله ذى العظمة و الكبرياء و العزة و البقاء و الرفعة و العلاء و المجد و الثناء .... اما بعد فان الله جل ذكره ارسل رسوله بالهدى و دين الحق رحمة للعالمين الخ *

The present volume ends with the comments on *Sûrat al-Kahf* (chapter xviii).

The author tells us, in the preface, that he wrote this work at the request of some of his friends and that he based it on the following authorities :—

(i) تفسير ابن عباس ; (ii) تفسير مجاهد بن جبير ; (iii) تفسير ابى العالية ; (iv) تفسير حسن بصري ; (v) تفسير عطاء بن رباح ; (vi) تفسير القرظي ; (vii) تفسير زيد بن اسلم ; (viii) تفسير الكلبي ; (ix) تفسير الضحاك ابن مزاحم الهلالي ; (x) تفسير مقاتل بن حيان ; (xi) تفسير مقاتل بن سليمان ; (xii) تفسير السدي.

After giving the names of several eminent Qurân-readers, whose various readings are occasionally referred to in the work, the author discusses the following points :—

(i) The excellence of the Qurân and the importance of learning the Qurân and expounding it to others.

(ii) The importance of the correct reading of the Qurân.

(iii) Traditions prohibiting conjectural interpretations of the Quranic text.

The present commentary is regarded as a great authority by all later writers.

For other copies see Berlin, Nos. 753–61; Br. Mus., Nos. 62, 63, 1544–8; Br. Mus. Suppl., Nos. 101–3; Escur., No. 1274; Alger, Nos. 317-8; Ayâ Ṣûfiyah, Nos. 269–79; Râgib Pâshâ, No. 230; Walîaddîn, Nos. 262–7; Nûr 'Uṣmânîyah, Nos. 445–51; Kûprîlîzâdah, Nos. 140–3; Ḥûr Lailâ, Nos. 43–5; Bashîr Âgâ, Nos. 49–54; Yenî, No. 95; Ḥamîdîyah, Nos. 113–6; Cairo, vol. i, p. 211; Râmpûr, p. 4; and Âṣafîyah, p. 556. See also Ḥâj. Khal., vol. v, p. 611, and Brock., vol. i, p. 363.

The work has been printed in the Ṣâliḥî Press, Bombay, A.D. 1859.

Written in elegant small Naskh, within double red and blue ruled borders; with quotations from the text in red.

Not dated; probably 17th century.

No. 1336.

foll. 565; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from *Suratu Maryam* (chapter xix) to the end of the Qurân.

Written in elegant small Naskh, within double red and blue ruled borders; with quotations from the text in red.

Foll. 241ᵃ—246ᵇ contain short lacunæ.

Slightly worm-eaten.

Not dated; probably 17th century.

No. 1339.

foll. 689 ; lines 27 ; size 13½ × 10 ; 9½ × 6¼.

الكشاف عن حقائق التنزيل

AL-KAṢHSHÂF 'AN ḤAQÂ'IQ AT-TANZÎL.

A very fine, old and exceedingly valuable copy of the well-known commentary on the Qurân, by Jârallâh Abu'l-Qâsim Maḥmûd bin 'Umar bin Muḥammad az-Zamakhsharî جار الله ابو القاسم محمود بن عمر بن محمد الزمخشري ; complete in one volume.

Beginning :—

الحمد لله الذي انزل القران كلاما موٴلفا منظما الخ *

The author, a learned doctor of eminent talent and consummate ability, is recognized as a supreme authority in several branches of learning, especially in Quranic interpretation, traditions, grammar, philology and rhetoric. He was born at Zamakhshar (a village in Khwârizm) on Wednesday, the 27th Rajab, A.H. 467=A.D. 1075. He visited Bağdâd, where he studied grammar and philology under 'Alî bin Muẓaffar an-Naisâpûrî, Abû Naṣr al-Iṣfahânî and Shaikh al-Islâm Abû Muḍar Manṣûr. He remained for a long time at Mecca; hence his title Jârallâh (the neighbour of God). He composed several admirable works on different subjects. He was a great expounder of Mu'tazalite principles. He died at Jurjânîyah (the ancient capital of Khwârizm) on the 9th Du'l-Ḥijjah, A.H. 538=A.D. 1144, after his return from Mecca. See Ibn Khallikân (De Slane's translation), vol. iii, pp. 321–7; Nuzhat al-Alibbâ', fol. 174[a]; Buğyat al-Wu'ât, fol. 312[b]; Mir'ât al-Janân, fol. 312[a]; Al-Jawâhir al-Muḍîyah, vol. ii, fol. 61[b]; Ṭabaqât al-Mufassirîn, fol. 117[b]; Al-Ansâb by As-Sam'ânî, fol. 155[b]; Al-Aṣmâr al-Janîyah, fol. 138[b]; Ḥadâ'iq al-Ḥanafîyah, p. 219; Dustûr al-I'lâm, fol. 58[a]; Tâj aṭ-Ṭabaqât, vol. vi, part i, fol. 182[a]; and Brock., vol. i, p. 290.

The work reveals the rhetorical beauties of the Qurân, and explains its dictates on Mu'tazalite principles. It was composed, as stated in the preface, at the request of Abu'l-Ḥasan 'Alî bin 'Îsâ bin Ḥamzah bin Wahhâs, the Sharîf of Mecca; and was completed, as stated in the colophon, in the Madrasat al-'Allâmah, Mecca, Monday, the 23rd Rabî 'II, A.H. 528=A.D. 1134.

For other copies see Berlin, Nos. 769–88; München, Nos. 84–7; Paris, Nos. 597–603; Br. Mus., Nos. 64–7; Br. Mus. Suppl., Nos. 104–6; India Office, Nos. 52–6; Ayâ Ṣûfiyah, Nos. 242–52; Kûprîlîzâdah, Nos. 124–37; Yenî, Nos. 84–91; Nûr 'Uṣmânîyah, Nos. 396–414; Cairo, vol. i, p. 189; Bashîr Âğâ, No. 46; Ḥûr Lailâ, Nos. 37–9; Ḥamîdîyah, Nos. 101–7; Walîaddîn, Nos. 228–46; and Râmpûr, p. 38.

The work was edited by W. Nassau Lees, Khâdim Ḥusain and 'Abdalḥaiy, and published in Calcutta, 1856. It has been twice printed in Egypt, viz., at Bûlâq, A.H. 1281, and at Cairo, A.H. 1307.

The extremely elegant appearance of the MS., as well as the seals found on foll. 154[a], 399[a], 641[a] and 689[b], which run thus من خزينة كتب السلطان الاعظم شاه رخ بهادر, suggest that the present valuable copy was prepared for the Royal Library of Sulṭân Shâh

Rukh Bahâdur (A.H. 807-850=A.D. 1404-1447) of the Timurid dynasty. Another MS., bearing the seal of this Royal Library of Sulṭân Shâh Rukh, is described in Lib. Cat., vol. x, No. 518.

The title-page contains two seals of Malikattujjâr Maḥmûd, surnamed Khwâjah Jahân. This Maḥmûd was a man of great learning, and the author of several works in prose and verse. Mullâ 'Abdarraḥmân Jâmî (*d.* A.H. 898=A.D. 1492) corresponded with him, and has incorporated some of his letters in his works. Maḥmûd served as vizier under Niẓâm Shâh Bahmanî (A.H. 865–867= A.D. 1461–1463). In the reign of Muḥammad Shâh II (A.H. 867–887= A.D. 1463-1482), he was put to death, in the 78th year of his age, A.H. 886=A.D. 1481. See Beale's Oriental Biographical Dictionary, p. 231

Below one of the seals of Maḥmûd there is an '*Arḍdîdah*, dated the 29th Sha'bân, A.H. 876=A.D. 1472. Another '*Arḍdîdah*, dated A.H. 872=A.D. 1468, is found at the end.

The following note on the title-page, written in gold within a decorated circle, tells us that, in A.H. 1003=A.D. 1594, the present MS. was taken into the famous library of Ibrâhîm 'Âdil Shâh of Bîjâpûr (A.H. 987–1035=A.D. 1579–1626) :—

تفسیر کشاف تمام در یک جلد بخط نسخ از روی نسخه که در دست مصنف بود نوشته شده در سنه ۸۳۴ با سکه یمنی نورس عالم پناه ابراهیم عادل شاه خلد الله ملکه جلد سیاه با کنج و ترنج و شش ناوک طلا نو بسته جمع کتاب خانه شد بتاریخ ۱۹ ماه صفر سنه ۱۰۰۳ *

A seal bearing the name of Qâbil Khân, the servant of 'Âlamgîr Bâdshâh, dated A.H. 1096=A.D. 1685, is found at the end. This Qâbil Khân was Librarian of the Imperial Library, Delhi, in the time of Aurangzîb (A.H. 1069–1118=A.D. 1659–1707). Several other seals, but of little importance, are found on the title-page as well as at the end.

The MS. was transcribed from the author's autograph copy.

Written in beautiful Naskh, within gold and blue ruled borders, with an illuminated frontispiece. The entire text of the Qurân is written in the margin, in gold

The present binding of our copy is probably the same as that referred to as follows in the note quoted above جلد سیاه با کنج و ترنج و شش ناوک طلا

Dated the 8th Ḏu'l-Qa'dah, A.H. 834=A.D. 1431.

No. 1340.

foll. 384; lines 35; size 12 × 8; 9 × 5

The Same.

Another copy of the same work, beginning like the above. Omissions are supplied in the margin.

The title-page contains notes by the following successive owners of the MS.:—

1. Muḥammad bin Amîr al-Mu'minîn al-Mutawakkil-'alallâh (A.H. 1087–1093 = A.D. 1676–1682), the Imâm of Ṣan'â.

2. Aḥmad bin 'Alî al-Qaṣṣâr.

3. Ḥusain bin Amîr al-Mu'minîn al-Mutawakkil-'alallâh (see Nasamat as-Saḥar, vol. i, fol. 191[a]).

4. Al-Mahdî al-'Abbâs (A.H. 1160–1190 = A.D. 1747–1776), the Imâm of Ṣan'â.

5. 'Alî bin Aḥmad, called Hâjar.

A seal bearing the inscription الله ولي مهدي بن علي, dated A.H. 1072 = A.D. 1662, is found at the end.

Written in elegant small Nas<u>kh</u>, within double red-ruled borders. The quotations from the text are in red.

Dated the 1st <u>Sh</u>awwâl, A.H. 1070 = A.D. 1660.

No. 1341.

foll. 203; lines 26; size 12 × 8; 7 × 5.

The Same.

A fragment of the same work, extending from *Sûrat al-An'âm* (chapter vi) to the end of *Sûrat al-Kahf* (chapter xviii); about six lines are wanting to complete the commentary on *Sûrat al-Kahf*.

Beginning:—

سورة الانعام مكية .... جعل يتعدي الى مفعول واحد
اذا كان بمعنى احدث و انشأ كقوله و جعل الظلمات و النور و الى مفعولين
اذا كان بمعنى صير كقوله و جعلوا الملئكة الذين هم عباد الرحمن اناثا الخ *

Written in Nas<u>kh</u>, with profuse marginal notes.

Slightly worm-eaten.

Several obliterated seals and signatures of former owners of the MS. are found on the title-page as well as at the end.

Not dated; probably 16th century.

No. 1342.

foll. 508 ; lines 31 ; size $12\frac{1}{4} \times 8$; $8 \times 4\frac{1}{4}$

التقريب فى التفسير

AT-TAQRÎB FI'T-TAFSÎR.

An abridgment of *Al-Kashshâf*, generally known as *Taqrîb al-Kashshâf*.

By Quṭbaddîn Muḥammad bin Mas'ûd bin Maḥmûd bin Abi'l-Fatḥ as-Sîrâfî al-Qâlî ash-Shuqqâr قطب الدين محمد بن مسعود بن محمد بن ابى الفتح السيرافي القالي الشقار.

The composition of the work was completed, as stated by Ḥâj. Khal. (vol. v, pp. 191-2), at Shîrâz on the 9th Shawwâl, A.H. 698=A.D. 1298. Ahlwardt (Berlin, No. 788) and Brock. (vol. i, p. 291) apparently mistook the date of composition, viz., A.H. 698=A.D. 1298, for that of the author's death. Brock. himself (see vol. i, p. 296) gives A.H. 712=A.D. 1312 as the date of completion of another work by the same author, viz., a commentary on the *Lubb al-Lubâb* of Tâjaddîn Muḥammad bin Muḥammad al-Isfarâ'înî (*d.* A.H. 684=A.D. 1285). It is evident therefore that our author lived till at least A.H. 712=A.D. 1312.

Beginning :—

الحمد لله الذي جعل كتابه الكريم مفتاحا للسرور و خطابه العظيم نجاحا للامور .... سورة فاتحة الكتاب مكية و قيل مكية و مدنية لانها نزلت بمكة مرة و بالمدينة اخرى و تسمى ام القران لان مقاصده عشرة ذكر ذاته تعالى و صفاته و افعاله و الآخرة و الصراط المستقيم تزكية و تحلية و حالى الاولياء و الاعداء و الفقه و محاجاة الكفار الخ *

In his preface, after eulogising *Al-Kashshâf*, the author says that, being so full of Mu'tazalite principles and couched in so difficult and rhetorical a style, it is apt to confuse the ordinary reader's mind ; and consequently, at the request of a number of his friends, he condensed the work by omitting many details and the applications of Mu'tazalite principles. Ḥâj. Khal. (*loc. cit.*) remarks as follows about the present abridgment :-

ازال اعتزاله (اى الكشاف) و بعض اطنابه فهذبه و نقح و ضم الى مواضع الانغلاق حلا و بيانا و هو كتاب صغير الحجم وجيز النظم مشتمل على محض الاهم من الكشاف مع زيادة شريفة *

No. 1344.

foll. 284 ; lines 25 ; size 12×8 ; $8 \times 5\frac{1}{2}$.

مختصر الكشاف

MUKHTAṢAR AL-KAS͟HS͟HÂF.

An abridgment of *Al-Kas͟hs͟hâf* of Az-Zamak͟hs͟harî, complete in two parts. The first part ends on fol. 127ᵇ with the following colophon :—

No. 1345.

foll. 217 : lines 33 ; size $11\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{3}{4}$.

الدر الشفاف المنتزع من الكشاف

AD-DURR ASH-SHAFFÂF AL-MUNTAZA‘ MIN AL-KASHSHÂF.

The title of the work may be rendered into English thus: "The transparent pearl, taken from *Al-Kashshâf*."

The title of the work, as well as the colophon, which begins thus: وهذا آخر ما اردنا تجريده من الكشاف, suggest that the present work is an abridgment of *Al-Kashshâf* of Az-Zamakhsharî.

The name of the author of the abridgment cannot be traced.

The MS. is defective at the beginning. The first two folios are wanting. It opens abruptly thus :—

No. 1346.

foll. 225 ; lines 34 ; size $12\frac{1}{2} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

تجريد الكشاف

TAJRÎD AL-KAS̲H̲S̲H̲ÂF.

An abridgment of *Al-Kas̲h̲s̲h̲âf* ; complete in two separate volumes.

On the first page, the title of the present work and the author's name are contained in the following passage :—

السفر الاول من كتاب تجريد الكشاف مع زيادة نكت لطاف

تاليف .... ابى الحسن علي بن محمد بن القاسم بن محمد بن

جعفر بن محمد بن الحسين بن جعفر بن الحسين بن احمد بن يحيى

بن عبد الله بن الامام المنصور بالله يحيى بن الامام الناصر لدين الله احمد

بن الامام الهادي الى الحق يحيى بن الحسين بن الامام ترجمان الدين

القاسم بن ابراهيم بن اسمعيل بن ابراهيم بن الحسن بن الحسن بن

علي بن ابي طالب عليهم جميعا افضل الصلوة و السلام *

A note on the title-page of another copy (No. 1348 below) makes it clear that the present work is an enlargement of *Ad-Durr ash-Shaffâf* (No. 1345 above). The note in question reads thus :—

السفر الاول من كتاب تجريد الكشاف مع زيادة نكت لطاف

و هو المسمى الدر الشفاف المنتزع من الكشاف *

The following quotation from the present work should be carefully compared with the corresponding passage quoted from *Ad-Durr ash-Shaffâf* (No. 1345 above) :—

Fol. 6ª.

ذلک الكتاب اى ذلک الكتاب الكامل و يراد بالكتاب السورة كما يصح

ان يراد بالقران بعضه .... لاريب فيه الريب مصدر رابه جعل فيه

الريبة و حقيقة الريبة و الريب قلق النفس و يطلق علي الشک لان كون

الشيء مشكوكا فيه مما يوجب القلق و المراد انه لا متعلق للريب فى

القران و لا وجه له *

Such agreement will be found throughout the two works; but the enlargement which the present work has undergone makes it about twice as long as *Ad-Durr ash-Shaffâf*.

The author, Abu'l-Ḥasan 'Alî bin Muḥammad, who belonged to the Zaidî sect, traces his descent from the royal family of the Imâms of Ṣan'â. One of his ancestors, 'Abdallâh bin al-Imâm al-Manṣûr-billâh Yaḥyâ Sharafaddin, an illustrious poet and author of several works, died in A.H. 973=A.D. 1566; see 'Aqîlat ad-Daman, fol. 112ª.

His great-grandfather, Qadî Muḥammad bin Ja'far, held several distinguished posts under Imâm al-Mutawakkil-'alâllâh Ismâ'îl (A.H. 1054–1087=A.D. 1644–1676), and died in A.H. 1079=A.D. 1668. See Ṭabaq al-Ḥalwâ, fol. 42a. The precise date of the author's death and particulars of his life are not known.

Vol. I.

Beginning :—

الحمد لله الذي انعم علينا بالقران و فضلنا بكلماته و هدانا الى الايمان و ارشدنا به الى علوم نافعة كثيرة لا يجمعها ديوان الخ *

In his introduction, after the usual panegyric of God and the Prophet, the author at once proceeds to discuss the following points :—

I.	Fol. 2a.	باب فى التنبيه على فضل القران
II.	Fol. 2b.	باب فضل تلاوة القران وقاريه
III.	Fol. 3a.	باب فضل استماع قراءة القران و الاجتماع لذلك
IV.	Fol. 4a.	باب فضل علم التفسير و فضل قراءة القران مفسرا

The present volume ends with the commentary on *Sûrat al-Kahf* (chapter xviii).

No other copy of the work is known.

Written in Arabian Naskh, with some marginal notes. The quotations from the text are in red.

Not dated; probably 18th century.

No. 1347.

foll. 201; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûratu Maryam* (chapter xix) to the end of the Qurân.

Slightly defective at the end.

Written in Arabian Naskh, with quotations from the text in red.

Not dated; probably 18th century.

No. 1349.

foll. 353 ; lines 31 ; size 8 × 5½ ; 6 × 3½.

فتوح الغيب فى الكشف عن قناع الريب

FUTÛḤ AL-ĠAIB FI'L-KASHF 'AN QINÂ' AR-RAIB.

A comprehensive gloss on the *Kashshâf* of Az-Zamakhsharî (No. 1339 above), by Ḥusain bin Muḥammad bin 'Abdallâh aṭ-Ṭîbî حسين بن محمد بن عبد الله الطيبي (*d.* A.H. 743 = A.D. 1343 ; see Lib. Cat., vol. v, part ii, No. 354).

Complete in four separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي انزل على عبده الكتاب و لم يجعله عوجا ....

اما بعد فان كتاب الله المجيد هو قانون الاصول الدينية و دستور الاحكام الشرعية و هو المختص من بين سائر الكتب السموية[1] الخ *

The author tells us in the preface that, when he was beginning to write the present work, the Holy Prophet appeared to him in a dream and offered him a cup of milk, which he drank.

This gloss is the best of its kind and the most exhaustive of all those written on the commentary of Az-Zamakhsharî. In the pre-

sent work, the author quotes in full the different readings of the text of the Qurân, verifies and amplifies traditions and anecdotes, explains difficult words, and reveals the niceties and subtleties contained in the commentary. He also refutes arguments of Az-Zamakhsharî which are contrary to Sunnite principles. Cf. Ḥâj. Khal., vol. v, pp. 185–6.

For other copies see Wien, No. 1639; Alger, No. 326; Ayâ Ṣûfiyah, Nos. 368–74; Nûr 'Uṣmânîyah, Nos. 560–1; Kûprîlîzâdah, Nos. 195–202; Yenî, Nos. 138–43; Ḥamîdîyah, No. 172; Bashîr Âgâ, Nos. 71–4; Cairo, vol. i, p. 187; Âṣafîyah, p. 544; and Râmpûr, p. 30. See also Ḥâj. Khal., vol. v, p. 185, and Brock., vol. i, p. 290.

The present volume ends with the commentary on *Sûrat al-Mâ'idah* (chapter v).

Written in elegant small Naskh, with numerous short lacunæ.

Not dated; probably 17th century.

The title-page contains seals and signatures of several former owners of the MS.

No. 1350.

foll. 339; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from *Sûrat al-An'âm* (chapter vi) to *Sûrat al-Kahf* (chapter xviii).

From the beginning of this volume to the end of *Sûratu Yûnus* (chapter x), fol. 130a, the paper and handwriting are the same as in vol. i (No. 1349 above); and this portion is dated the 9th Jumâdâ I, A.H. 1073=A.D. 1662. The rest, viz., from *Sûratu Hûd* (chapter xi) to the end of the volume, foll. 131–339, is written on modern paper in a much later hand.

Foll. 130b and 131a are blank.

Fol. 130a contains a seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1859.

No. 1351.

foll. 221; lines 33; size 10×9¼; 8×5.

The Same.

Vol. III.

The third volume of the same work, extending from *Sûratu Maryam* (chapter xix) to *Sûrat aṣ-Ṣâffât* (chapter xxxvii).

Fol. 5 is missing. The MS., which is an old copy, is slightly damaged and worm-eaten. Among several seals on the 1st page, the following are legible, viz., those of Farrukh Siyar Bâdshâh Ġâzî (A.H. 1124–1131=A.D. 1712–1719), and of Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847), the King of Oudh.

Written in good Naskh, with numerous short lacunæ.

Dated Baġdâd, Monday, the 26th Shawwâl, A.H. 767=A.D. 1365.

Scribe: الحسين بن محمد بن الحسن بن محمود الحنفي.

No. 1352.

foll. 263; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, extending from *Sûrat aṣ-Ṣâd* (chapter xxxviii) to the end of the Qurân.

This is also an old copy. Written in good Naskh, with numerous short lacunæ.

Dated Baġdâd, Friday, the 15th Sha'bân, A.H. 768=A.D. 1366

Scribe: محمد بن نصر الله العمري السمرقندي.

The seals of Sulaimânjâh (A.H. 1243–1253=A.D. 1827–1837), Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847) and Wâjid 'Alî Shâh (A.H. 1263–1273=A.D. 1847–1856), rulers of Oudh, are found at the end. The seal of Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1859, is also found at the end.

No. 1354.

foll. 362; lines 29; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

حاشية على الكشاف

ḤÂS͟HIYAH ‘ALA’L-KAS͟HS͟HÂF.

A gloss on Al-Kas͟hs͟hâf of Az-Zamak͟hs͟harî, by Sa‘daddîn Mas‘ûd bin ‘Umar at Taftâzânî سعد الدين مسعود بن عمر التفتازاني (*d.* A.H. 791 = A.D. 1389; see Lib. Cat., vol. x, No. 500).

Beginning:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا و بين فيه لاولي الالباب بينات و حججا نزله بالحق مصدقا لما بين يديه من الكتاب و انطقه بالصدق محققا لما يعوّل عليه في كل باب .... و بعد فان كتاب الكشاف للشيخ العلامة احلّه الله من فضله دار المقامة قد طار صيت جلالة قدره كالامطار فى الاقطار و صار امر نباهة ذكره كالامثال فى الامصار الخ *

We learn from Ḥâj. Khal., vol. v, p. 187, that the present work was abridged from the *Futûḥ al-Gaib* of Aṭ-Tîbî (No. 1349 above) and that the author left it incomplete. The work was composed, as stated by Ḥâj. Khal. (*loc. cit.*), in A.H. 789=A.D. 1387.

The work is divided into two parts. The first part, which extends from the beginning of the Qurân to *Sûratu Yûnus* (chapter x), is very well known. The second part, viz., from the beginning of *Sûrat aṣ-Ṣâd* (chapter xxxviii) to the end of *Sûrat al-Qamar* (chapter liv), is comparatively little known.

In the present copy, the first part ends on fol. 302ª, with the following colophon:—

قد تم الشرح المرتب علي وفق ترتيب الكتاب بعون الله الملك الوهاب *

The second part, which is incomplete at the end, begins on fol. 303ᵇ, and breaks off abruptly in the beginning of *Sûrat al-Fath* (chapter xlviii) thus:—

قوله فيزدادوا يقينا الى يقينهم .... على ان اليقين نفسه يقبل الزيادة و البعض علي ان ذلك بزيادة المؤمن به من العقائد و الاعمال و السكينة في البعض السكون و الاطمينان الى ما علم و في البعض الوقار و العظمة او الرحمة و عدم الجفاء و الغلظة .... *

Fol. 302ª contains the following note, dated Friday, the 13th Rabî' I, A.H. 834=A.D. 1430:—

قد تم سماع الزهراوين عن الاستاذ الفاضل الكامل افضل الفضلاء و اعلم العلماء الموسوم بصلاح الدين موسى المدعو بقاضي زاده سلمه الله و ابقاه في بلدة سمرقند صانها الله تعالى في حصن واليها في مدرسة امان الزمان الغ بيك بن شاه رخ سلطان ابقى الله تعالى ظلال عاطفته على رؤس الانام في اليوم الثلاثاء الثالث من شهر ربيع الاول سنة اربع و ثلاثين و ثمان مائة و قد اتفق الفراغ من كتابة الشرح في اليوم الجمعة الثالث عشر من شهر ربيع الاول السنة المذكورة على يد الفقير الى الله الغني عبد الله بن علاء الدين الخرزياني *

From the above we learn that the MS. was read in the presence of Qâḍîzâdah Ṣalâḥaddîn Mûsâ at Samarqand, in the Madrasah founded by Ulug Beg (A.H. 851–853=A.D. 1447–1449), the eldest

son of Sulṭân Shâh Rukh Mîrzâ. This Qâḍîzâdah was one of the four astronomers employed at the observatory of Samarqand in the 9th century A.H. See Ḥabîb as-Siyar, vol. iii, p. 159, and Br. Mus. Pers., p. 456[a].

For other copies see Berlin, No. 793; Escur., No. 1412; Nûr 'Uṣmânîyah, No. 557; Ayâ Ṣûfiyah, No. 364; Kûprîlîzâdah, Nos. 189–91; Râgib Pâshâ, No. 168; Yenî, No. 134; Ḥûr Lailâ, No. 75; Ḥamîdîyah, No. 168; Cairo, vol. i, p. 204; Âṣafîyah, p. 544; and Râmpûr, p. 30.

Written in Nasta'lîq, within gold and blue-ruled borders; with some marginal notes.

Scribe: عبد الله بن علاء الدين الخرياتي.

No. 1355.

foll. 297; lines 27; size $11 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

The Same.

An incomplete copy of the first part of the same work, beginning like the above and breaking off abruptly in the beginning of *Sûrat al-An'âm* (chapter vi) thus:—

قوله قيل اصل الخرافة ما اخترف من الفواكه من الشجر ثم جعل اسما .... و كانت العرب اذا سمعت ما لا اصل له قالت حديث خرافة ثم كثر حتى قيل للاباطيل خرافات قوله و قيل .... *

Written in clear elegant Naskh. Foll. 40 and 49 should be interchanged.

Not dated; probably 17th century.

No. 1356.

foll. 97; lines 29; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

حاشية على الكشاف

ḤÂSHIYAH 'ALA'L-KASHSHÂF.

A gloss on *Al-Kashshâf* of Az-Zamakhsharî, by 'Alî bin Muḥammad bin 'Alî, commonly called As-Sayyid Ash-Sha îf al-Jurjânî علي بن محمد بن علي الشهير بالسيد الشريف الجرجاني (*d.* A.H. 816=A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

No. 1357.

foll. 227; lines 19; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

تخريج احاديث الكشاف

TAKHRÎJ AHÂDÎS AL-KASHSHÂF.

A commentary on the traditions mentioned in *Al-Kashshâf* of Az-Zamakhshari.

By Jamâladdîn 'Abdallâh bin Yûsuf bin Muhammad az-Zaila'î al-Hanafî جمال الدين عبد الله بن يوسف بن محمد الزيلعي الحنفي, a great traditionist of Egypt. He wrote, besides the present work, a commentary on the traditions mentioned in *Al-Hidâyah* of 'Alî bin Abî Bakr al-Marġînânî (*d.* A.H. 593=A.D. 1197). He died at Cairo in

A.H. 762=A.D. 1361. See Ad-Durar al-Kâminah, vol. i, fol. 271[a]; Dustûr al-I'lâm, fol. 59[a]; Ḥusn al-Muḥâḍarah, fol. 87[b]; Ḥadâ'iq al-Ḥanafîyah, p. 289; and Tâj aṭ-Ṭabaqât, vol. viii, part i, fol. 185[a].

Complete in two volumes.

Vol. I.

Beginning :—

اللهم اعن يا كريم لا قوة الا بلك سورة الفاتحة ذكر فيها عشرة احاديث منها اثنان موقوفان الخ *

The work is arranged according to the Sûrahs of the Qurân. It gives the complete text of the traditions referred to in *Al-Kashshâf*, with necessary explanations, and indicates in what part of the canonical collections of traditions they are to be found.

The present volume extends to the end of *Sûrat al-Kahf* (chapter xviii).

For other copies see Nûr 'Uṣmânîyah, Nos. 718–9. See also Brock., vol. i, p. 291, and Ḥâj. Khal., vol. v, p. 192.

Written in fair Indian Naskh.

Dated A.H. 1309=A.D. 1891.

No. 1358.

foll. 198; lines 23; size $9\frac{1}{4}\times6\frac{3}{4}$; $7\frac{1}{4}\times4\frac{1}{2}$.

The Same.

Vol. II.

The second volume of the same work. It extends from the beginning of *Sûratu Maryam* (chapter xix) to the end of the Qurân.

Beginning :—

سورة مريم ذكر فيها اثنين و عشرين حديثا الحديث الاول سئل النبي صلى الله عليه و سلم عن السري فقال هو الجدول الخ *

Written in clear Indian Naskh. Besides a large gap on fol. 118[a], short lacunæ are found on foll. 180[a] and 190[a].

Dated A.H. 1309=A.D. 1891.

No. 1360.

foll. 356; lines 59; size 15 × 9¼; 10 × 5½.

مفاتيح الغيب

MAFÂTÎḤ AL-ĠAIB.

A comprehensive commentary on the Qurân, generally known as *At-Tafsîr al-Kabîr*.

By Fakhraddîn Abû 'Abdallâh Muḥammad bin 'Umar bin al-Khaṭîb ar-Râzî فخر الدين ابو عبد الله محمد بن عمر بن الخطيب الرازي (*d.* A.H. 606=A.D. 1209), for some account of whom see Lib. Cat., vol. x, No. 517.

Complete in three separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي وفقنا لاداء افضل الطاعات و ارقفنا على كيفية اكتساب اكمل السعادات الخ *

In a lengthy preface, the author tells us that once, when preaching, he declared that the *Sûrat al-Fâtiḥah* (the first chapter of the Qurân) alone could furnish material for ten thousand *Masâ'il* (questions); and he wrote this exhaustive commentary to prove this assertion.

We learn from Ḥâj. Khal., vol. vi, p. 5, that the author, Fakhraddîn ar-Râzî, to whom the work is generally attributed, left it incomplete, and that it was subsequently completed in a remarkably similar style and method by Najmaddîn Aḥmad bin Muḥammad al-Qamûlî. This Najmaddîn al-Qamûlî, a man of piety and vast learning, who belonged to the Shâfi'î sect, was born at Qamûl (a town in Egypt), A.H. 653=A.D. 1255. As-Subkî, in the Ṭabaqât al-Kubrâ, vol. vi, fol. 301[a], describes him as the foremost jurist of Egypt of his time. He held the post of Qâḍî in several towns of Egypt, and subsequently that of Superintendent of Police in Cairo. Afterwards, he served as a professor in the Madrasahs Al-Fakhrîyah and Al-Fâ'izîyah in Cairo. He wrote, besides a supplement to the present work, a very comprehensive commentary on *Al-Wasît*, a work on the Shâfi'ite law by Imâm al-Ġazâlî (*d.* A.H. 505=A.D. 1111); a commentary on the *Kâfîyah* of Ibn al-Ḥâjib (*d.* A.H. 646=A.D. 1248); and a work, entitled *Sharḥ al-Asmâ' al-Ḥusnâ*. He died at Cairo on Sunday, the 8th Rajab, A.H. 727=A.D. 1327. See Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 301[a]; Ṭabaqât by Al-Isnawî, fol. 194[a]; Ṭabaqât by Ibn al-Mulaqqin, fol. 142[b]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 120[a]; Ad-Durar al-Kâminah, vol. i, fol. 91[a]; Ḥusn al-Muḥâḍarah, fol. 103[b]; Dustûr al-I'lâm, fol. 111[a]; Ṭabaqât al-Mufassirîn, fol. 17[b]; and Brock., vol. ii, p. 86.

The present commentary is full of metaphysics and philosophy; and the transition from one point to another often bewilders the reader. Abû Ḥayyân al-Andalusî (*d.* A.H. 745=A.D. 1345) remarks

in his Baḥr al-Muḥîṭ that Imâm Râzî filled his *Mafâtîḥ al-Ġaib* with many lengthy discussions which are entirely useless in a commentary on the Qurân. As-Suyûṭî describes it in his Itqân, Calcutta edition, p. 917, as full of irrelevant philosophical disquisitions, adding that it had been said of it that it contained all manner of things save one—viz., the explanation of the text.

The present volume contains the commentary on the first ten *Juz* (parts) of the Qurân. At the end of Sûrah viii, the author tells us that he completed the commentary on that Sûrah in Ramaḍân, A.H. 601=A.D. 1205.

For other copies see Berlin, No. 941; Paris, No. 613; Br. Mus. Suppl., No. 111; India Office, Nos. 65-6; Bodl., vol. i, No. 26; Cairo, vol. i, p. 106; Kûprîlîzâdah, Nos. 118–122; Ayâ Ṣûfiyah, Nos. 232–241; Yenî, Nos. 64-70; Ḥûr Lailâ, Nos. 33–36; Ḥamîdîyah, Nos. 95–100; Nûr 'Uṣmânîyah, Nos. 385–95; Walîaddîn, Nos. 217–27; Râġib Pâshâ, Nos. 85–9; Alger, No. 330; Râmpûr, p. 42; and Aṣafîyah, p. 558. See also Ḥâj. Khal., vol. vi, p. 5, and Brock., vol. i, p. 506.

The work has been twice printed in Egypt, viz., at Bûlâq, in 6 vols., A.H. 1289, and at Cairo, in 8 vols., A.H. 1309. It was also printed in Constantinople, A.H. 1307.

Written in a very beautiful small Naskh on gold-sprinkled paper, within gold and coloured ruled borders. Every *Juz* (part) has a fresh illuminated opening. The titles of the Sûrahs, including the number of verses contained in each Sûrah, are written in elaborate Ṣulṣ, in white on a gold ground.

Foll. 145, 180[b]–182[a], 215[b], 216[a], 361[a] and 391[a] are blank.

Not dated; probably 18th century.

From a note on the title-page, it appears that the MS. was once in the possession of Mullâ 'Abdal'alî Baḥr al-'Ulûm (*d.* A.H. 1235= A.D. 1819). The title-page also contains the seal and signature of a certain Muḥammad Ḥaidar.

No. 1361.

foll. 210 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same commentary, extending from the 11th to the 20th *Juz*.

At the end of Sûrah xii, the author tells us that he completed the commentary on that Sûrah on Wednesday, the 7th S͟ha'bân, A.H. 601 = A.D. 1205, and that he was then mourning the premature death of his son, Muḥammad.

Written in the same hand as the above.

Not dated ; probably 18th century.

No. 1362.

foll. 215 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same commentary, containing the last ten *Juz* of the Qurân.

At the end of Sûrahs xli–xlvii, the author gives dates of composition ranging from the 8th to the 20th of D͟u'l-Ḥijjah, A.H. 603 = A.D. 1207.

Written in the same hand as the above.

Not dated ; probably 18th century.

No. 1363.

foll. 346 ; lines 35 ; size 13½ × 9 ; 9¾ × 6.

The Same.

Another copy of the same work, complete in six separate volumes.

Vol. I.

Beginning like the first volume of the above copy and ending with the commentary on *Sûrat al-Baqarah* (chapter ii).

Written in elegant Naskh, within double red and blue ruled borders. Besides large gaps on foll. 75[a], 83[a], and 170[a], short lacunæ are found on foll. 336[a] and 343[b].

Not dated; probably 18th century.

No. 1364.

foll. 346; lines 27; size $12\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

Vol. II.

Beginning with *Sûratu Âli 'Imrân* (chapter iii) and extending to the end of *Sûrat an-Nisâ'* (chapter iv).

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated; probably 17th century.

No. 1365.

foll. 609; lines 27; size $13 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

Vol. III.

Beginning with *Sûrat al-Mâ'idah* (chapter v) and extending to the end of *Sûratu Hûd* (chapter xi).

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated; probably 17th century.

No. 1366.

foll. 422; lines 27; size $12\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

Vol. IV.

Beginning with *Sûratu Yûsuf* (chapter xii) and ending abruptly in the middle of the comments on the first verse of *Sûrat al-Anbiyâ'* (chapter xxi).

The first folio, containing comments on the first three verses of *Sûratu Yûsuf* (chapter xii), is wanting. The MS. opens abruptly thus:—

علينا فنزلت هذه السورة فتلاها عليهم فقالوا لو حدثتنا الخ *

Foll. 230–235, containing comments on verses 34–44 of *Sûratu Banî Isrâ'îl* (chapter xvii), and fol. 420, containing comments on verses 121–130 of *Sûratu Ṭâhâ* (chapter xx), are also wanting.

Written in Naskh, within double red and blue ruled borders.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1367.

foll. 593; lines 27; size $12\frac{1}{2} \times 7$; $9\frac{1}{4} \times 4\frac{3}{4}$.

Vol. V.

Beginning at the point where the previous volume ends in the comments on the first verse of *Sûrat al-Anbiyâ'* (chapter xxi) and ending abruptly in the middle of the comments on the last verse of *Sûrat ad-Dukhân* (chapter xliv).

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated; probably 17th century.

No. 1368.

foll. 579; lines 27; size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 4\frac{3}{4}$.

Vol. VI.

Beginning at the point where the previous volume ends in the comments on the last verse of *Sûrat ad-Dukhân* (chapter xliv) and extending to the end of the work.

Written in Naskh, within double red and blue ruled borders.

Slightly water-stained.

Not dated; probably 17th century.

No. 1369.

foll. 485; lines 35; size $13 \times 8\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

The Same.

A fragment of the same work, extending from the beginning of *Sûratu Âli 'Imrân* (chapter iii) to the 13th verse of *Sûratu Yûnus* (chapter x).

It begins thus:—

اما تفسير الم فقد تقدم في سورة البقرة و فى الآية مسائل - المسئلة الاولى - قرأ ابوبكر عن عاصم الم الله بسكون الميم و نصب همزة الله و الباقون موصولا بفتح الميم اما قراءة عاصم فلها و جهان الخ *

Some folios at the beginning of *Sûratu Yûnus* (chapter x), containing the comments on the first three verses of that Sûrah, are wanting.

Spaces for extracts from the text of the Qurân are left blank in many places.

The correct order of the folios should be as follows: 1–474, 485, 479–484, 475–478.

Written in elegant minute Naskh, within gold and coloured ruled borders. Foll. 1b and 2a are handsomely decorated with gold.

Dated the 28th Shawwâl, A.H. 1084 = A.D. 1674.

No. 1370

foll. 321; lines 25; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9 \times 5\frac{3}{4}$.

The Same.

Another fragment of the same work, extending from the 30th verse of *Sûrat an-Nahl* (chapter xvi) to the end of *Sûratu Ṭâhâ* (chapter xx).

The MS. opens abruptly thus:—

نعمل من سوء و قوله ان الله عليم بما كنتم تعملون يعني انه عالم بما كنتم عليه فى الدنيا ولا ينفعكم هذا الكذب و انه يجازيكم على الكفر الذي علمه منكم ثم صرح بذكر العقاب فقال فادخلوا ابواب جهنم خالدين فيها و هذا يدل على تفاوت منازلهم فى العقاب فيكون عقاب بعضهم اعظم من عقاب بعض و انما صرح بذكر الخلود ليكون الغم و الحزن اعظم ثم قال فبئس مثوى المتكبرين عن قبول التوحيد و سائر ما اتت به الانبياء و تفسيره قد مر فى الكتاب غير مرة - قوله تعالى - و قيل للذين اتقوا ماذا انزل ربكم قالوا خيرا للذين احسنوا في هذه الدنيا حسنة الخ *

No. 1371.

foll. 283; lines 25; size $9\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{3}{4} \times 5\frac{1}{2}$.

التبيان في اعراب القران

AT-TIBYÂN FÎ I'RÂB AL-QURÂN.

A grammatical analysis of the text of the Qurân, by Muḥibbaddîn Abu'l-Baqâ' 'Abdallâh bin al-Ḥusain bin 'Abdallâh bin al-Ḥusain al-'Ukbarî محب الدين ابو البقاء عبد الله بن الحسين بن عبد الله بن الحسين العكبري, a great grammarian of Bagdâd. He studied grammar under the celebrated grammarian Ibn al-Khashshâb (*d.* A.H. 567=A.D. 1172), and heard traditions from Abu'l-Fatḥ Muḥammad bin 'Abdalbâqî bin al-Battî (*d.* A.H. 564=A.D. 1169) and several other distinguished traditionists. He was well acquainted with mathematics, which he successfully applied in elucidating the problems of partition under the law of inheritance. He composed a number of instructive works on grammar and mathematics. As a grammarian he had no equal at Bagdâd in his later days. He was a jurisconsult of the Ḥanbalite School. Though he was born at Bagdâd (A.H. 538=A.D. 1144), his family belonged to 'Ukbarah, a village on the Tigris; hence his designation, Al-'Ukbarî. He died on Sunday, the 8th Rabî'II, A.H. 616=A.D. 1219. See Ibn Khallikân (De Slane's translation), vol. ii, p. 65; Bugyat al-Wu'ât, fol. 220[b]; Dustûr al-I'lâm, fol. 16[a]; Mir'ât al-Janân, fol. 383[a]; Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 63[b]; and Brock., vol. i, p. 282.

No. 1372.

foll. 161 ; lines 23 ; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

بديع القران

BADÎ‘ AL-QURÂN.

A rare copy of a work dealing with the rhetorical beauties of the text of the Qurân in all possible aspects, by ‘Abdal‘azîm bin ‘Abdal-wâḥid bin Ẓâfir, commonly called Ibn Abi'l-Aṣba‘ al-‘Adwânî al-Qairawânî al-Miṣri عبد العظيم بن عبد الواحد بن ظافر الشهير بابن ابى الاصبع العدواني القيرواني المصرى , an illustrious poet and a philologist of Egypt. He died in A.H. 654 = A.D. 1256. For further accounts of his life and works see Ḥusn al-Muḥâḍarah, fol. 143[b] ; Dustûr al-I‘lâm, fol. 14[a] ; and Brock., vol. i, p. 306.

Beginning :—

الحمد لله على ما منّ علينا به من معرفة كتابه , كشف لنا عن مكنون فصل خطابه و صلواته على خاتم انبيائه و خير احبابه و على آله و اصحابه - هذا كتاب بديع القران الذي هو تتمة الاعجاز المترجم ببيان

البرهان افردته من كتاب هو وظيفة عمري و ثمرة اشتغالي في ابان شبيبتي
و مباحثي في آوان شيخوختي مع كل من لقيته من عقلاء العلماء
و اذكياء الفضلاء الخ *

The present work is a supplement to another work by the same author, entitled *Bayân al-Burhân fi I'jâz al-Qurân*, as we learn from the beginning quoted above. The title of the work, as given in the beginning and in the colophon, is *Badî'al-Qurân* (in Brock., *loc. cit.*, *Badâ'i'al-Qurân*). In a note on the title-page, it is wrongly designated *Bayân al-Burhân*.

In the preface the author enumerates the following works as his authorities:—

1. *Naqd ash-Shi'r*, by Abu'l-Faraj Qudâmah (*d.* A.H. 310=A.D. 922).
2. *Al-Badî'*, by Al-Mu'tazz (A.H. 251–255=A.D. 866–869).
3. *Hilyat al-Muḥâḍarah*, by Al-Ḥâtimî (*d.* A.H. 388=A.D. 998).
4. *Aṣ-Ṣanâ'atain*, by Abû Hilâl al-'Askarî (*d.* A.H. 395=A.D. 1005).
5. *Al-'Umdah*, by Ibn Rashîq al-Qairawânî (*d.* A.H. 456=A.D. 1064).
6. *Taz'îfu Naqd ash-Shi'r*, by the same.
7. *Risâlat al-Âmidî fi'r-Radd 'Alâ Qudâmah*, by Abu'l Qâsim Ibn Bishr al-Âmidî (*d.* A.H. 371=A.D. 981).
8. *Al-Muwâzanah*, by the same.
9. *Kashf az-Ẓulâmah 'An Qudâmah*, by Muwaffaqaddîn 'Abdallaṭîf al-Bağdâdî (*d.* A.H. 629=A.D. 1231).
10. *An-Nukat fi'l-I'jâz*, by Ar-Rummânî (*d.* A.H. 384=A.D. 994).
11. *Al-Jâmi' al-Kabir fi't-Tafsir*, by the same.
12. *I'jâz al-Qurân*, by Al-Bâqillânî (*d.* A.H. 403=A.D. 1012).
13. *Dalâ'il al-I'jâz*, by Al-Jurjânî (*d.* A.H. 471=A.D. 1078).
14. *Asrâr al-Balâğah*, by the same.
15. *I'jâz al-Qurân*, by Imâm Râzî (*d.* A.H 606=A.D. 1209).
16. *At-Tafsîr al-Kabir*, by the same (No. 1360 above).
17. *Sharḥ Asmâ'allâh al-Ḥusnâ*, by the same.
18. *Al-Kashshâf*, by Az-Zamakhsharî (No. 1339 above).
19. *Tafsîr al-Qurân*, by Ibn 'Aṭîyah (*d.* A.H. 542=A.D. 1147).
20. *Al-Wasîṭ fi't-Tafsir*, by Al-Wâḥidî (No. 1325 above).
21. *Asbâb an-Nuzûl*, by the same.
22. *Fawâ'id al-Qurân*, by Qâḍî 'Abdaljabbâr.
23. *Amṯâl al-Qurân*, by Ibn Ḥabîb al-Mâwardî (*d.* A.H. 450=A.D. 1058).

24. *At-Tamṣîl wa'l-Muḥâḍarah*, by Aṣ-Ṣa'âlibî (*d.* A.H. 429= A.D. 1038).

25. *At-Ta'rîf wa'l-I'lâm*, by Abu'l-Qâsim 'Abdarraḥmân as-Suhailî (*d.* A.H. 581=A.D. 1185).

26. *Ar-Rawḍ al-Unuf*, by the same.

27. *Al-Amṣâl wa'l-Ḥikam*, by Abû Aḥmad Ḥasan al-'Askarî (*d.* A.H. 382=A.D. 992).

28. *Al-Amṣâl*, by Abû Muḥammad Ḥasan bin 'Abdarraḥmân ar-Râmhurmuzî (*d.* A.H. 360=A.D. 971).

29. *Dalâ'il an-Nubuwwat*, by Al-Baihaqî (*d.* A.H. 458=A.D. 1066).

30. *Al-Amṣâl*, by Abû 'Ubaid Qâsim bin Sallâm al-Baġdâdî (*d.* A.H. 224=A.D. 838).

31. *Al-Amṣâl*, by Az-Zamakhsharî (*d.* A.H. 538=A.D. 1144).

32. *Al-Amṣâl*, by Al-Maidânî (*d.* A.H. 518=A.D. 1124).

33. *Al-Muṣannaf*, by Ibn Wakî' at-Tinnîsî (*d.* A.H. 393=A.D. 1003).

34. *Ar-Risâlah fi't-Tankît 'Ala'l-Mutanabbî*, by Ibn 'Abbâd (*d.* A.H. 385=A.D. 995)

35. *Nahj al-Balâġah*, by Ash-sharîf al-Murtaḍâ (*d.* A.H. 436= A.D. 1044).

36. *Naẓm al-Qurân*, by Al-Jâḥiẓ (*d.* A.H. 255=A.D. 869).

37. *Al-Bayân Wa't-Tab'în*, by the same.

38. *Durrat at-Tanzîl wa Ġurrat at-Ta'wîl*, by Ar-Râzî.

39. *Tanqîḥ al-Balâġah*, by Muḥammad bin Aḥmad al-'Amîdî (*d.* A.H. 433=A.D. 1041).

40. *Al-Faṣl wa'l-Waṣl*, by Ibn Abi'l-Barakât.

41. *Sharḥ al-Ḥamâsah*, by At-Tabrîzî (*d.* A.H. 502=A.D. 1109).

42. *Al-Badî'*, by the same.

43. *Sharḥ al-Ash'âr as-Sittah*, by As-Sukkarî (*d.* A.H. 275= A.D. 888).

44. *Sharḥ al-Maqṣûrah*, by Ibn Duraid (*d.* A.H. 321=A.D. 933).

45. *Yatîmat ad-Dahr*, by Aṣ-Ṣa'âlibî.

46. *Ajnâs at-Tajnîs*, by the same.

47. *Dumyat al-Qaṣr*, by Al-Bâkharzî (*d.* A.H. 467=A.D. 1075).

48. *Kharîdat al-Qaṣr*, by Al-'Imâd al-Iṣfahânî (*d.* A.H. 597= A.D. 1201).

49. *Muḥâḍarât al-Udabâ'*, by Ar-Râġib al-Iṣfahânî (*d.* A.H. 502=A.D. 1108).

50. *Sharḥ Saqṭ az-Zand*, by Al-Baṭalyûsî (*d.* A.H. 521=A.D. 1127).

51. *As-Sabîl ilâ Ma'rifat Subul at-Tanzîl*, by Ash-Sharîf al-Murtaḍâ.

52. *Al-Ġurar wa'd-Durar*, by the same.

53. *Tanzîh al-Anbiyâ*, by the same.

54. *Ṭaif al-Khayâl*, by the same.

55. *Jawâhir al-Qurân*, by al-Ġazâlî (*d.* A.H. 505=A.D. 1111).

56. *Iḥyâ' 'Ulûm ad-Dîn*, by the same.

57. *Al-Majâz*, by Abû 'Ubaidah al-Basrî (*d.* A.H. 210=A.D. 825).

58. *Ash-shifâ' bi-Ta'rîf Ḥuqûq al-Muṣṭafâ*, by Qâḍî 'Iyâḍ (*d.* A.H. 544=A.D. 1149).

59. *Qalâ'id al-'Iqyân*, by Ibn Khâqân (*d.* A.H. 535=A.D. 1140).

60. *Al-Maṣal as-Sâ'ir*, by Ibn al-Aṣîr (*d.* A.H. 637=A.D. 1239).

61. *Al-Washî al-Marqûm*, by the same.

62. *Al-Iqnâ'*, by Aṣ-Ṣâḥib Ibn 'Abbâd (*d.* A.H. 385=A.D. 995).

63. *Al-Badî'*, by Abû Isḥâq aṭ-Ṭarâbulusî (*d.* A.H. 600=A.D. 1203).

64. *Al-'Iqd*, by Ibn 'Abd Rabbih (*d.* A.H. 328=A.D. 939).

65. *Al-Badî'*, by Sharafaddîn at-Tîfâshî (*d.* A.H. 651=A.D. 1253).

66. *Al-Badî'*, by Ibn Munqiḍ (*d.* A.H. 584=A.D. 1188).

The work is divided into 109 *Bâb* as follows :—

I.	Fol. 4[a].	الباب الاول و هو باب الاستعارة
II.	Fol. 8[b].	الباب الثاني التجنيس
III.	Fol. 9[b].	الباب الثالث الطباق
IV.	Fol. 12[a].	الباب الرابع رد الاعجاز على الصدور
V.	Fol. 12[b].	الباب الخامس المذهب الكلامي
VI.	Fol. 14[b].	الباب السادس الالتفات
VII.	Fol. 16[b].	الباب السابع التمام و هو التتميم الاسم الاول لقدامة و الثاني للحاتمي *
VIII.	Fol. 18[a].	الباب الثامن الاستطراد
IX.	Fol. 18[a].	الباب التاسع تاكيد المدح بما يشبه الذم
X.	Fol. 18[b].	الباب العاشر تجاهل العارف
XI.	Fol. 19[a].	الباب الحادي عشر حسن التضمين
XII.	Fol. 19[b].	الباب الثاني عشر الكناية
XIII.	Fol. 20[a].	الباب الثالث عشر الافراط فى الصفة
XIV.	Fol. 21[a].	الباب الرابع عشر التشبيه

XV.	Fol. 23b.	الباب الخامس عشر عتاب المرء لنفسه
XVI.	Fol. 24a.	الباب السادس عشر حسن الابتداآت
XVII.	Fol. 24b.	الباب السابع عشر صحة الاقسام
XVIII.	Fol. 29a.	الباب الثامن عشر صحة المقابلات
XIX.	Fol. 29b.	الباب التاسع عشر التفسير
XX.	Fol. 31a.	الباب العشرون ائتلاف اللفظ مع المعنى
XXI.	Fol. 32a.	الباب الحادي و العشرون المساواة
XXII.	Fol. 33b.	الباب الثاني و العشرون الاشارة
XXIII.	Fol. 34a.	الباب الثالث و العشرون الارداف و يسمى ايضا التتبيع *
XXIV.	Fol. 34b.	الباب الرابع و العشرون التمثيل
XXV.	Fol. 36a.	الباب الخامس و العشرون ائتلاف الفاصلة مع ما يدل عليه سائر الكلام و هو من مخترعات قدامة *
XXVI.	Fol. 36b.	الباب السادس و العشرون التوشيح
XXVII.	Fol. 37a.	الباب السابع و العشرون الايغال
XXVIII.	Fol. 38a.	الباب الثامن و العشرون الاحتراس
XXIX.	Fol. 38b.	الباب التاسع و العشرون صوارية براء مهملة
XXX.	Fol. 39a.	الباب الثلاثون الموازنة
XXXI.	Fol. 39a.	الباب الحادي و الثلاثون الترديد
XXXII.	Fol. 39b.	الباب الثاني و الثلاثون التعطف
XXXIII.	Fol. 40a.	الباب الثالث و الثلاثون التقويف
XXXIV.	Fol. 41a.	الباب الرابع و الثلاثون التسهيم
XXXV.	Fol. 41b.	الباب الخامس و الثلاثون التسميط
XXXVI.	Fol. 42a.	الباب السادس و الثلاثون التورية
XXXVII.	Fol. 42b.	الباب السابع و الثلاثون الترشيح
XXXVIII.	Fol. 43a.	الباب الثامن و الثلاثون الاستخدام
XXXIX.	Fol. 43b.	الباب التاسع و الثلاثون التغاير
XL.	Fol. 44a.	الباب الاربعون المماثلة
XLI.	Fol. 44a.	الباب الحادي و الاربعون التسجيع
XLII.	Fol. 44b.	الباب الثاني و الاربعون التمليل

XLIII.	Fol. 45a.	الباب الثالث و الاربعون الطاعة و العصيان
XLIV.	Fol. 45b.	الباب الرابع و الاربعون العكس و التبديل
XLV.	Fol. 46a.	الباب الخامس و الاربعون القسم
XLVI.	Fol. 47b.	الباب السادس و الاربعون السلب و الايجاب
XLVII.	Fol. 48a.	الباب السابع و الاربعون الاستدراك و الرجوع
XLVIII.	Fol. 49b.	الباب الثامن و الاربعون الاستثنا
XLIX.	Fol. 51a.	الباب التاسع و الاربعون التلفيف
L.	Fol. 52b.	الباب الخمسون جمع المختلفة و المؤتلفة
LI.	Fol. 55a.	الباب الحادي و الخمسون التوهيم
LII.	Fol. 60a.	الباب الثاني و الخمسون الاطراد
LIII.	Fol. 61a.	الباب الثالث و الخمسون التكميل
LIV.	Fol. 62a.	الباب الرابع و الخمسون المناسبة
LV.	Fol. 64b.	الباب الخامس و الخمسون التكرار
LVI.	Fol. 65a.	الباب السادس و الخمسون نفي الشي بايجابه *
LVII.	Fol. 66a.	الباب السابع و الخمسون التفصيل
LVIII.	Fol. 66b.	الباب الثامن و الخمسون التذييل
LIX.	Fol. 68a.	الباب التاسع و الخمسون التهذيب
LX.	Fol. 71a.	الباب الستون حسن النسق
LXI.	Fol. 72a.	الباب الحادي و الستون الانسجام
LXII.	Fol. 73a.	الباب الثاني و الستون براعة التخلص
LXIII.	Fol. 75a.	الباب الثالث و الستون التعليق
LXIV.	Fol. 75b.	الباب الرابع و الستون الادماج
LXV.	Fol. 76a.	الباب الخامس و الستون الاتساع
LXVI.	Fol. 77a.	الباب السادس و الستون المجاز
LXVII.	Fol. 79a.	الباب السابع و الستون الايجاز
LXVIII.	Fol. 88b.	الباب الثامن و الستون سلامة الاختراع
LXIX.	Fol. 89b.	الباب التاسع و الستون حسن الاتباع
LXX.	Fol. 90a.	الباب السبعون حسن البيان
LXXI.	Fol. 91b.	الباب الحادي و السبعون التوليد
LXXII.	Fol. 94a.	الباب الثاني و السبعون التنكيت
LXXIII.	Fol. 99a.	الباب الثالث و السبعون النوادر

LXXIV.	Fol. 101a.	الباب الرابع و السبعون الالجاء
LXXV.	Fol. 101b.	الباب الخامس و السبعون الالتزام
LXXVI.	Fol. 102b.	الباب السادس و السبعون تشابه الاطراف
LXXVII.	Fol. 103a.	الباب السابع و السبعون التوام
LXXVIII.	Fol. 104a.	الباب الثامن و السبعون التخيير
LXXIX.	Fol. 106b.	الباب التاسع و السبعون التنظير
LXXX.	Fol. 108a.	الباب الثمانون التدبيج
LXXXI.	Fol. 109b.	الباب الحادي و الثمانون التمزيج
LXXXII.	Fol. 110a.	الباب الثاني و الثمانون الاستقصاء
LXXXIII.	Fol. 112a.	الباب الثالث و الثمانون البسط
LXXXIV.	Fol. 115a.	الباب الرابع و الثمانون العنوان
LXXXV.	Fol. 116a.	الباب الخامس و الثمانون الايضاح
LXXXVI.	Fol. 126b.	الباب السادس و الثمانون التشكيك
LXXXVII.	Fol. 127a.	الباب السابع و الثمانون الحيدة و الانتقال
LXXXVIII.	Fol. 128a.	الباب الثامن و الثمانون الشماتة
LXXXIX.	Fol. 128b.	الباب التاسع و الثمانون التهكم
XC.	Fol. 129a.	الباب التسعون التنذير
XCI.	Fol. 129b.	الباب الحادي و التسعون الاسجال بعد المغالطة *
XCII.	Fol. 130a.	الباب الثاني و التسعون الفرائد
XCIII.	Fol. 130b.	الباب الثالث و التسعون الاقتدار
XCIV.	Fol. 131b.	الباب الرابع و التسعون النزاهة
XCV.	Fol. 132a.	الباب الخامس و التسعون التسليم
XCVI.	Fol. 133a.	الباب السادس و التسعون الافتنان
XCVII.	Fol. 135a.	الباب السابع و التسعون المراجعة
XCVIII.	Fol. 136a.	الباب الثامن و التسعون اثبات الشيء للشيء *
XCIX.	Fol. 137a.	الباب التاسع و التسعون الزيادة
C.	Fol. 137b.	الباب الموفي مائة الابهام
CI.	Fol. 141a.	الباب الحادي و المائة التفريق و الجمع
CII.	Fol. 141b.	الباب الثاني بعد المائة القول بالموجب

No. 1373.

foll. 138 ; lines 19 ; size $10 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

مجاز القران

MAJÂZ AL-QURÂN.

A work on the rhetorical beauties of the text of the Qurân, complete in two separate volumes.

Author: 'Izzaddîn Abû Muḥammad 'Abdal'azîz bin 'Abdassalâm bin Abi'l-Qâsim bin Ḥasan bin Muḥammad bin Muhaḏḏab, surnamed Sulṭân al-'Ulamâ' as-Sulamî ad-Dimashqî عز الدين ابو محمد عبد العزيز بن عبد السلام بن ابى القاسم بن حسن بن محمد بن مهذب الملقب بسلطان العلماء السلمي الدمشقي .

Vol. I.

Defective at the beginning. It opens abruptly thus :—

خلوا و كانوا كما ذكرناه و كذلك قوله فانجيناه و الذين معه برحمة منا تقديره و الذين آمنوا معه بدليل قوله لنخرجنك يا شعيب و الذين آمنوا معك و كذلك نظايره و اما وصف الفاعل و المفعول بالمصدر فقد قيل انه من مجاز الحذف و قيل انه من مجاز المبالغة فى الصفة الخ *

The author, whom As-Subkî (Ṭabaqât al-Kubrâ, vol. vi, fol. 195[a]) calls a master of the highest authority in religious questions,

was born at Damascus, A.H. 577=A.D. 1181. He completed his study of jurisprudence under Shaikh Fakhraddîn Ibn 'Asâkir (*d.* A.H. 620=A.D. 1223) and Saifaddîn Abu'l-Ḥasan al-Âmidî (*d.* A.H. 631=A.D. 1233), and heard traditions from Qâsim bin 'Alî Ibn 'Asâkir (*d.* A.H. 600=A.D. 1203) and several other famous traditionists of the day. For a time he delivered lectures in the Zâwîyah Ġazâlîyah and other similar institutions in Damascus; and later on he became the Khaṭîb and Imâm of Jâmi' al-Umawî. He was highly respected by Aṣ-Ṣâliḥ Ismâ'îl (A.H. 635–643=A.D. 1237–1245), the ruler of Damascus, under whose patronage he passed a considerable period of his life in that city. When Aṣ-Ṣâliḥ Ismâ'îl, in consequence of the treaty made with the Crusaders, ceded to them the town of Ṣafad and the fort of Shaqîf, our author vehemently protested against this procedure, and dropped Aṣ-Ṣâliḥ Ismâ'îl's name from the Khuṭbah. Shaikh Abû 'Amr 'Uṣmân bin 'Umar Ibn Ḥâjib (*d.* A.H. 646=A.D. 1248), another influential scholar, sided with our author. Consequently, in A.H. 639=A.D. 1241, both the learned divines were expelled from Damascus. Our author proceeded to Cairo, where Al-Malik aṣ-Ṣâliḥ Najmaddîn Ayyûb, the then ruling sovereign of Cairo, received him with great distinction, and made him the Khaṭîb and Qâḍî of Jâmi' 'Amr bin al-'Âṣ. When this Sulṭân built the celebrated college, known as Madrasat aṣ-Ṣâliḥîyah, our author received the professorial chair of Shâfi'ite law.

When Al-Malik aṣ-Ṣâliḥ Najmaddîn of Cairo besieged Damascus, and a treaty of peace was concluded between Aṣ-Ṣâliḥ Najmaddîn and Aṣ-Ṣâliḥ Ismâ'îl, our author was once more received into favour by the latter and was appointed Khaṭîb of the Zâwîyah Ġazâlîyah, and was subsequently raised to the dignity of the Qâḍî of Damascus. After a time, Aṣ-Ṣâliḥ Ismâ'îl again concluded a treaty with the Crusaders, to which 'Abdal'azîz once more objected, with his consequent dismissal. He was, however, again taken into favour, and remained in favour till he breathed his last on the 9th Jumâda I, A.H. 660=A.D. 1262. Of his many valuable works, *Al-Qawâ'id al-Kubrâ* and *Kitâb Majâz al-Qurân*, says As-Subkî, are sufficient to prove his high authority in religious matters. His celebrated pamphlet in defence of Ash'arite tenets is discussed at great length by As-Subkî in the Ṭabaqât al-Kubrâ, vol. vi, foll. 195–219. For further particulars of his life and works see Mir'ât al-Janân, fol. 417ᵃ; Dustûr al-I'lâm, fol. 64ᵃ; Mujmal Faṣîḥî, fol. 187ᵇ; Ṭabaqât by Ibn al-Mulaqqin, fol. 55ᵃ; Ṭabaqât by Al-Isnawî, fol. 78ᵇ; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 49ᵃ; and Brock., vol. i, p. 430.

The entire work is divided into 48 *Faṣl*, each subdivided

into several *Anwâ'*. The present volume contains the first 47 *Faṣl*, the last of which deals with الجمع بين الحقيقة و المجاز في لفظ واحد. It was abridged by As-Suyûṭî, under the title *Majâz al-Fursân ilâ Majâz al-Qurân*. See Ḥâj. Khal., vol. v, p. 380.

For other copies see Br. Mus., No. 834; and Ḥamîdîyah, No. 111.

The colophon reads thus :—

تم الجزء الاول من كتاب المجاز بحمد الله و عونه يتلوه الجزء الثاني و هو الفصل الثامن و الاربعون في امثلة حذف المضافات على ترتيب السور و الآيات و به اختتام الكتاب و وافق الفراغ من هذا الجزء في ليلة يسفر صباحها عن تاسع عشرين المحرم الحرام سنة سبع و ثمانين و ستمائة *

An old copy. Written in Arabian Naskh, with occasional vowel-points.

Dated the 29th Muḥarram, A.H. 687=A.D. 1288.

Scribe: يونس بن عبد المجيد .... الارمني.

No. 1374.

foll. 114; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing the 48th *Faṣl* of the work.

Beginning :—

الفصل الثامن و الاربعون في امثلة حذف المضافات على ترتيب السور و الآيات الخ *

The whole of this volume is arranged in the order of the Sûrahs of the Qurân.

Some folios are wanting towards the end. The MS. breaks off abruptly thus :—

الثاني عشر التجوز بالمصدر عن الفاعل اخف من ذكر الفاعل كقولك مررت برجل عدل فانه اخف من عادل و كذلك يؤمنون بالغيب اخف من يؤمنون بالغائب الثالث عشر نكح اخف من تزوج لان فعل اخف من تفعل فلذلك كثر ذكر النكاح ...... *

No. 1375.

foll. 41 ; lines 21 ; size $9\frac{3}{4} \times 6\frac{1}{2}$; 8×5.

التذكار في افضل الاذكار

AT-TIDKÂR FÎ AFḌAL AL-ADKÂR.

A treatise in which the author seeks to prove that the reading and understanding of the Qurân is in itself a prayer, and indeed the greatest of prayers.

Author : Abû 'Abdallâh Muḥammad bin Aḥmad bin Abî Bakr bin Faraḥ al-Ansârî al-Mâlikî al-Khazrajî al-Qurṭubî ابو عبد الله محمد بن احمد بن ابي بكر بن فرح الانصاري المالكي الخزرجي القرطبي , a man of great piety and vast learning. He wrote a large number of works, all of which are accounted very valuable by Ad-Dahabî and others. He died at Munyatu Ibn Khaṣîb (a village in Egypt) on the night of Monday, the 9th Shawwâl, A.H. 671 = A.D. 1272. See Nafh aṭ-Ṭîb, vol. i, p. 422 ; Ṭabaqât al-Mufassirin by Ad-Dâ'ûdî, fol. 78ᵃ ; and Brock., vol. i, p. 415. See also Ḥâj. Khal., vol. ii, p. 254, where the author's death is placed in A.H. 668 = A.D. 1269.

Beginning :—

قال الشيخ الفقيه الامام العالم العامل الزاهد الورع الاوحد ابو عبد الله محمد بن احمد بن فرح الانصاري الخزرجي الاندلسي ثم القرطبي رضى الله عنه آمين الحمد لله الذي جعل القرآن لنا طريقا اليه و سبيلا الخ *

The work is divided into forty *Bâb* as follows :—

I. Fol. 4ᵃ. الباب الاول في ذكر ان القران كلام الله عز و جل و انه منزل غير مخلوق *

II. Fol. 4ᵇ. الباب الثاني في ذكر تنزيل القران و اسمائه و ترتيب سورة و آياته *

III. Fol. 6ᵇ. الباب الثالث في ذكر ان القران على سبعة احرف *

IV. Fol. 7[a]. الباب الرابع في ذكر ما ورد من الحديث في فضل القران العظيم و ان ابواب السماء تفتح عند قراءته *

V. Fol. 7[b]. الباب الخامس في ذكر ما ورد من علو القران على سائر كتب الله المنزلة *

VI. Fol. 8[a]. الباب السادس في ذكر ما جاء من تفضيل القران بعضه على بعض *

VII. Fol. 11[a]. الباب السابع في ان القران العظيم افضل الذكر اذا عمل به *

VIII. Fol. 12[a]. الباب الثامن في قوله تعالى ثم اورثنا الكتاب الذين اصطفينا من عبادنا *

IX. Fol. 13[a]. الباب التاسع في فضل من أعطى القران وعمل به و ما له من الاجر *

X. Fol. 13[b]. الباب العاشر في مثل من قرأ القران و عمل به و ما له من الاجر *

XI. Fol. 13[b]. الباب الحادي عشر في الماهر بالقران و ما له من الاجر *

XII. Fol. 14[b]. الباب الثاني عشر في ذكر ما ورد ان القران حجة لك او عليك *

XIII. Fol. 15[a]. الباب الثالث عشر في ذكر الاداب التي ينبغي لحامل القران ان يلزم بها نفسه *

XIV. Fol. 15[b]. الباب الرابع عشر في الامر بتعليم القران و اتباع ما فيه و التمسك به *

XV. Fol. 15[b]. الباب الخامس عشر في ذكر ان افضل الخلق ايمانا من عمل بما في القران *

XVI. Fol. 16[a]. البلب السادس عشر في ذكر ماجاء في تلاوة القران في الصلاة وانها من افضل الاعمال *

XVII. Fol. 17[b]. البلب السابع عشر في ذكر المدة التي يستحب فيها ختم القران و فضل ذلك *

XVIII. Fol. 18[b]. الباب الثامن عشر في ذكر فضل ختم القران و ما يستحب ان يعمل فيه *

XIX. Fol. 20b. الباب التاسع عشر في ذكر ان القلوب تصدا و جلاؤها تلاوة القران *

XX. Fol. 20b. الباب العشرون في ان العلم و القران ميراث الانبياء عليهم السلام *

XXI. Fol. 21a. الباب الحادي و العشرون في ذكر ما يجوز من السوال بالقران عند تلاوته و ما لا يجوز *

XXII. Fol. 21b. الباب الثاني و العشرون في الامر بتعاهد القران بكثرة التلاوة *

XXIII. Fol. 21b. الباب الثالث و العشرون في تنزل السكينة لقراءة القران و الامر بمداومة القران *

XXIV. Fol. 22a. الباب الرابع و العشرون في ذكر ثواب قارى القران و مستمعه و ما لهما من الثواب العظيم *

XXV. Fol. 23b. الباب الخامس و العشرون في ذكر ثواب من قرأ القران فاعربه *

XXVI. Fol. 24b. الباب السادس و العشرون في فضل قراءة السر على قراءة الجهر *

XXVII. Fol. 25a. الباب السابع و العشرون في فضل من تعلم القران او علمه *

XXVIII. Fol. 26a. الباب الثامن و العشرون في ذكر ما يدفع من البلاء من تعلم القران *

XXIX. Fol. 26a. الباب التاسع و العشرون في ذكر اخذ الاجرة على تعليم القران و ما ورد في ذلك من الحديث *

XXX. Fol. 26b. الباب الثلثون في اضاءة البيت الذي يقرأ فيه القران و كثرة خيرة *

XXXI. Fol. 27a. الباب الحادي و الثلثون في ذكر ما ورد في ترتيل القران و الاسترسال فيه و الانكار على من خالف ذلك *

XXXII. Fol. 28a. الباب الثاني و الثلثون في ذكر ما ورد في تحسين القراءة و ترجيعها بالصوت الحسن و ما قالت العلماء في ذلك *

No. 1376

foll. 310 ; lines 55 ; size $14\frac{1}{4} \times 9$; $11\frac{1}{2} \times 6$.

الجامع لاحكام القران

AL-JÂMI' LI AḤKÂM AL-QURÂN.

Fragment of a copious commentary on the Qurân, by the author of the preceding work.

The present copy contains about one-third of the entire work,

which, according to Ad-Dâ'ûdi, was originally arranged by the author in twelve volumes. It extends from the beginning of the work to the commentary on the 44th verse of *Sûrat al-Hûd* (chapter xi).

Beginning :—

قال الشيخ الفقيه الامام العالم العلامة الحافظ المتقن المحدث عن رسول الله صلى الله عليه و سلم ابو عبد الله محمد بن احمد بن ابي بكر بن فرح الانصاري الخزرجي الاندلسي ثم القرطبي غفر الله لهما و لجميع المسلمين الحمد لله المبتدي بحمد نفسه قبل ان يحمده حامد الخ *

The commentary, as the author tells us in the preface, contains the following :—(i) Explanation of the text; (ii) lexicography of difficult words; (iii) grammatical comments; (iv) various readings and correct pronunciation of verses of the Qurân; (v) refutation of all anti-Islamic arguments; (vi) traditions supporting or explaining the divine commands contained in verses of the Qurân, or stating the circumstances of their revelation; (vii) sayings of the great saints which throw light on verses of the Qurân. The author tells us that he made it a point never to mention any tradition or any sort of saying in this commentary without stating the source and giving the unbroken chain of successive narrators on whose authority the same is narrated.

The contents of the introduction may be gathered from the following table :—

Fol. 2ª.	باب ذكر جمل من فضائل القران و الترغيب فيه و فضل طالبه و قاريه و مستمعه و العامل به *
Fol. 2ᵇ.	باب كيفية التلاوة لكتاب الله تعالى و ما يكره منها و ما يحرم و اختلاف الناس في ذلك *
Fol. 3ª.	باب تحذير اهل القران و العلم من الريا وغيره
Fol. 3ᵇ.	باب ما ينبغي لصاحب القران باخذ نفسه و لا يغفل عنه
Fol. 4ª.	باب ما جاء في اعراب القران و تعليمه و الحث عليه و ثواب من قرأ القران معربا *
Fol. 4ª.	باب ما جاء في تفسير القران
Fol. 4ª.	باب ما جاء في حامل القران و من هو و من عاداه
Fol. 4ᵇ	باب ما يلزم قاري القران و حامله من تعظيم القران

Fol. 5ᵃ. باب ما جاء فی الوعيد في تفسير القران بالرای و الجرأة على ذلك *

Fol. 5ᵇ. باب تبيين الكتاب بالسنة و ما جاء في ذلك

Fol. 5ᵇ. باب كيفية العلم و الفقه لكتاب الله تعالى و سنة نبيه صلى الله عليه و سلم و ما جاء على انه سهل على من تقدم العمل به دون حفظه *

Fol. 6ᵃ. باب معنى قول النبي صلى الله عليه و سلم ان هذا القران انزل على سبعة احرف فاقرءوا ما تيسر منه *

Fol. 6ᵇ. باب ذكر جمع القران و سبب كتب عثمان المصاحف و احراق ما سواها و ذكر من حفظ القران من الصحابة *

Fol. 8ᵃ. باب ما جاء في ترتيب سور القران و آياته و شكله و نقطه و تجزيته و تعشيره و عدد حروفه و اجزائه و كلماته *

Fol. 8ᵇ. باب ذكر معنى السورة و الاية و الكلمة و الحرف

Fol. 9ᵃ. باب هل ورد في القران كلمات خارجة عن لغات العرب

Fol. 9ᵇ. باب ذكر نكت في اعجاز القران و شرائط المعجزة و حقيقتها

Fol. 10ᵃ. باب التنبيه على احاديث وضعت في فضل سور القران وغيرها

Fol. 10ᵃ. باب ما جاء من الحجة فى الرد على من طعن فى القران و خالف مصحف عثمان بالزيادة و النقصان *

Fol. 10ᵇ. القول فى الاستعاذة و فيها اثنى عشر مسئلة

Fol. 11ᵃ. البسملة و فيها سبع و عشرون مسئلة

For other copies see Berlin, Nos. 810–13; Leyden, No. 1674; Escur., Nos. 1279–91; Landberg-Brill, No. 213; Cairo, vol. i, p. 159; Ayâ Ṣûfiyah, Nos. 227–31; Kûprîlîzâdah, Nos. 115–6; Nûr ‘Uṣmâniyah, Nos. 371–81; Walîaddîn, Nos. 207–13; Ḥûr Lailâ, Nos. 31–2; and Âṣafiyah, pp. 536–8.

Written in elegant small Naskh, within broad gold and coloured ruled borders.

Not dated; probably 18th century.

The MS. was collated with three other copies of the work, as stated in the following note at the end:—

بلغ مقابلة على نسخ ثلاثة *

NO. 1377.

foll. 100; lines 13; size 7 × 5; 5 × 3½.

التبيان في اداب حملة القران

AT-TIBYÂN FÎ ÂDÂB ḤAMALAT AL-QURÂN.

A work treating of the merit attached to the recitation of the Qurân, of the regard due to the men who hand it down, and of the rules to be observed in reading, teaching and transcribing the Holy Book.

Author: Abû Zakarîyâ Yaḥyâ bin Sharaf bin Mirâ bin al-Ḥasan bin al-Ḥusain bin Jumʻah bin Ḥizâmî al-Ḥizâmî al-Ḥawrânî, commonly called Muḥîyaddîn an-Nawawî ابو زكريا يحيى بن شرف بن مرى بن الحسن بن الحسين بن جمعة بن حزام الحزامي .الحوراني الشهير بمحي الدين النووي (*d.* A.H. 676 = A.D. 1277; see Lib. Cat., vol. v, part i, No. 192).

Beginning:—

الحمد لله الكريم المنان ذي الطول و الفضل و الاحسان الذي هدانا للايمان و فضل ديننا على سائر الاديان .... اما بعد فان الله سبحانه و تعالى من على هذه الامة زادها الله شرفا بالدين الذي ارتضاه دين الاسلام و ارساله اليها محمدا خير الانام الخ *

In a short preface the author tells us that it was the difficulty experienced by his contemporaries in consulting the longer works, treating of the rules to be observed in reading and teaching the Qurân, which induced him to compile a slighter work, which his brethren could read with ease.

The work is divided into ten *Bâb*, for a full description of which see Berlin, No. 614. See also Ḥâj. Khal., vol. ii, p. 184, where it is stated that the author himself abridged this work, under the title *Mukhtâr at-Tibyân*, and that Muḥammad bin Muḥammad al-Îjî translated *At-Tibyân* into Persian, under the title *Ḥadîqat al-Bayân*.

For other copies see Berlin, Nos. 614–20; Leyden, No. 1636; Br. Mus. Suppl., No. 1206, ii; Paris, No. 592; Escur., No. 1430; Ayâ Ṣûfiyah, No. 33; Kûprîlîzâdah, No. 12; and Cairo, vol. vii, p. 180.

The work has been printed at Bûlâq, A.H. 1286, in the margin of a volume containing the text of *Manâr al-Hudâ fi'l-Waqf wa'l-Ibtidâ'* by Aḥmad al-Ashmûnî.

No. 1378.

foll. 92; lines 24; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

البرهان في ترتيب سور القران

AL-BURHÂN FÎ TÂRTÎB SUWAR AL-QURÂN.

A rare work treating of the underlying connections of the Sûrahs of the Qurân one with another, designated by Ḥâj. Khal., vol. ii, p. 47, البرهان في تناسب سور القران.

Author: Abû Ja'far Aḥmad bin Ibrâhîm bin az-Zubair aṡ-Ṡaqafî al-'Âṣimî al-Ġarnâṭî ابو جعفر احمد بن ابراهيم بن الزبير الثقفي العاصمي الغرناطي, the foremost traditionist and Qurân-reader of his time in Andalusia (Spain). He was born at Granada (or according to some at Jayyân) in A.H. 627 = A.D. 1230. He studied at Granada and Malaga under several eminent scholars. He learnt the various readings and correct pronunciation of the Qurân from Abdu'l-Ḥasan 'Alî bin Muḥammad bin 'Alî al-Ġâfiqî ash-Shârî (*d.* A.H. 649 = A.D. 1251; see Ṭabaqât al-Qurrâ', fol. 154[b]) and Ismâ'îl bin Yaḥyâ bin Ismâ'îl al-'Aṭṭâr (*d.* A.H. 668 = A.D. 1269; see *ibid.*, fol. 155[a]), the great Qurân-readers of the time. After completing his education, he delivered lectures on the Qurân and Ḥadîṣ at Granada, where a large number of pupils thronged to him from far and near. One of his pupils, Abu'l-Ḥayyân al-Andalusî (*d.* A.H. 745 = A.D. 1345), describes him as a man of great eloquence and a scholar of the highest repute, deeply versed in Ḥadîṣ, Tafsîr, grammar and history. He wrote, besides the present work, a commentary on the Qurân, entitled ملاك التاويل (see Ḥâj. Khal., vol. vi, p. 102); an annotation to the grammatical work of Sîbawaih (*d.* A.H. 180 = A.D. 796), entitled تعليق على كتاب سيبويه (see *ibid.*, vol. v, p. 99); a continuation of the *Kitâb aṣ-Ṣilah*, a work containing biographical notices of eminent

No. 1379.

foll. 545; lines 27; size $11\frac{3}{4} \times 6\frac{1}{4}$: $7\frac{1}{2} \times 4\frac{1}{4}$.

مدارك التنزيل و حقائق التأويل

MADÂRIK AT-TANZIL WÂ ḤÂQÂ'IQ AT-TA'WÎL.

A commentary on the Qurân, by Ḥâfiẓaddîn Abu'l-Barakât 'Abdallâh bin Aḥmad an-Nasafi حافظ الدين ابو البركات عبد الله بن احمد

النسفي (*d.* A.H. 710=A.D. 1310; see Lib. Cat., vol. x, No. 526) complete in one volume.

Beginning:—

الحمد لله المنزه بذاته عن اشارة الاوهام المقدس بصفاته عن ادراک العقول و الافهام الخ *

The work is a commentary on the Qurân according to the Ḥanafite principles. It is one of the most popular commentaries among the Sunnîs. See Ḥâj. Khal., vol. v, p. 470.

For other copies see Br. Mus., Nos. 68–9; India Office, Nos. 95–6; Ayâ Ṣûfiyah, Nos. 280–4; Yenî, No. 94; Râġib Pâshâ, Nos. 228–9; Kûprîlîzâdah, Nos. 138–9; Bashîr Âġâ, No. 55; Nûr 'Uṣmânîyah, Nos. 456–8; Walîaddîn, Nos. 254–9; Ḥamîdîyah, No. 112; Cairo, vol. i, p. 209; Âṣafîyah, p. 556; and Râmpûr, p. 41.

The work has been printed in Cairo, A.H. 1309. It has been repeatedly lithographed in India.

Written in elegant Naskh, within gold and coloured ruled borders. The passages quoted from the text are in red.

Not dated; probably 17th century.

No. 1380.

foll. 354; lines 25; size $10\frac{1}{2} \times 6$; $8\frac{1}{4} \times 4$.

The Same.

Another copy of the same work, in two volumes.

Vol. I.

Beginning like the preceding copy and ending with the commentary on *Sûratu Banî Isrâ'îl* (chapter xvii).

No. 1381.

foll. 376; lines and size same as above.

Vol. II.

Beginning with the commentary on *Sûrat al-Kahf* (chapter xviii) and extending to the end of the Qurân.

Written in fair Naskh, within gold and coloured ruled borders.

No. 1382.

foll. 286; lines 25; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{1}{4}$.

انوار التنزيل واسرار التاويل

ANWÂR AT-TANZÎL WA ASRÂR AT-TA'WÎL.

The well-known commentary on the Qurân, by Qâḍî Nâṣiraddîn Abû Sa'îd (or Abu'l-Khair) 'Abdallâh bin 'Umar bin Muḥammad bin 'Alî al-Baiḍâwî ash-Shâfi'î قاضي ناصر الدين ابو سعيد (ابو الخير) عبد الله بن عمر بن محمد بن علي البيضاوي الشافعي.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذي نزل الفرقان على عبده ليكون للعلمين نذيرا

.... و بعد فان اعظم الامور مقدارا و ارفعها شرفا و منارا علم التفسير

الذي هو رئيس العلوم الدينية الخ *

The author, a great grammarian and a jurist of eminent talent, who belonged to the Shâfi'î school, was born at Baiḍâ, a little town in the district of Shîrâz. He studied at Shîrâz under his father, 'Umar bin Muḥammad, who held the office of Chief Judge at that place under the Atâbak Abû Bakr bin Sa'd. After finishing his education our author held the post of a Qâḍî at Shîrâz and subsequently that of Qâḍi'l-Quḍât at Tabrîz. He received his spiritual training from Shaikh Muḥammad bin Muḥammad al-Kaḥtânî, under whose influence he abandoned wordly avocations and attached himself to the company of the holy saint. As-Subkî, Ṭabaqât al-Kubrâ, vol. vi, fol. 174[b], describes him as a man of great piety and vast learning. He wrote, besides the present work, several other books on grammar, logic, theology and law. He is also the author of the Persian work entitled نظام التواريخ, a general history of Persia from the earliest time to A.H. 674=A.D. 1275 (see Br. Mus. Pers.,

p. 823[b]). He died, according to Brock., vol. i, p. 416, and Ḥâj. Khal., vol. i, p. 469, in A.H. 685=A.D. 1286, and was buried close to the tomb of his Shaikh. Other dates are also given of his death, viz., A.H. 691=A.D. 1292, A.H. 692=A.D. 1293, A.H. 695=A.D. 1296, and A.H. 710=A.D. 1310. What may be taken as the authoritative date, however, is probably that given in the preface to the *'Inâyat al-Qâḍî*, a gloss on the present work, viz., A.H. 719=A.D. 1319. For further particulars of the author's life see Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 38[a]; Ṭabaqât by Al-Isnawî, fol. 50[a]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 98[b]; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 174[b]; Buġyat al-Wu'ât, fol. 225[a]; Mir'ât al-Janân, fol. 435[a]; Ḥabîb as-Siyar, vol. iii, p. 77; and Dustûr al-I'lâm, fol. 22[a].

The present work, which, according to Rieu (Br. Mus. Pers. *loc. cit.*), made the author's name familiar in Europe, is very popular and widely read. It was written with a view to support Sunnite principles and to take the place of *al-Kashshâf* (No. 1339 above), which is full of Mu'tazalite doctrines. Ḥâj. Khal. (*loc. cit.*) has the following about the work:—

و تفسيره هذا كتاب عظيم الشان غني عن البيان و لخص فيه من الكشاف ما يتعلق بالاعراب و المعاني و البيان و من التفسير الكبير ما يتعلق بالحكمة و الكلام و من تفسير الراغب ما يتعلق بالاشتقاق و غوامض الحقائق و لطائف الاشارات و ضم اليه ما روى زناد فكره من الوجوه المعقولة و التصرفات المقبولة فجلا رين الشک عن السريرة و زاد فی العلم بسطة و بصيرة كما قال مولانا المنشي - * شعر *

اولو الالباب لم يـــأتو بكشف قناع ما يتلى

و لكن كان للقـــاضي يد بيضاء لا تبلـــى

For other copies see Berlin, Nos. 817–23; Leyden, Nos. 1676, 2696; India Office, Nos. 70–93; München, No. 88; Br. Mus., p. 64[b]; Br. Mus. Suppl., No. 116; Bûhâr, No. 4; Ḥûr Lailâ, No. 25; Bashîr Âġâ, No. 24; Yenî, No. 33; Kûprîlîzâdah, Nos. 73–82; Ayâ Ṣûfiyah, Nos. 150–70; Nûr 'Uṣmânîyah, Nos. 340–69; Walîaddîn, Nos. 187–205; Ḥamîdîyah, Nos. 89–94; Râmpûr, pp. 21, 22; and Âṣafîyah, p. 532.

The work was edited by Fleischer and published in two vols., Leipzig, 1846–8. It was also printed in Bûlâq, A.H. 1282; and in

Constantinople, A.H. 1303. It has been twice lithographed in India, viz., Lucknow, A.H. 1282; and Bombay, A.H. 1277.

An index of the whole work has been prepared and published by W. Fell, Leipzig, 1878.

D. S. Margoliouth has translated and explained the commentary of Al-Baiḍâwî on *Sûratu Âli 'Imrân* (chapter iii), which he published under the title of Chrestomathia Baidawiana, London, 1894.

The present volume extends from the beginning of the Qurân to the end of *Sûrat al-Kahf* (chapter xviii).

Written in elegant small Nasḵẖ, within gold and coloured ruled borders; with copious marginal notes in the same hand as the text.

Dated Saturday, the 24th Rabî' II, A.H. 1088=A.D. 1677.

Scribe: محمد ظريف.

No. 1383.

foll. 230; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from *Sûratu Maryam* (chapter xix) to the end of the Qurân.

From the colophon we learn that the transcription of the MS. was begun by Muḥammad Ẓarîf al-Bihârî at Patna in A.H. 1088= A.D. 1677, but was completed by Muḥammad Nâṣir al-Lâhûrî at Ajmer in the beginning of Jumâdâ II, A.H. 1111=A.D. 1699. The handwriting is so uniform throughout that it is difficult to determine where one scribe ends and the other begins.

Written in elegant small Nasḵẖ, within gold and coloured ruled borders, with copious marginal notes in the same hand as the text.

A fly-leaf at the end contains a list of the Sûrahs of the Qurân.

No. 1384.

foll. 798; lines 19; size $10 \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same commentary complete in two parts.

Written in elegant Nasḵẖ, within gold and blue ruled borders with an illuminated frontispiece at the beginning of each part.

Foll. 429b–430a are blank.

Not dated; probably 17th century.

The title-page contains a *note*, stating that the MS. was once purchased by a certain Muḥammad Ṣiddîq for Rs. 100.

No. 1385.

foll. 281; lines 23; size 8 × 5½; 6½ × 3½.

The Same.

An incomplete copy of the same work. It extends from *Sûratu Yâsîn* (chapter xxxvi) to the end of the Qurân.

Written in elegant Arabian Naskh, within gold and red ruled borders. Fol. 247 is supplied in a later hand.

Dated A.H. 1065 = A.D. 1655.

Scribe: ابراهيم خزينة دار مقتول وزير داؤد پاشا.

A seal, bearing the inscription مظهر لطف رحيم ابراهيم is found in the margin of several folios.

No. 1386.

foll. 15; lines 13; size 8¾ × 6½; 5½ × 3½.

The Same.

The last *Juz* of the same work. It extends from the beginning of *Sûrat an-Naba'* (chapter lxxviii) to the end of the Qurân.

The colophon reads thus:—

تمت تفسير الجزء الاخير من القران المنسوب الى قاضي عليه الرحمة و الغفران *

Written in clear Arabian Naskh, with quotations from the text in red.

Dated A.H. 1123 = A.D. 1711.

Scribe: يوسف فارسي.

The MS. was presented to the library by C. E. A. W. Oldham, C.S.I., Commissioner of Patna, in July, 1922.

No. 1387.

foll. 335; lines 92; size 10×6½; 7×4.

حاشية الكازروني على تفسير البيضاوي

ḤÂSHIYAT AL-KÂZARÛNÎ 'ALÂ TAFSÎR AL-BAIḌÂWÎ.

A gloss on Al-Baiḍâwî's commentary on the Qurân, by Abu'l-Faḍl Muḥammad al-Qurashî aṣ-Ṣiddîqi al-Khaṭîb, better known as al-Kâzarûnî ابو الفضل محمد القرشي الصديقي الخطيب الشهير بالكازروني. He wrote, besides the present work, a commentary on الارشاد في النحو, a treatise on grammar by Shihâbaddîn Aḥmad bin Shamsaddîn bin 'Umar al-Hindî ad-Dawlatâbâdî (see Ḥâj. Khal., vol. i, p. 255), and a treatise entitled الرسالة القلمية (see *ibid.*, vol. iii, p. 430). He died, according to Ḥâj. Khal., vol. i, p. 474, about A.H. 940=A.D. 1533. See also Brock., vol. i, p. 417, and India Office, No. 83.

Beginning:—

الحمد لله الذي انزل آيات بينات محكمات من ام الكتاب

.... و بعد فهذه حواش و ازالة لغواش .... قوله الحمد لله

الذي نزل الفرقان على عبده ليكون للعالمين نذيرا قال صاحب الكشاف

في خطبته الحمد لله الذي انزل القران كلاما مؤلفا منظما الخ *

In this fine gloss, says Ḥâj. Khal. (*loc. cit.*), brief as it is, the author has dealt with and solved innumerable difficulties, and has discussed and thrown light on many subtle points.

For other copies see India Office, No. 83; Yenî, No. 127; Ayâ Ṣûfiyah, No. 356; Râgib Pâshâ, No. 145; Walîaddîn, No. 398; Nûr 'Uṣmânîyah, No. 548; Ḥûr Lailâ, No. 72; Cairo, vol. i, p. 169; and Râmpûr, p. 27.

Written in elegant minute Naskh, within gold and blue ruled borders, with an illuminated frontispiece. The extracts from the commentary of Al-Baiḍâwî are introduced by the word قوله in red.

Dated Sunday, the 15th Muḥarram, A.H. 981=A.D. 1573.

Scribe: ابو بكر بن ابي محمد.

No. 1388.

foll. 312; lines 27; size 9 × 5½; 6¼ × 3½.

حاشية العصام على تفسير البيضاوي

ḤÂSHIYAT AL-'IṢÂM 'ALÂ TAFSÎR AL-BAIḌÂWÎ.

A gloss on Al-Baiḍâwî's commentary on the Qurân, by 'Iṣâmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني (*d.* A.H. 944 = A.D. 1537; see Lib. Cat., vol. xv, No. 982).

Beginning:—

الحمد لله الذي عم بارشاد الفرقان كل انسان ....

اما بعد فيقول المفتقر الى الله القوي المتين ابراهيم بن محمد بن عربشاه

الاسفرائيني المشتهر بعصام الدين لما كان القران العظيم الحقيق على وجه

التحقيق باجل التعظيم خير جليس .... قوله الحمد لله الذي

نزل الفرقان على عبده ليكون للعالمين نذيرا - اقتبس اقتباسا لطيفا من

قوله تعالى تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا الخ *

The preface includes a dedication of the work to Sulṭân Sulaimân of Turkey (A.H. 926–974 = A.D. 1520–1566), named "The magnificent", whom the author eulogises as the great vanquisher of the perverse Shî'ahs, and the mighty supporter of the Sunnîs.

We learn from Ḥâj. Khal., vol. i, p. 477, that the work consists of two parts, viz., the first, extending from the beginning of the Qurân to the end of *Sûrat al-An'âm* (chapter vi), and the second from the beginning of *Sûrat an-Naba'* (chapter lxxviii) to the end of the Qurân. The present copy contains only the first part, viz., Sûrahs i–vi

For other copies see Berlin, Nos. 836–7; Br. Mus. Suppl., No. 117; India Office, No. 84; Cairo, vol. i, pp. 81, 96; Ayâ Ṣûfiyah, Nos. 324–34; Kûprîlizâdah, Nos. 175–8; Yenî, No. 125; Bashîr Âgâ, Nos. 61–2; Ḥûr Lailâ, Nos. 67–8; Nûr 'Uṣmânîyah, Nos. 533–43; Walîaddîn, Nos. 391–3; Ḥamîdîyah, Nos. 156–7; Bûhâr, No. 5; Râmpûr, p. 27; and Âṣafîyah, p. 542.

Written in fair small Naskh, within gold and coloured ruled borders; with an illuminated frontispiece.

No. 1390.

foll. 366; lines 23–27; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×5.

حاشية شيخ زاده على تفسير البيضاوي

ḤÂSHIYATU SHAIKHZÂDÂH 'ALÂ TAFSÎR AL-BAIḌÂWÎ.

Fragment of a gloss on Al-Baiḍâwî's commentary on the Qurân, by Muḥîyaddîn Muḥammad bin Musliḥaddîn Muṣṭafâ al-Qûjawî, better known as Shaikhzâdah محى الدين محمد بن مصلح الدين مصطفى القوجوى الشهير بشيخ زاده, a great scholar and a pious man. He was born at Amâsiyah in A.H. 865=A.D. 1460. After leaving school, where he received a sound education on Ḥanafite principles, he lived for some time in the society of Musliḥaddîn Muṣṭafâ bin Yûsuf Khwâjahzâdah (*d.* A.H. 893=A.D. 1488) and other eminent scholars

in order to complete his education. Thereafter he was a professor in various Madrasahs. Towards the end of his life he was appointed Qâḍî of Damascus and subsequently of Medina. He wrote, besides the present work, commentaries on the *Mukhtaṣar al-Wiqâyah* of Burhânaddîn Maḥmûd bin Ṣadrashsharî'ah; on *Al-Farâ'iḍ as-Sirâjiyah* of Sirâjaddîn Abû Ṭâhir Muḥammad bin Muḥammad as-Sajâwandî; on the *Miftâḥ al-'Ulûm* of As-Sakkâkî (*d.* A.H. 626=A.D. 1229); and on the *Qaṣîdat al-Burdah* of Al-Bûṣîrî (*d.* A.H. 694=A.D. 1294). He fell ill on his way from Medina to Mecca, and died at Mecca in A.H. 950=A.D. 1543. According to other authorities his death took place in A.H. 951=A.D. 1544. For further particulars of his life see Ash-Shaqâ'iq an-Nu'mânîyah (in the margin of Ibn Khallikân), vol. i, p. 456, and Tâj at-Tabaqât, vol. x, fol. 172[a].

Shaikhzâdah's gloss on the commentary of Al-Baiḍâwî, says Ḥâj. Khal. (vol. i, p. 473), is the greatest, the most useful and the easiest of all the glosses ever composed on the great commentary. This exhaustive work was originally composed in eight volumes, but was subsequently revised, much altered and enlarged by the author. The two different versions puzzled the copyists, and got confounded and intermixed with each other. Ḥâj. Khal. concludes his appreciation of the work in these words:—

و لا يخفى انها من اعز الحواشي و اكثرها قيمة و اعتبارا و ذلك

لبركة زهده و صلاحه *

The present MS., which was transcribed from the author's autograph copy, only contains the gloss on four Sûrahs, viz., *Âli 'Imrân* (chapter iii) to *Al-An'âm* (chapter vi). It is not only defective at the beginning, but is hopelessly confused throughout; and probably many folios are missing. The MS. opens abruptly thus:—

اوعدته او وعدته لمخلف ايعادي و منجز موعدي - قوله او ذو رحمة

واسعة - اي و يحتمل ان يكون المعنى و ان كذبوك في الانذار و ايعاد

العصاة و اعتلوا بان الله واسع الرحمة فلا يواخذ بالبغي فقل ربكم ذو رحمة

واسعة للمطيعين و ذو بأس شديد للمجرمين فلايرد بأسه عليهم الخ *

The author completed the gloss on *Sûratu Âli 'Imrân* (chapter iii) in the middle of Muḥarram, A.H. 943=A.D. 1536, and that on *Sûrat al-An'âm* (chapter vi) on the 3rd Shawwâl of the same year, as appears from the notes at the end of those Sûrahs.

In the absence of another copy it is difficult to say whether this is a transcription of the original or the revised version of the work; but the language employed by the author at the end of *Sûratu Âli 'Imrân* (fol. 114b) and at the end of *Sûrat al-An'âm*, with which the MS. concludes, suggests that it is the former.

For other copies see Berlin, Nos. 843–5; Râġib Pâshâ, Nos. 111–6; Yenî, Nos. 118–21; Ayâ Ṣûfiyah, Nos. 335–8; Cairo, vol. i. p. 169; Ḥamîdîyah, Nos. 147-54; Waliaddîn, Nos. 345–74; Nûr 'Uṣmânîyah, Nos. 506–20; Ḥûr Lailâ, No. 61; Kûprîlîzâdah, Nos. 172–3; and Bashîr Âġâ, Nos. 65-6.

The work has been printed in four vols. at the Sulṭânîyah Press, Constantinople, A.H. 1282. It was also printed in Egypt, A.H. 1292.

Written in rough Naskh, with numerous short lacunæ.

Slightly worm-eaten and water-stained.

Dated the 4th Ṣafar, A.H. 952 = A.D. 1545.

Scribe: عبد الكريم بن يوسف.

No. 1391.

foll. 307; lines 35; size $10\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

The fourth and the fifth *Juz* of the same gloss.

The MS. begins with the comments on the 80th verse of *Sûrat ash-Shu'arâ'* (chapter xxvi) and extends to the end of *Sûratu Muḥammad* (chapter xlvii). It opens abruptly thus:—

و حال حصول الموت لا يقع الاحساس به و انما الضرر في مقدماته و هى غير المرض ثم ترقى فى الجواب و قال بقاء النفوس الزكية و الارواح الطاهرة الكاملة فى العلوم و الاخلاص المرضية في هذه الاجساد عين الضرر في حقهم فخلاصهم عنها عين السعادة لهم بخلاف المرض فكان نعمة عظيمة فى حقهم فلذلك اضافه اليه تعالى قوله لان المرض عطف على قوله لان المقصود تعديد النعم الخ *

The colophon of the fourth *Juz* (fol. 101b) indicates that the division of the work into six volumes was made by the author (Shaikhzâdah) himself, evidently after the revision referred to in the preceding notice.

No. 1393.

foll. 432; lines 25; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

حاشية على تفسير البيضاوي

ḤÂSHIYAH 'ALÂ TAFSÎR AL-BAIḌÂWÎ.

A gloss on Al-Baiḍâwi's commentary on the Qurân, by Qâḍî Sayyid Nûrallâh bin Sayyid Sharîf al-Ḥusainî al-Mar'ashî ash-Shustarî ash-Shî'î قاضي سيد نور الله بن سيد شريف الحسيني المرعشي الشوستري الشيعي (*d.* A.H. 1019=A.D. 1610; see Lib. Cat., vol. viii, No. 720).

Beginning:—

الحمد لله الذي انزل على عبده الكتاب المجيد و ايده بالقران

الناطق السديد .... قوله الحمد لله الذي نزل الفرقان آه - اقول

No. 1394.

foll. 477; lines 27; size $10\frac{1}{2} \times 6$; 8×4.

حاشية الشرواني على تفسير البيضاوي

ḤÂSHIYAT ASH-SHIRWÂNÎ 'ALÂ TAFSÎR AL-BAIḌÂWÎ.

A gloss on Al-Baiḍâwî's commentary on the Qurân, by Muḥammad bin Jamâladdîn bin Ramaḍân ash-Shirwânî al-Muskirî محمد بن جمال الدين بن رمضان الشرواني المسكري. According to Brock., vol. i, p. 417, he died in A.H. 1030=A.D. 1621; but according to Ḥamîdîyah, No. 131, and Nûr 'Uṣmânîyah, No. 524, his death took place in A.H. 1020=A.D. 1611.

Beginning:—

قال الفقير الى الله الغني محمد بن جمال الدين بن رمضان

الشرواني المسكري غفر الله له و لوالديه بعد حمد الله العليم العلام

.... و لما كانت فوائد هذا الكتاب العظيم الشان اكثر من
ان يحصى فاقترح عليّ مع اعترافي بالقصور و قلة البضاعة و الفتور و قصر
الباع في هذه الصناعة ان اجمع فيه ما تمس اليه الحاجة بقدر الاستطاعة
و انتخب ما هو المعول عليه على حسب الطاقة و اشرح مفردات اللغة
الغير الواضحة و اذكر الاعرابات النحوية اللائحة وابين خواص التراكيب
بحسب علم المعاني و اظهر التصرفات البيانية من المجاز و الاستعارة
و الكناية الخ *

Cf. Ḥâj. Khal., vol. i, p. 475, and India Office, No. 86.

The present MS. contains the gloss on the first six Sûrahs of the Qurân. The gloss on the last two verses of *Sûrat al-An'âm* (chapter vi) is wanting. The MS. ends abruptly thus:—

لان اسلام كل نبي متقدم على اسلام امته و المعنى المستسلمين
بقضاء الله و قدره و معلوم انه ليس اولا لكل مسلم .... *

For other copies see Nûr 'Uṣmânîyah, Nos. 524–5; Ḥamîdîyah, No. 131; Yenî, No. 122; Ayâ Ṣûfiyah, Nos. 354–5; Râgib Pâshâ, No. 144; Kûprîlîzâdah, No. 184; India Office, Nos. 86–9; and Âṣafîyah, pp. 540–542.

Written in Arabian Naskh.

Not dated; probably 17th century.

No. 1395.

foll. 453; lines 25; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4.

The Same.

Another incomplete copy of the same work, extending from the 64th verse of *Sûratu Hûd* (chapter xi) to the end of Al-Baiḍâwî's commentary. It begins abruptly thus:—

كانوا مستوجبين لان الدعاء بالهلاك بعد هلاكهم ففائدته ما ذكره ثم ان
اللام يدل ايضا على الاستحقاق الخ *

A note in the margin of the last folio runs thus:—

قال المؤلف وقع الاختتام بعون الملك المهيمن العلام يوم الاربعاء

No. 1396.

foll. 64 ; lines 25 ; size $11\frac{1}{2} \times 6\frac{1}{4}$; 8×4.

حاشية العاملي على البيضاوي

ḤÂSHIYAT AL-'ÂMULÎ 'ALA'L-BAIḌÂWÎ.

A short gloss on Al-Baiḍâwî's commentary on the Qurân, by Bahâ'addîn Muḥammad bin Ḥusain bin 'Abdaṣṣamad al-'Âmulî al-Ḥâriṣî al-Hamadânî بهاء الدين محمد بن حسين بن عبد الصمد العاملي الحارثي الهمداني.

Beginning :—

الحمد لله الذي جعل نسخة عالم الامكان شرحا لآيات قدرته و تفسيرا

و سير نقوش صحيفة الاكوان بيانا لبينات وحدته و تقريرا ....

فيقول الفقير الى الله الغني محمد المشتهر ببهاء الدين العاملي رفقه الله

للعمل في يومه لغده قبل ان يخرج من يده الخ *

The author, who belonged to the Shî'ah sect, was born at Ba'labakk (or according to another version at Qazwîn) on Wednesday, the 17th Ḏu'l-Ḥijjah, A.H. 953=A.D. 1547. His father left Ba'labakk,

while the author was yet a boy, and settled in Persia. Our author received his education from his father and other great masters of the day, and soon became known as a great scholar, deeply versed in several branches of learning. He is also described by his biographers as an illustrious poet, both in Arabic and Persian. After discharging for a time the office of Shaikh al-Islâm at Iṣfahân, he gave it up in order to perform the Ḥajj, and for thirty years led a wandering life in Egypt, Syria and numerous other countries. Afterwards he came back to Iṣfahân, where he was received with much favour and great distinction by Shâh 'Abbâs (A.H. 996–1038=A.D. 1587–1629). He produced a large number of very useful and instructive works on various subjects, and died, according to 'Âlam Ârâ', fol. 310[a], on the 12th Shawwâl, A.H. 1030=A.D. 1621, or according to Khulâṣat al-Aṣar, vol. iii, p. 454, in A.H. 1031=A.D. 1622. Dr. Rieu, Br. Mus. Persian Catalogue, p. 26, observes that the former date is confirmed by two versified chronograms of contemporary poets. For further particulars of his life see Khulâṣat al-Aṣar, pp. 441–455, Nasamat as-Saḥar, vol. ii, fol. 133[b]; 'Iqd al-Jawâhir Wa'd-Durar, fol. 96[b]; 'Âlam Ârâ', fol. 310[a]; Âtashkadah, p. 230; Tâj aṭ-Ṭabaqât, vol. xi, fol. 57[b]; Riyâḍ ash-Shu'arâ', fol. 62[b]; Sprenger, Oude Catalogue, p. 368; Malcolm, History of Persia, vol. i, p. 558; and Brock., vol. ii, p. 414.

In the preface, we are told that the gloss was originally composed during the time the author was delivering lectures on Al-Baiḍâwî in a Madrasah, and that he went on improving and adding to the work during the course of his journeys.

The gloss begins on folio 2[a] thus:—

قوله الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا
وشح صدر الخطاب باقتباس من الكتاب متضمن لاسمه معرب عن وسمه
فتاتى له براعة الاستهلال من جهتين الخ *

The MS. ends with the gloss on Baiḍâwî's comments upon the 23rd verse of *Sûrat al-Baqarah* (chapter ii). The last words are as follows:—

قوله و السورة الطايفة الخ هذا التعريف انما هو على مذهب من
لا يجعل البسملة آية من كل سورة كما لا يخفى و المراد من كون اقلها
ثلث آيات اقل جنسها و الا لم يصدق على شي من السور و لو قال ليست
اقل من ثلث آيات لكان اولى و قد سبق لنا كلام في هذا المقام عند اول
تفسير الفاتحة فتذكره *

No. 1398.

foll. 246; lines 27; size 10¼ × 6; 7¾ × 4¼.

حاشية السيالكوتي على تفسير البيضاوي

ḤÂSHIYAT AS-SIYÂLKÛTÎ 'ALÂ TAFSÎR AL-BAIḌÂWÎ.

A gloss on Al-Baiḍâwi's commentary on the Qurân, by Mullâ 'Abdalḥakîm bin Shamsaddîn as-Siyâlkûtî ملا عبد الحكيم بن شمس الدين السيالكوتي (*d.* A.H. 1067 = A.D. 1657; see Lib. Cat., vol. x, No. 509).

Beginning :—

الحمد لله الذي انزل الفرقان شفاء لما فى الصدور و اخرج به عباده من الظلمات الى النور الخ *

No. 1399.

foll 566 ; lines 41 ; size $11\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

عناية القاضي وكفاية الراضي

‘INÂYAT AL-QÂḌÎ WA KIFÂYAT AR-RÂḌÎ.

A gloss on Al-Baiḍâwi's commentary on the Qurân, by Shihâbad-dîn Aḥmad bin Muḥammad bin ‘Umar al-Khafâjî al-Miṣrî شهاب الدين احمد بن محمد بن عمر الخفاجي المصري (*d.* A.H. 1069=A.D. 1659) ; for some account of whom see Lib. Cat., vol. xii, No. 793.

Complete in two separate volumes.

Vol. I.

Beginning :—

يا مفيض البركات و منزل الآيات البينات افتح عيون بصائرنا لمشاهدة
انوارك و ارزقنا من مواهب كرمك ذوق حلاوة اسرارك الخ *

No. 1401.

foll. 392; lines 19; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

حاشية على تفسير البيضاوي

ḤÂSHIYAH 'ALÂ TAFSÎR AL-BAIḌÂWÎ.

A gloss on Al-Baiḍâwî's commentary on the Qurân, by an unknown author. Incomplete at the end. It extends from the beginning of the Qurân to the 115th verse of *Sûrat al-Baqarah* (chapter ii).

No. 1402.

foll. 260 ; lines 29 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

الاسعاف بشرح ابيات القاضي والكشاف

AL-IS‘ÂF BISHARḤ ABYÂT AL-QÂḌÎ WA’L-KASHSHÂF.

A work explaining the verses of the Arabian poets quoted as authorities by Al-Baiḍâwî and Az-Zamakhsharî in the course of their commentaries on the Qurân.

By Khiḍr bin ‘Aṭâ’allâh al-Mawṣilî خضر بن عطاء الله الموصلي

Complete in three separate volumes.

Vol. I.

Beginning:—

اللهم يا كشاف ضبابة الاوهام بشموس شواهد العلوم يا قاضي لبابة الافهام من عروس خرائد الرسوم........................ اما بعد فان افضل ما يهتم بتحصيله و يعتنى في اجماله و تفصيله معرفة ما به الاعجاز و العذور على متداولات الالفاظ من الحقيقة و المجاز الخ *

The author, a recognised authority of his time on Arabic philology and literature, was born at Mawṣil. He left his native place and settled at Mecca, where he commenced the composition of the present work in A.H. 994=A.D. 1586, and completed it in A.H. 1003=A.D. 1594. He dedicated it to Ḥasan bin Abî Namî, the Sharîf of Mecca (A.H. 992–1010=A.D. 1584–1601), who granted him an honorarium of one thousand Dînârs. He remained at Mecca for a long time; but at the instigation of Ibn 'Atîq, the Sharîf's Vizier, who had falsely accused him of communicating certain State secrets to foreigners, the Sharîf confiscated all his belongings and expelled him from Mecca, which he left. He started out for Medina, but died suddenly on the way, A.H. 1007=A.D. 1598. See Khulâṣat al-Aṣar, vol. ii, p. 131; Raiḥânat al-Alibbâ', fol. 73[a]; Tâj aṭ-Ṭabaqât, vol. xi, fol. 16[b]; and 'Iqd al-Jawâhir wa'd-Durar, fol. 33[a].

The work is arranged according to Sûrahs of the Qurân. The explanations of the verses are followed by short biographical notices of the poets from whose poems the verses are quoted. The present volume extends from the beginning of the Qurân to *Sûratu Âli 'Imrân* (chapter iii), and ends with the explanation of the following verse:—

و كنا اذا الجبار بالجيش ضافنا
جعلنا القنا و المرهفات له نزلا

Ḥâj. Khal., vol. v, p. 194, mentions along with other glosses on *Al-Kashshâf* of Az-Zamakhsharî a work by Khiḍr bin Muḥammad al-Mawṣilî entitled *Shawâhid al-Kashshâf*, which seems to be identical with the present work.

For other copies see Ḥamîdîyah, Nos. 174–5; Yenî, No. 13; and Âṣafîyah, p. 530.

It is stated, in the colophon, that the MS. was corrected by reference to the *Kitâb al-Agânî* and other original sources, and was read through in the presence of Sayyid Abû Bakr bin 'Abdarraḥmân bin Shihâbaddîn al-'Alawî.

No. 1403.

foll. 265; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûrat an-Nisâ'* (chapter iv) to the end of *Sûrat an-Nûr* (chapter xxiv). It begins with the verse:

فاليوم قربت تهجونا و تشتمنا   فاذهب فما بك و الايام من عجب

and ends with the explanation of the following verse:—

اخو ثقة لا يهلك الخمر ماله   و لكنه قد يهلك المال نائله

No. 1404.

foll. 219; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, extending from the beginning of *Sûrat al-Furqân* (chapter xxv) to the end of the Qurân. It begins thus:—

أَفَرِحَ أَنْ أَرْزَأَ الْكِرَامَ وَ أَنْ   أُورَثَ ذَوْدًا شَصَائِصًا نَبَلَا

The work ends with an ode by the author, beginning thus:—

اليك ذا الاخر من كتابي   و ما قصدته من انتخابي

من شرحي الموسوم بالاسعاف   شواهد القاضي مع الكشاف

The date of composition, viz., A.H. 1003=A.D. 1594, is obtained from the words: قد انتهى كتابي, occurring in the following verse:—

و سائر الاتباع و الاصحاب   مؤرخا قد انتهى كتابي

All these three volumes were transcribed at Ḥaidarâbâd by 'Alî bin Sayyid Muḥammad ar-Rifâ'i. At the end of each volume, there is a note by Abû Bakr bin 'Abdarraḥmân bin Shihâbaddîn al-'Alawî, who was consulted in the correction of these volumes.

Written in clear Arabian Naskh, within double red ruled borders. Dated A.H. 1310=A.D. 1892.

A complete index to the verses and the *names* of the poets is prefixed to each volume.

No. 1405.

foll. 146; lines 20; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A short fragment of the same work. It corresponds to foll. 47[b]–165[b] of the second volume of the copy noticed above.

Beginning:—

فيها ما احب فلا و اما اذا مت و ارتبط نفسي حمامها فلعدم الامكان و في جعل ارتباط الحمام قسيم الموت مبالغة حسنة و البيت من الكامل من معلقة لبيد المتقدمة في البقرة الخ *

This is the last line of the explanation of the following verse, quoted from the well-known poem of Labîd in the commentary on *Sûrat al-Mâ'idah* (chapter v):—

تراك امكنة اذا لم ارضها او ترتبط بعض النفوس حمامها

The MS. ends with the explanation of the following verse, quoted from the poem of Imra' al-Qais in the commentary on *Sûratu Yûsuf* (chapter xii):—

فقلت يمين الله ابرح قاعدا و لو قطعوا راسي لديك و اوصالي

Written in ordinary Arabian Naskh, with numerous short lacunæ.

Dated A.H. 1234 = A.D. 1818.

Scribe: سليمان ابن حلبوش ابن محبوب ابن نخران الكعبي الاورقي.

A seal bearing the name of the scribe, Sulaimân, is found at the end.

Two fly-leaves at the end contain miscellaneous notes and extracts from various books.

No. 1406.

foll. 675; lines 45; size 16 × 9½; 11¾ × 6.

غرائب القران و رغائب الفرقان

ĠARÂ'IB AL-QURÂN WA RAĠÂ'IB AL-FURQÂN.

The well-known commentary on the Qurân, by Niẓâmaddîn Ḥasan bin Muḥammad bin Ḥusain al-Qummî an-Naisâpûrî, better known as Niẓâm al-A'raj نظام الدين حسن بن محمد بن حسين القمي النيساپوري المعروف بنظام الاعرج.

Beginning:—

رب يسر و تمم بلطفك الى الله الكريم ارغب في ابداع غرائب القران و بفضله العظيم اتأهب لايداع رغائب الفرقان فاليه منتهى الامل و السوال و هذا حين افتتح فاقول الحمد لله الذي جعلني ممن شرح صدره للاسلام فهو على نور من ربه الخ *

The author's family originally belonged to Qumm; but he was born and brought up at Naisâpûr. He was celebrated for his knowledge of Grammar, and was a recognised Mufassir. He was a pupil of the celebrated Naṣîraddîn aṭ-Ṭûsî (*d.* A.H. 672 = A.D. 1273), and wrote several works. He completed his commentary on *At-Tadkirat an-Naṣîrîyah*, according to Ḥâj. Khal., vol. ii, p. 269, in A.H. 711 = A.D. 1311. He finished the present work in Muḥarram, A.H. 728 = A.D. 1328. The precise date of his death is not known.

The author states in the preface, as well as in the epilogue, that he wrote this commentary according to the principles of the Sunnî faith, and that the chief authority from which he derived material was *At-Tafsîr al-Kabîr* of Imâm Râzî (No. 1360 above). The order observed in the work is as follows—first a quotation from the Quranic text, with an interlinear Persian version, and then the explanation of that text, divided into four parts, viz., (i) القراءة; (ii) الوقوف; (iii) التفسير; and (iv) التأويل.

For other copies see Berlin, No. 871, and India Office, No. 94. See also Brock., vol. ii, p. 211, and Ḥâj. Khal., vol. iv, p. 306.

The work has been lithographed in three vols., Delhi, A.H. 1280 (see Iktifâ' al-Qunû', p. 118), and is printed in the margin of Tafsîr al-Qurân by Aṭ-Ṭabarî.

Written in elegant Persian Naskh, within gold and blue ruled borders; with a double-page 'Unwân. The quotations from the text are in a larger character, and below each line of the text a Persian version is given in Nasta'lîq in red. The titles of the Sûrahs are in gold.

Dated Sunday, the 11th Şafar, A.H. 1108=A.D. 1696.

Scribe: محمد بن علي بن شيخ بهاءالدين محمد المشهدي.

According to a note at the end, the marginal notes and corrections were transcribed by Muḥammad bin Manşûr al-Ḥasanî al-Husainî ash-Shîrâzî from the author's autograph copy of the work. The note reads thus:—

يقول العبد الغريب كاتب هذه التتمة و الفوائد المهمة و الاشارات الملمة و العوائد الجمة بتوفيق ربه و نصر نبيه و الائمة محمد بن منصور الحسني الحسيني الشيرازي الشهير بصدر الثاني شرح الله تعالى صدره و رفع قدره وجدت تلك البقية ذات الفوائد الجلية و الفرائد العلية في نسخة عندي كانت بخط المولى الاستاذ السعيد العلامة السديد مصنف هذا الكتاب طوبى له و حسن مآب و لما رأيت فيه من الفوائد و لامر ما اثبتها المصنف العلامة احسن الله اكرامه فكتبتها بيدي الفانية *

The title-page contains a seal bearing the name of Mîr Shujâ' addîn Ḥusain, dated A.H. 1191=A.D. 1777.

No. 1407.

foll. 373; lines 35; *size* $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

The Same.

A fragment of the same work, beginning as the above. It extends from the beginning of the commentary to the 169th verse of *Sûrat an-Nisâ'* (chapter iv), and breaks off abruptly with the following words of the text:—

يا ايها الناس قد جاءكم الرسول بالحق .... كان الله عليما حكيما ◎ يا اهل الكتاب *

Written in fair Persian Naskh, within gold and blue ruled borders; with a double-page 'Unwân.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1408.

foll. 238; lines 32; size $10\frac{1}{2} \times 7$; $8\frac{1}{4} \times 5\frac{1}{2}$.

النهر الماد من البحر

AN-NAHR AL-MÂDD MIN AL-BAHR.

A grammatical commentary on the Qurân, by Aṣîraddîn Abû Ḥayyân Muḥammad bin Yûsuf bin 'Alî bin Yûsuf bin Ḥayyân al-Ġarnâṭî al-Jayyânî اثير الدين ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان الغرناطي الجياني.

Complete in two separate volumes.

Vol. I.

Beginning:—

ربنا افرغ علينا صبرا .... بحمدك اللهم استفتح و بنورك استوضح و من فضلك استمنح و بعونك استنجح و على رسولك محمد و آله امسى مصليا و اصبح و بعد فاني لما صنفت كتابي المسمى بالبحر المحيط في علم التفسير عجز اطوله عن قطعه المسابح و تقلب له عن اقتناصه البارح و السانح فاجريت منه نهرا .... سميته بالنهر الماد من البحر الخ *

The author, one of the greatest philologists and grammarians of Egypt, was born at Granada in Shawwal, A.H. 654=A.D. 1256. Apart from his very high proficiency in Arabic literature, he was by no means inferior to his contemporaries in his attainments in Qirâ'at and Ḥadîṣ. He perfected his knowledge by his travels through Spain (which he left in A.H. 679=A.D. 1280), Africa, Syria and Egypt, in the course of which he met the greatest masters of the age and entered into discussions with them upon various subjects. He knew Persian, Turkish and Ethiopian, and wrote works in and about those languages. He served as professor of Tafsîr at Qubbat al-Manṣûrîyah and of Qirâ'at at Jâmi' al-Aqmar. In A.H. 698=A.D. 1298, he succeeded to the professorial chair of his master, Ibn Naḥḥâs, the great grammarian. He settled permanently in Egypt, and became a great favourite of Amîr Saifaddîn Arġûn, at whose court at Qal'at al-Jabal he lived for a time. He professed first the Ẓâhirite tenets, but subsequently became a convert to the Shâfi'î school. He survived his daughter Nuḍar, who was a highly educated woman, and on whom he wrote a tract; and died at Cairo on the 28th Ṣafar, A.H. 745=A.D.

1345. For further particulars of his life see Nafḥ aṭ-Ṭîb, vol. i, pp. 589–618. See also Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 111b; Ḥusn al-Muḥâḍarah, fol. 135a; Ad-Durar al-Kâminah, vol. ii, fol. 275b; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 148a; Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 177b; Bugyat al-Wu'ât, fol. 92a; Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 76b; Ṭabaqât by Ibn al-Mulaqqin, fol. 149a; Ṭabaqât by Al-Isnawî, fol. 81a; Dustûr al-I'lâm, fol. 35a; Tâj aṭ-Ṭabaqât, vol. viii, fol. 135a; and Brock., vol. ii, p. 109.

The present work has been condensed from the author's larger commentary entitled *Al-Baḥr al-Muḥîṭ*; but it also contains a considerable amount of original matter, as the author tells us in the preface.

For other copies see Berlin, No. 882; Escur., No. 1256; Alger, No. 347; Cairo, vol. i, p. 220; Kûprîlîzâdah, No. 67; and Walîaddîn, No. 104. See also Ḥâj. Khal., vol. ii, p. 20.

Written in Arabian Naskh.

Dated the 7th Shawwâl, A.H. 869=A.D. 1464.

A note at the end says that the MS. was collated with the original in A.H. 872=A.D. 1467.

Foll. 236a–238b contain an extract from the Tafsîr of Abû Bakr bin 'Alî al-Ḥaddâd, after which follows a short anecdote about Ḥârûn-arrashîd (A.H. 170–193=A.D. 786–809) and his Christian physician.

A fly-leaf at the beginning contains the moral admonitions of Imâm Abû Ḥanîfah (*d.* A.H. 150=A.D. 767), given to Yûsuf bin Khalîl as-Sâmânî of Baṣrah, followed by a short extract from the *Kitâb at-Tajnîs* of Al-Marginânî (*d.* A.H. 593=A.D. 1197).

The title-page contains signatures of several former owners of the MS., including the Imâms of Ṣan'â.

No. 1409.

foll. 242; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûrat al-Hûd* (chapter xi) to the end of the Qurân.

Written in the same hand as the above. The first and the last folios are supplied in a later hand. Slightly worm-eaten.

The title-page contains signatures of several former owners of the MS.

No. 1410.

foll. 306; lines 27; size $12\frac{1}{4} \times 8\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

تفسير القران لابن كثير

TAFSÎR AL-QURÂN LI IBN KAṢÎR.

The well-known commentary on the Qurân, by 'Imâdaddîn Abu'l-Fidâ' Ismâ'îl bin 'Umar bin Kaṣîr al-Qurashî al-Buṣrawî ash-Shâfi'î عماد الدين ابو الفداء اسمعيل بن عمر بن كثير القرشي البصروي الشافعي (d. A.H. 774=A.D. 1373; see Lib. Cat., vol. xv, No 971).

Complete in four separate volumes.

Vol. I.

Beginning:—

قال الشيخ الامام العلامة المجتهد الاوحد البارع الحافظ المتقن المحقق عماد الدين ابو الفداء اسمعيل بن الخطيب ابي حفص عمر بن كثير الشافعي - الحمد لله الذي افتتح كتابه بالحمد فقال الحمد لله رب العالمين الرحمٰن الرحيم مالك يوم الدين و قال تعالى الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجا الخ *

In this commentary all the points dealt with in the exposition of the holy text are based on traditions, which are quoted in full, with a complete list (*Isnâd*) of their successive narrators. Cf. Ḥâj. Khal., vol. ii, p. 349.

The present volume extends from the beginning of the commentary to the 93rd verse of *Sûrat an-Nisâ'* (chapter iv).

For other copies see Cairo, vol. i, p. 140; Ayâ Ṣûfiyah, Nos. 122–4; Nûr 'Uṣmâniyah, Nos. 187–8; Ḥamîdîyah, Nos. 42–3; and Râmpûr, p. 24.

The present commentary has been printed in ten vols. at the Mîrîyah Press, Bûlâq, A.H. 1301, in the margin of another work printed along with it, viz., the *Fatḥ al-Bayân* of Nawwâb Ṣiddîq Ḥasan Khân.

Written in good Naskh, within red ruled borders; with quotations from the text in red.

Not dated; probably 18th century.

The title-page contains notes by several former owners relating to their purchase of the MS.

No. 1411.

foll. 487; lines 28–30; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Vol. II.

The second volume of the preceding work, extending from the 94th verse of *Sûrat an-Nisâ'* (chapter iv) to the end of *Sûratu Bani Isrâ'îl* (chapter xvii).

Written in fair Arabian Naskh, within red ruled borders. The quotations from the Qurân are in red.

Not dated; probably 18th century.

No. 1412.

foll. 301; lines 35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 6\frac{1}{4}$.

The Same.

Vol. III.

This volume contains the commentary from *Sûrat al-Kahf* (chapter xviii) to *Sûrat az-Zumar* (chapter xxxix)

Written in clear Arabian Naskh, within double red ruled borders. The frontispiece is handsomely decorated. The quotations from the text are in red. The titles of the Sûrahs are in yellow.

Foll. 297–301 are supplied in a later hand.

The date mentioned in the colophon, viz., the 14th Jumâdâ I, A.H. 1284 = A.D. 1867, refers to the portion supplied in a later hand. The rest of the MS. was evidently written before A.H. 1171 = A.D. 1757, since there are notes by several former owners on the title-page, the earliest of which is dated A.H. 1171 = A.D. 1757.

No. 1413.

foll. 249; lines 35; size $13 \times 8\frac{1}{2}$; $10 \times 6\frac{1}{4}$.

The Same.

Vol. IV.

The fourth volume of the same work, extending from *Sûrat al-Mu'min* (chapter xl) to the end of the Qurân.

No. 1414.

foll. 277; lines 23; size $11 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

كشف اسرار البيان عن آداب حملة القران

KASHF ASRÂR AL-BAYÂN 'AN ÂDÂB ḤAMALAT AL-QURÂN.

A treatise on the merit attached to the recitation of the Qurân and on the regard due to those who teach and transcribe the Holy Book.

Author: Muḥammad bin al-Ḥasan bin Yûsuf bin Khâzim bin Hâshim al-Ḥadîṣî al-Biqâ'î ash-Shâfi'î محمد بن الحسن بن يوسف بن خازم بن هاشم الحديثي البقاعي الشافعي. He was a native of Biqâ', a village in Syria, and flourished in the time of Al-Malik aẓ-Ẓâhir Saifaddîn Barqûq (A.H. 784–801 = A.D. 1382–1398).

Beginning:—

الحمد لله الذى هدانا الى دين الاسلام و فضلنا بكرمه وجوده على سائر الانام بارساله الينا اكرم خلقه عليه افضل الصلوة و السلام .... اما بعد فان الله تعالى منّ على امة محمد بدين الاسلام و ارساله اليهم نبيه محمدا عليه افضل الصلوة و السلام و اكرمهم بكتابه العزيز الذي هو افضل الكلام الخ *

The work is divided into 17 chapters, as detailed below. The 17th chapter is subdivided into two sections, the first explaining difficult words used in the work, and the other containing biographical notices of persons named therein.

I. Fol. 3^{a}. الباب الاول في الاخلاص و احضار النية في جميع الاقوال و الافعال *

II. Fol. 5^{a}. الباب الثاني في فضل القران و فضل تعليمه

III. Fol. 6^{a}. الباب الثالث في فضل تلاوة القران

IV. Fol. 8^{a}. الباب الرابع في فضائل سور القران و آياته

V. Fol. 13^{b}. الباب الخامس في فضل تعليم القران

VI. Fol. 14^{b}. الباب السادس في فضل اهل القران

VII. Fol. 15^{a}. الباب السابع في اكرام اهل القران

VIII. Fol. 16^{b}. الباب الثامن في آداب معلم القران

IX. Fol. 21^{b}. الباب التاسع في آداب متعلم القران

X. Fol. 24^{a}. الباب العاشر في آداب حامل القران

XI. Fol. 28^{a}. الباب الحادي عشر في آداب الناس كلهم مع القران

XII. Fol. 33^{a}. الباب الثاني عشر في آداب القراءة

XIII. Fol. 61^{b}. الباب الثالث عشر في استحباب قراءة السور و الآيات في اوقات و احوال مخصوصة *

XIV. Fol. 65^{a}. الباب الرابع عشر في كتابة القران

XV. Fol. 68^{b}. الباب الخامس عشر في اكرام المصحف

XVI. Fol. 70^{a}. الباب السادس عشر في وعيد ناسي القران

XVII. Fol. 70^{b}. الباب السابع عشر في ضبط الفاظ الكتاب

In the following note on fol. 199^{b} the author states that he completed the original draft of the work on Monday, the 26th of Jumâdâ I, A.H. 765=A.D. 1364, and that he added certain new material in A.H. 799=A.D. 1397, when he made a fair copy of the whole at Tall al-Akhḍar, a village in the district of Ba'labakk :—

و كان الفراغ من تأليفه و جمعه ليلة الاثنين بين العشائين لستة
و عشرين يوما خلت من جمادى الاولى سنة خمس و ستين و سبعمائة ثم
زدت فيه اشياء كثيرة عند نقلي له الى هذا الكتاب تبييضا في سنة تسع
و تسعين و سبعمائة و كان فراغي منه بهذا الكتاب يوم الاحد قريبا من الظهر
لثمان مضت من شهر شعبان المبارك عام تسعة و تسعين و سبعمائة بالتل
الاخضر من البقاع العزيزي عمل بعلبك المحروسة في ايام الملك الظاهر
برقوق خلد الله ملكه و ادام دولته العادلة *

In a note on the title-page, ‘Uṣmân bin Muḥammad bin Khalîl al-Muqrî ash-Shâfi‘î (*d.* A.H. 841 = A.D. 1437; see Mu‘jam of Ibn Fahd, fol. 136b), a disciple of the author, states that he read this treatise with the author in several sittings, held at the mosque of Tamnîn, a village in the district of Ba‘labakk, and that some of these sittings were also attended by his two fellow-students, viz., Aḥmad bin Sulaimân bin Idrîs, commonly called Ibn al-Amîr, and Shamsaddîn Muḥammad bin ‘Abdallâh bin ‘Iwaḍ aṭ-Ṭalkhâwî. He states further that the author granted him general permission to narrate his teaching; a permission also granted, at his request, to his daughter, Fâṭimah, as well as to other students. The note runs thus:—

الحمد لله حق حمده و صلى الله على محمد سيدنا و عبده و بعد فقد
قرأت جميع هذا الكتاب , وهو كتاب كشف اسرار البيان عن آداب حملة
القران على مؤلفه و منشيه سيدنا العبد الفقير الى الله تعالى القاضي
شمس الدين ابى عبد الله محمد بن الفقير الى الله تعالى ابي علي
الحسن بن الفقير الى الله تعالى جمال الدين ابى المحاسن يوسف بن
خازم بالخاء المعجمة و الزاء ابن هاشم الحديثي الشافعي نفع الله بفوائده
في عدة مجالس آخرها يوم الاربعاء سابع شهر المحرم سنة ....
و كانت القراءة المذكورة للكتاب المذكور خلا باب ضبط المشكلات منه بجامع
قرية تمنين السفلى من البقاع البعلي من بلاد الشام و سمع الكتاب المذكور
بقراءتي خلا فوات يسير .... احمد بن سليمان بن ادريس
الشهير بابن الامير و الشيخ شمس الدين محمد بن عبد الله بن عوض
الطلخاوي احد العدول بمركز باب قلعة دمشق و قد اجاز لي ان اروي عنه
هذا الكتاب و جميع ما الفه و صنفه و ما يجوز له و عنه روايته بشرطه عند
اهله و كذا اجاز لمن سمع هذا الكتاب او شيأ منه ما اجازني به و اجاز
ايضا لابنة كاتبه فاطمة بسوالي قانه و كتب عثمان بن محمد بن خليل
المقري الشافعي مؤذن مصلى العيدين بدمشق *

The above note is attested by the author in his own hand thus:—

No. 1415.

foll. 281; lines 25; size $10\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

عيون التفاسير للفضلاء السماسير

'UYÛN AT-TAFÂSÎR LI'L-FUḌALÂ' AS-SAMÂSÎR

The first volume of a commentary on the Qurân, by Shihâb-addîn Aḥmad bin Muḥammad as-Sîwâsî شهاب الدين احمد بن محمد السيواسي, an eminent Ṣûfî and a diligent scholar of Sîwâs. He studied different branches of Muhammadan literature under several distinguished teachers of his native place. After completing his general studies, he became a disciple of Shaikh Muḥammad and devoted himself to the study of Ṣûfî literature. He accompanied his Shaikh to Ayâṣulûġ, where he gained the favour of Amir Aidîn; and there he settled permanently. He wrote, besides the present work, two short treatises on Ṣûfism. He died, according to Ḥâj. Khal., vol. iv, p. 289, in A.H. 803=A.D. 1400. The author of Ash-Shaqâ'iq an-Nu'mânîyah, who does not give the precise date of his death, includes him among the learned men who flourished during the reign of Sultân Bâyazîd (A.H. 792–805=A.D. 1389–1402). Cf. Brock., vol. ii, p. 228.

Beginning :—

الحمد لله الذي انزل القران كلاما قيما لا يحوم حوله عوج و جعله كتابا محكما بنظم معجز ناطق بالبينات و الحجج ....
اما بعد فان كتاب الله المجيد هو منبع الاصول الدينية و مجمع الاحكام الشرعية الخ *

In the preface, the circumstances in which the compilation of the work was undertaken are stated as follows :—

و قد صنف كثير من العلماء الاعلام و انصار ملة الاسلام تفاسير لتكشف عن اسراره و لتشرق عن انواره بعبارات رائقة و تركيبات شائقة ولكن كان الاطلاق لبعض طلاب العجم و العرب من اهل الفضل و الادب على تلك الاسرار و الانوار صعبا من الدقة مسالكها و غموض مسائلها من الكشف الشافي و البيان الوافي فالتجأت الى الله الوهاب ملهم الصواب مع قلة البضاعة و قصور الباع في هذه الصناعة ان انتخب من تلك التفاسير تفسيرا مختصرا قريبا من التناول بعيدا عن التفاضل .... و سميته عيون التفاسير للفضلاء السماسير الخ *

In the *Muqaddimah* (introduction) the author explains certain matters, a knowledge of which every commentator on the Qurân, in his opinion, should possess.

The present volume extends from the beginning of the Qurân to the end of *Sûratu Banî Isrâ'îl* (chapter xvii).

For other copies see Berlin, No. 933; Ayâ Ṣûfiyah, Nos. 171, 219–20; Râġib Pâshâ, Nos. 202–3; Nûr 'Uṣmânîyah, Nos. 329–32; Kûprîlîzâdah, No. 110; Yenì, No. 59; Walîaddîn, Nos. 174–9; and Cairo, vol. i, p. 182.

Written in different hands, Naskh and Nasta'lîq. The quotations from the text are in red. The first two folios are supplied in a later hand.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1416.

foll. 307; lines 21; size 10¼ × 6; 8 × 4½.

تبصير الرحمن و تيسير المنان

TABṢÎR AR-RAḤMÂN WA TAISÎR AL-MANNÂN.

A commentary on the Qurân, by Zainaddîn 'Alî bin Aḥmad bin 'Alî bin Aḥmad al-Makhdûmî al-Mahâ'imî al-Hindî زين الدين علي بن احمد بن علي بن احمد المخدومي المهائمي الهندي.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذي انار بكلامه قلوب اولى الالباب ليبصروا به مع عقولهم طريق الثواب الخ *

According to Ḥaj. Khal., vol. ii, p. 182, the author belongs to the Ḥanbalî school; but the Râmpûr Catalogue, p. 22, describes him as a Shâfi'î. He belonged to the tribe known as An-Nawâ'it (النوائت), which term is applied to that section of the Quraish who emigrated from Medina through fear of Ḥajjâj bin Yûsuf aṣ-Ṣaqafî (*d.* A.H. 95 = A.D. 714), and landing on the western coast of India settled in the Deccan. Ġulâm 'Alî Âzâd, in his Subḥat al-Marjân, fol. 44[b], calls our author Al-Mahâ'imî, Mahâ'im being a port of Konkan, a maritime district of the Deccan. Ḥâj. Khal. (vol. ii, p. 182) gives him the title of Al-Umawî; but this is obviously a mistake, and is probably the result of confusing him with some other writer. Our author was a devoted follower of Shaikh Muḥîyaddîn Ibn al-'Arabî (*d.* A.H. 638 = A.D. 1240), and wrote several works on Ṣûfism, among which the following may be mentioned, viz., a commentary on the '*Awârif al-Ma'ârif* of Shaikh Shihâbaddîn as-Suhrawardî (*d.* A.H. 632 = A.D. 1234), entitled الزوارف بشرح عوارف المعارف; a commentary on the *Fuṣûṣ al-Ḥikam* of Ibn al-'Arabî; a commentary on *An-Nuṣûṣ fî Taḥqîq aṭ-Ṭawr al-Makhṣûṣ* of Ṣadraddîn al-Qûnawî (*d.* A.H. 672 = A.D. 1273); and a treatise on the unity of God, entitled ادلة التوحيد. He died at Mahâ'im in Jumâda I, A.H. 835 = A.D. 1431. See Subḥat al-Marjân, fol. 44[b]. The date of his death, as given by Ḥâj. Khal. (*loc. cit.*), viz., A.H. 710 = A.D. 1310, is clearly a mistake. In the Egyptian edition of Ḥâj. Khal., it has been corrected, in the margin, to A.H. 835, which is the date given by Ġulâm 'Alî Azâd in the Subḥat al-Marjân.

In the preface of this fine work the following preliminary points are discussed :—

(i) How we know that the Qurân is the word of God, fol. 3[a].

(ii) How God inspired the Prophet with these words of the Qurân, fol. 3[b].

(iii) How a commentator should explain the meaning of the verses of the Qurân, and draw conclusions from them, fol. 4[a].

(iv) The meaning of the prayer الاستعاذة (I flee from the devil to seek protection in God), fol. 4[b].

The present volume extends from the beginning of the work to the end of the commentary on *Sûrat al-Kahf* (chapter xviii).

For other copies see India Office, Nos. 97, 98; Bodl., vol. i, No. 47, vol. ii, No. 566; Berlin, No. 870; Kûprîlîzâdah, Nos. 84–7; Nûr ʻUs̱mânîyah, No. 245; Ḥamîdiyah, No. 60; and Cairo, vol. i, p. 135.

The work has been lithographed in Delhi, A.H. 1286, and printed at Bûlâq, A.H. 1295.

Written in neat Naskh, within coloured ruled borders. The text is in red.

Not dated; probably 19th century.

No. 1417.

foll. 402; lines 21; size $9\frac{1}{2} \times 6$; $8 \times 4\frac{1}{2}$.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûratu Maryam* (chapter xix) to the end of the Qurân.

Written in fair Naskh, within coloured ruled borders. The text is in red. There are numerous short lacunæ.

Slightly worm-eaten.

Dated the 14th Jumâdâ I, A.H. 127[illegible] = A.D. 1859.

No. 1418.

foll. 204; lines 29; size 9×6; 7×4¼.

[تفسير القران]

[TAFSÎR AL-QURÂN.]

Fragment of a commentary on the Qurân, without title or author's name. It extends from the beginning of *Sûrat an-Nisâ'* (chapter iv) to the end of *Sûrat al-An'âm* (chapter vi).

The commentary on *Sûrat an-Nisâ'* (chapter iv) begins thus:—

بسم الله الذي خلقنا من نفس واحدة و خلق منها زوجها وبث منهما رجالا كثيرا و نساء و كان فى ذلك و في كل شي عليما حكيما - الرحمن الذي علم الانسان ما لم يعلم و كان فضل الله عليه عظيما - الرحيم الذي قال فاما الذين آمنوا بالله و اعتصموا به فسيدخلهم في رحمة منه و فضل و يهديهم اليه صراطا مستقيما و سورة النساء مدنية و هى مائة و سبع و سبعون آية و عند بعضهم ست و سبعون و هو على قول من يجعل قوله ان تضلوا السبيل آية الخ *

The text of the Qurân, which is written in a large character in red ink, preceded by the words قوله تعالى, is quoted in full, every short portion of the text being followed by the appropriate commentary. The latter is mainly an explanation of the meaning of the text rather than a grammatical analysis. The earlier commentators most frequently quoted are Az-Zajjâj (*d.* A.H. 311=A.D. 923), Muḥammad bin 'Alî at-Tirmidî (*d.* A.H. 320=A.D. 932; see Dustûr al-I'lâm, fol. 26ᵇ), Al-Imâm Abû Manṣûr (*i.e.*, Muḥammad bin Maḥmûd al-Mâturîdî, who died in A.H. 333=A.D. 944), and, above all, 'Abdalkarîm bin Hawâzin al-Qushairî (*d.* A.H. 465=A.D. 1073).

At the beginning of each Sûrah a Ḥadîṣ is quoted, on the authority of Ubayy bin Ka'b, relating to the excellence of the Qurân and the rewards promised to whomsoever shall recite it.

Written in Arabian Naskh. Slightly worm-eaten and water-stained.

Not dated; probably 15th century.

According to a note on the title-page, the MS. was presented as Waqf to the tomb of Muḥammad Badraddîn ad-Dairî al-Ḥanafî, a

No. 1419.

foll. 436; lines 21; size 11 × 7; 7 × 3½.

تفسير الجلالين
TAFSÎR AL-JALÂLÂIN.

A concise commentary on the Qurân, by Jalâladdîn Abû 'Abdallâh Muḥammad bin Aḥmad bin Muḥammad bin Ibrâhîm al-Anṣârî al-Maḥallî ash-Shâfi'î جلال الدين ابو عبد الله محمد بن احمد بن محمد بن ابراهيم الانصاري المحلي الشافعي and Jalâladdîn 'Abdarraḥmân bin Abî Bakr as-Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطي.

Beginning :—

الحمد لله حمدا موافيا لنعمه مكافيا لمزيده و الصلوة و السلام على محمد و آله و صحبه و جنوده - هذا ما اشتدت اليه حاجة الراغبين في تكملة تفسير القران الكريم الذي الفه الامام العلامة المحقق جلال الدين محمد بن احمد المحلي الشافعي و تتميم ما فاته و هو من اول سورة الفاتحة الى آخر الاسرى بتتمة على نمطه الخ *

The MS. is divided into three parts. The first part (foll. 1–214ᵃ), extending from the beginning of the Qurân to the end of *Sûratu Banî Isrâ'îl* (chapter xvii), was composed by As-Suyûṭî (*d.* A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123), as appears from the following colophon :—

قال مؤلفه هذا آخر ما كملت به تفسير القران الكريم الذي الفه الامام العلامة المحقق جلال الدين المحلي الشافعي ....
.... فرغت من تأليفه يوم الاحد عاشر شوال سنة سبعين و ثمان مائة و كان الابتداء فيه يوم الاربعاء مستهل رمضان من السنة المذكورة و فرغ من تبييضه يوم الاربعاء سادس صفر سنة احدى و سبعين و ثمان مائة *

It is also stated in the colophon that As-Suyûṭî was engaged on this task from Wednesday, the 1st Ramaḍân, to Sunday, the 10th

Shawwâl, A.H. 870=A.D. 1465, and completed the first fair copy on Wednesday, the 16th Safar, A.H. 871=A.D. 1466.

The second part (foll. 214b–220a), which contains the commentary by Al-Maḥallî on *Sûrat al-Fâtiḥah* (chapter i) and on the first 36 verses of *Sûrat al-Baqarah* (chapter ii), ends with the following colophon:—

هذا آخر ما وجد من تفسير هذه السورة للشيخ الامام المحقق الهمام مفتى المسلمين علامة زمانه جلال الدين ابي عبد الله محمد [بن احمد بن محمد] بن ابراهيم الانصاري المحلي ثم القاهري الشافعي .... و كان ابتدأ في تفسير القران العظيم من اول سورة الرحمن الى آخر القران ثم من يس الى آخر الانشقاق ثم من مريم الى آخر فاطر ثم الكهف ثم الفاتحة و من البقرة الى هذه الآيات *

The third part (foll. 221a–436b), extending from *Sûrat al-Kahf* (chapter xviii) to the end of the Qurân, is also the work of Al-Maḥallî.

This Al-Maḥallî, a man of great piety and vast learning, was born in Egypt, A.H. 791=A.D. 1389. He studied under several eminent scholars of his native place, and served as a professor in the Madrasahs Al-Barqûqîyah and Al-Mu'ayyadîyah. Sulṭân Saifaddîn az-Ẓâhir Jaqmaq (A.H. 842–857=A.D. 1438–1453) once offered him the post of a Qâḍî in Egypt; but he did not accept it. He wrote a number of instructive works. The present work, which is one of the most popular commentaries on the Qurân, he began with *Sûrat al-Kahf* (chapter xviii) and when he came to the end of the Qurân he turned to the earlier chapters, but only completed the first chapter and the first 36 verses of *Sûrat al-Baqarah* (chapter ii). An independent commentary extending from the beginning of the Qurân to the end of *Sûratu Bani Isrâ'îl* (chapter xvii), was subsequently written by As-Suyûṭî. Cf. Ḥusn al-Muḥâḍarah, fol. 109b. In Ḥâj. Khal., vol. ii, p. 358, the contribution made by each author has been wrongly attributed to the other. Our author died in A.H. 864=A.D. 1459. See Mu'jam of Ibn Fahd, fol. 189a; Al-Qabas al-Ḥâwî, fol. 35b; Ḥusn al-Muḥâḍarah, fol. 109b; and Dustûr al-I'lâm, fol. 125b. See also Ṭabaqât al-Mufassirîn, fol. 78b, where his death is placed in A.H. 860=A.D. 1455.

For other copies see Br. Mus. Suppl., No. 121; India Office, Nos. 99, 100; Berlin, Nos. 885–93; Paris, Nos. 652–5; Cairo, vol. i, p.

71; Ayâ Ṣûfiyah, Nos. 181–7; Ḥamîdîyah, Nos. 67–9; Yenî, No. 42; Nûr 'Uṣmânîyah, Nos. 260–74; Âṣafîyah, p. 538; and Râmpûr, p. 25.

The work has been repeatedly printed and lithographed in India and Egypt. For printed editions see Iktifâ' al-Qunû', p. 116.

Written in clear Indian Naskh, within double red and blue ruled borders; with marginal notes. The quotations from the text are in red.

Not dated; probably 18th century.

No. 1420.

foll. 305; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above.

In this copy, Al-Maḥalli's commentary on *Sûrat al-Fâtiḥah* (chapter i) is placed at the end; his commentary on the first 36 verses of *Sûrat al-Baqarah* (chapter ii) is wanting.

Written in ordinary Indian Naskh, the text being distinguished by red ink lines above it. Copious notes from other well-known commentaries are added in the margin.

Not dated; probably 16th century.

Fol. 7ᵃ contains a seal of Amîr Khân al-Ḥusainî, bearing the following verse:—

ابو البقا شده از لطف شاه بنده نواز

ز میر خان بخطاب امیر خان ممتاز

The real name of this Amîr Khân was Mîr Khân; but it was changed into Amîr Khân by the emperor Shâhjahân (A.H. 1037–1069 = A.D. 1628–1659) by adding an *alif* to it. He was the son of Mîrzâ Abu'l-Qâsim Qâsim Khân Namkîn, a favourite of the emperor Jahângîr (A.H. 1014–1037 = A.D. 1605–1628). He himself was a favourite of Shâhjahân, and held several distinguished posts under him. He died in A.H. 1057 = A.D. 1647. See Ma'âṣir al-Umarâ', fol. 36ᵃ.

The title-page contains, besides an *'Arḍdidah* of the same Amîr Khân al-Ḥusainî, dated A.H. 1055 = A.D. 1645, several notes by former owners of the MS.

The MS. was presented to the library by Sayyid Khurshîd Nawwâb of Patna City, whose seals as well as the seals of his grand

No. 1422.

foll. 545; lines 19; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3.

الجمالين على الجلالين

AL-JAMÂLAIN 'ALA'L-JALÂLAIN.

The well-known gloss on the *Tafsír al-Jalálain*, by Nûraddîn 'Ali bin Sulṭân Muḥammad al-Qâri al-Harawi نور الدين علي بن سلطان محمد القاری الهروي (*d.* A.H. 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

رب انعمت فزد یا کریم الحمد لله ذی الجلال و الجمال و الكمال

و الصلوة و السلام على رسوله تحية ارباب الاحوال و على آله و صحبه و اتباعه

الى يوم المآل و بعد فلما رأيت تفسير الجلالين للامامين الجليلين .... محتاجا الى التقييد و التوضيح و التصحيح و الترجيح جعلت عليه هذه الحاشية .... و سميتها الجمالين على الجلالين و المسمى بلفظ المثنى نظرا الى الجمع بين المبنى و المعنى الخ *

The last folio is wanting. The MS. ends abruptly as follows:—

و قيل المغضوب عليهم جميع الكفرة و لا الضالين المبتدعة و قال بعض السلف من ...... *

For other copies see Berlin, No. 894; Cairo, vol. i, p. 163; Nûr 'Uṣmânîyah, No. 483; Bashîr Âgâ, No. 68; Yenî, No. 133; Ḥamîdîyah, No. 158. See also Brock., vol. ii, p. 145; and Ḥâj. Khal., vol. ii, p. 359.

Written in Indian Naskh. The quotations from the *Tafsîr al-Jalâlain* are introduced by the word قوله in red ink.

It appears from the old pagination of the MS. that foll. 3 and 6, which should come in their proper order, have been wrongly placed in binding after foll. 1 and 9, respectively.

Not dated; probably 17th century.

The title-page contains a seal bearing the name of a certain 'Abdalkabîr, dated A.H. 1172 = A.D. 1758.

No. 1423.

foll. 476; lines 27; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

حاشية الصاوي على الجلالين

ḤÂSHIYAT AṢ-ṢÂWÎ 'ALA'L-JALÂLAIN.

A gloss on *Tafsîr al-Jalâlain*, by Aḥmad bin Muḥammad aṣ-Ṣâwî al-Mâlikî al-Khalwatî احمد بن محمد الصاوي المالكي الخلوتي.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذي انزل الفرقان مصدقا لما بين يديه هدى و بشرى للمتقين .... و بعد فيقول العبد الفقير الذليل احمد بن

محمد الصاوي المالكي الخلوتي لما كان علم التفسير اعظم العلوم مقدارا
و ارفعها شرفا و منارا اذ هو رئيس العلوم الدينية و راسها و مبنى قواعد
الشرع و اساسها و كان كتاب الجلالين من اجل كتب التفسير.........
.... فاشتغلت به على حسب عجزي و صنعت عليه كتابة
ملخصة من حاشية شيخنا العلامة المحقق المدقق الورع الشيخ سليمان
الجمل مع زوائد و فوائد الخ *

The author, Aṣ-Ṣâwî, who belonged to the Mâlikî sect, was a scholar of some reputation. He wrote, besides the present work, glosses on three works of his teacher, Shaikh Aḥmad ad-Dardîr (*d.* A.H. 1201=A.D. 1786), viz., *Aqrab al-Masâlik Ilâ Madhab Mâlik*, printed in two vols., Cairo, A.H. 1299; *Tuḥfat al-Akhwân fî 'Ilm al-Bayân*, printed in Cairo, A.H. 1302; and *Sharḥ Tuḥfat al-Akhwân*, printed in Cairo, A.H. 1305. He died in A.H. 1241=A.D. 1825; see Iktifâ' al-Qunû', p. 150.

In the preface the author states that this gloss is abridged from that of his teacher, Shaikh Sulaimân al-Jamal (*d.* A.H. 1204=A.D. 1789), entitled *Al-Futûḥât al-Ilâhîyah bi-Tawḍîḥ al-Jalâlain* (which has been printed in four vols., Cairo, A.H. 1303; see Iktifâ' al-Qunû', p. 116).

The present volume contains the gloss on *Al-Jalâlain* from the beginning of the Qurân down to the end of *Sûratu Banî Isrâ'îl* (chapter xvii). This portion of *Al-Jalâlain* the author of the present gloss assigns to As-Suyûṭî.

No other copy of the work is known.

Written in minute Arabian Naskh. The word قوله is in red ink.

Dated the 13th Sha'bân, A.H. 1235=A.D. 1819.

No. 1424.

foll. 459; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work. It contains the gloss on *Al-Jalâlain* from the beginning of *Sûrat al-Kahf* (chapter xviii) down

to the end of the Qurân. This portion of *Al-Jalâlain,* the author of the gloss assigns to Al-Maḥallî, as appears from the beginning quoted below.

Beginning :—

الحمد لله الاول الآخر الباطن الظاهر و الصلاة و السلام على سيدنا محمد الطاهر الفاخر و على آله و اصحابه ذوى العلاء و المفاخر و بعد فلما انتهى الكلام على تكملة الجلال السيوطي فلنشرع الآن فى الكلام على تاليف شيخه الجلال محمد بن احمد المحلي .... قال نفعنا الله به سورة الكهف مكية سميت بذلك لذكر قصة اصحاب الكهف الخ *

The work ends with a *Khâtimah,* where the necessary precautions for handling the Qurân are discussed.

From the following colophon we come to know that the work was completed on Tuesday, the 26th Rabîʿ II, A.H. 1228=A.D. 1813, and that the transcription of the present copy was finished in Ṣafar, A.H. 1235=A.D. 1819 :—

تم بحمد الله و عونه يوم الثلاثاء المبارك لاربع بقين من شهر ربيع الثاني سنة ١٢٢٨ ثمان و عشرين بعد المائتين و الالف من هجرته عليه الصلاة و السلام انتهى كلام المؤلف و وافق تمام هذه النسخة يوم الاربعاء المبارك من العشر الاواخر من شهر صفر المبارك سنة ١٢٣٥ *

Written in the same hand as the above.
Dated A.H. 1235=A.D. 1819.

No. 1425.

foll. 448; lines 23; size $11\frac{1}{2}\times7\frac{1}{2}$; $6\frac{3}{4}\times4\frac{1}{2}$.

جامع لبيان في تفسير القران

JÂMIʿ AL-BAYÂN FÎ TAFSÎR AL-QURÂN.

A concise commentary on the Qurân, by Muʿînaddîn Muḥammad bin ʿAbdarraḥmân al-'Îji aṣ-Ṣafawî معين الدين محمد بن عبد الرحمن[1]

الايجي الصفوي. He was born in A.H. 832=A.D. 1428. He states, in the preface, that he wrote the present work in the 40th year of his age, and that two years and three months were occupied in its composition. He finished it, as he says in the colophon, at Mecca in A.H. 870=A.D. 1465. He died in A.H. 905=A.D. 1500. See Brock., vol. ii, p. 203.

Beginning:—

الحمد لله الذي ارسل رسوله بالهدي و دين الحق ليظهره على الدين كله .... و بعد فلما رأيت همم ابناء العصر قاصرة و مساعيهم و ان جدوا في الطلب فاترة الخ *

The preface of the present MS. gives the above title; but Ḥâj. Khal. (vol. ii, p. 636) and Brock. (*loc. cit.*) designate it *Jawâmiʻ at-Tibyân*. The former quotes a good deal of the preface, which exactly corresponds with that of our MS.; and he tells us that this commentary was begun by Muʻînaddîn's father, who carried it as far as a portion of *Sûrat al-Anʻâm* (chapter vi) and that Muʻînaddîn completed it.

The author states in the preface that, feeling the general want of a universally acceptable commentary containing all the necessary points in a compendious volume, he undertook the task and composed the present work; he then solemnly asserts that this commentary is wholly free from Muʻtazalite theories. Later on, he mentions the following as the authorities which helped him in the composition of the work:—

(i) تفسير ابن كثير; (ii) تفسير بغوي; (iii) الصحاح الستة; (iv) المعالم; (v) الوسيط; (vi) النسفي; (vii) الكشاف; (viii) شرح الكشاف للطيبي; and (ix) شرح الكشاف للتفتازاني.

The colophon reads thus:—

حمدا يوافي نعمه و يقابل كرمه و الحمد لله الذي وفقني و رزقني فراغ البال للاشتغال بالتأمل في آيات كتابه و بكشف استار عويصات خطابه .... و قد تم و الحمد لله على جسيم انعامه عام سبعين و ثمان مائة في مكة المشرفة تجاه الكعبة زادها الله شرفا *

For other copies see Cairo, vol. i, p. 159; Nûr ʻUṣmânîyah, Nos. 256–8; Kûprîlîzâdah, No. 93; Walîaddîn, Nos. 134, 135; Ḥamîdîyah, No. 70; Râmpûr, p. 27; and Âṣafîyah, p. 538.

The work was printed at the Fârûqî Press, Delhi, in A.H. 1296, the *Iklîl fî Istinbâṭ at-Tanzîl* of As-Suyûṭî being printed in the margin; see Iktifâ' al-Qunû', p. 120.

Written in Indian Naskh, with quotations from the text in red ink.

Not dated; probably 17th century.

The title-page contains two notes, one by 'Abdalqâdir bin Maḥmûd al-Jâmi'î, dated A.H. 1116=A.D. 1704, and another by Mullâ Ḥasan bin Mullâ Ibn Ḥâjjî Abî Bakr, dated A.H. 1148=A.D. 1735, both containing particulars regarding the purchase of the MS.

No. 1426.

foll. 676; lines 19; size 10×5½; 8×3½.

The Same.

Another copy of the same work, beginning as the above.

The first folio contains a note on صلواة التسبيح (a prayer to be recited by counting the beads of a chaplet or rosary).

Foll. 2ᵇ–12ᵃ contain a list of the *Rukû'ât* (sections) in each Sûrah of the Qurân.

Foll. 2ᵃ, 12ᵇ–13ᵃ and 16ᵇ–17ᵃ are blank.

Written in Nasta'liq, within double red and blue ruled borders, with some marginal notes. The quotations from the text are distinguished by red ink lines above them.

Foll. 620–630 are supplied in a later hand.

Not dated; probably 17th century.

No. 1427.

foll. 221; lines 32; size 11½×7¼; 8×5.

الدر المنثور في التفسير بالمأثور

AD-DURR AL-MANṢÛR FI'T-TAFSÎR BI'L-MA'ṢÛR.

A commentary on the Qurân, based on traditions of the Prophet, by Jalâladdîn Abu'l-Faḍl 'Abdarraḥmân bin Abî Bakr as-Suyûṭî جلال الدين ابو الفضل عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Complete in six separate volumes. The first four volumes were transcribed for the library of Al-Ḥusain bin Muḥammad al-Magribî, the ruler of San'â' in Yemen, as will be evident from the following quotation from the title-page :—

مما انتظم بغضل الله و احسانه في سالك خزانة سيدنا و واحد عصرنا

علامة الزمن و فخر اليمن شرف الاسلام الحسين بن محمد المغربي حاكم

صنعاء اليمن متع الله الاسلام و المسلمين بحياته و نفع بعلومه *

The last two volumes were copied at the instance of the founder of the Library at Ḥaidarâbâd, and were collated and corrected by Abû Bakr bin 'Abdarraḥmân bin Shihâbaddîn al-'Alawî al-Ḥusainî.

Vol. I.

Beginning :—

الحمد لله الذي احيا بمن شاء مآثر الاثار بعد الدثور ....

.... و بعد فلما الفت كتاب ترجمان القران و هو التفسير المسند

عن رسول الله صلى الله عليه و سلم الخ *

In a short prefatory note, the author states that he abridged the present work from a longer commentary of his, entitled *Tarjumân al-Qurân* (see Ḥaj. Khal., vol. ii, p. 277).

The work was completed, as stated by the author in the colophon of the last volume (No. 1432 below), on the day of *'Îd al-Fiṭr*, A.H. 898=A.D. 1492.

The present volume extends from the beginning of the work to the end of the commentary on *Sûrat al-Baqarah* (chapter ii).

For other copies see India Office, No. 101; Br. Mus. Suppl., No. 125; Berlin, Nos. 896–7; Ayâ Ṣûfiyah, Nos. 199–211; Waliaddîn, Nos. 161–2; Nûr 'Uṣmânîyah, Nos. 287–305; Yenî, Nos. 51–56; Kûprilizâdah, Nos. 97–8; Ḥamîdiyah, Nos. 73–4; Cairo, vol. i, p. 172; Râmpûr, pp. 31–2; and Âṣafîyah, p. 546. See also Brock., vol. ii, p. 145; and Ḥâj. Khal., vol. iii, p. 192.

The work has been printed in six vols., Cairo, A.H. 1314, with the text of the Qurân and *Tanwir al-Miqyâs fi Tafsîr Ibn 'Abbâs* in the margin.

Written in elegant Arabian Naskh, within coloured ruled borders. Each of the authorities quoted is introduced by the word اخرج, written alternately in black, pale, green and red ink, in bold characters.

Not dated; probably 18th century.

The MS. belonged at one time to the library of the Imâms of San'â, who established themselves after the overthrow of the Ottomans in A.H. 1043=A.D. 1633. See Lane Poole's Muhammadan Dynasties, p. 103.

No. 1428.

foll. 363; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work. It extends from the beginning of *Sûratu Âli-'Imrân* (chapter iii) to the end of *Sûrat al-An'âm* (chapter vi).

Written in the same hand as the above.

Not dated; probably 18th century.

No. 1429.

foll. 290; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work. It extends from the beginning of *Sûrat al-A'râf* (chapter vii) to the end of *Sûratu Banî Isrâ'îl* (chapter xvii).

Written in the same hand as the above.

Not dated; probably 18th century.

No. 1430.

foll. 263; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work. It extends from the beginning of *Sûrat al-Kahf* (chapter xviii) to the end of *Sûrat aṣ-Ṣâffât* (chapter xxxvii).

Written in the same hand as the above. Spaces for the titles of the Sûrahs are left blank almost throughout.

Not dated; probably 18th century.

No. 1431.

foll. 200; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work. It extends from the beginning of *Sûrat aṣ-Ṣâd* (chapter xxxviii) to the end of *Sûrat al-Mujâdilah* (chapter lviii).

Written in close imitation of the above four volumes, with similarly coloured ruled borders.

Dated A.H. 1314 = A.D. 1896.

Scribe: علي بن السيد محمد بن السيد علي بن السيد عبد الله الرفاعي.

No. 1432.

foll. 186; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work. It extends from the beginning of *Sûrat al-Ḥashr* (chapter lix) to the end of the Qurân.

The colophon reads thus:—

قال مؤلفه تقبل الله منه صنيعه فرغت من تبييضه يوم عيد الفطر سنة ثمان و تسعين و ثمان مائة *

Written in the same hand and by the same scribe as the above.

Dated A.H. 1314 = A.D. 1896.

No. 1433.

foll. 407; lines 21; size 9×5; 6½×3¼.

الاتقان في علوم القران

AL-ITQÂN FÎ 'ULÛM AL-QURÂN.

The well-known work on the branches of sciences connected with the Qurân.

Author: Jalâladdîn Abu'l-Faḍl 'Abdarraḥmân bin Abî Bakr bin Muḥammad bin Abî Bakr as-Suyûṭî جلال الدين ابو الفضل عبد الرحمن بن ابي بكر بن محمد بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

و صلى الله على سيدنا محمد و آله و اصحابه و سلم و به نستعين

على كل شيء قال الشيخ الامام العالم العلامة ....

الحمد لله الذي انزل على عبده الكتاب تبصرة لاولى الالباب الخ *

In the preface the author describes the work as being an introduction to his great commentary on the Qurân, entitled مجمع البحرين و مطلع البدرين.

The work is divided into eighty *Anwâ'*, for a description of which see Br. Mus., pp. 73–5.

For other copies see Berlin, No. 423; Leyden, No. 1096; Paris, Nos. 656–8; Cairo, vol. i, p. 120; Alger, No. 314; Ayâ Ṣûfiyah, Nos. 63–4; Nûr 'Uṣmânîyah, No. 100; Ḥamîdîyah, No. 26; Walîaddîn, No. 43; Kûprîlîzâdah, No. 34; Yenî, No. 8; Râmpûr, p. 19; and Bûhâr, No. 12.

The work has been edited by Mawlawîs Basheerood-Deen and Noorul Ḥaqq, with an analysis by A. Sprenger, and published in the Bibliotheca Indica Series, Asiatic Society of Bengal, Calcutta, 1852–4. It has been twice printed in Cairo, viz., in A.H. 1278 and in A.H. 1306, and has been repeatedly lithographed in India.

The present copy was transcribed in Kashmîr for Qawâmaddîn Khân 'Âlamgîr-Shâhî, whose seal is found on the title-page. This Qawâmaddîn Khân was a nobleman of the court of 'Abbâs II (A.H. 1052–1077 = A.D. 1642–1667), the king of Persia. He came to India in the 17th year of the reign of Aurangzîb (A.H. 1069–1118 = A.D. 1659–1707), who conferred upon him the title of Khân and the command of 3,000 men. He held several distinguished posts under him, and died in the 23rd year of his reign. See Ma'âṣir al-Umarâ', fol. 189[a].

Written in elegant Indian Naskh, within gold and black ruled borders. The headings are in red ink.

Dated A.H. 1087 = A.D. 1676.

Scribe: عبد الغني بن ابى الفتح بن عبد الهادي القاري الانصاري.

No. 1434.

foll. 225; lines 40; size $11\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 4\frac{3}{4}$.

The Same.

Another copy of the same work, beginning as the above.

The title-page contains notes by several former owners, containing particulars regarding the purchase of the MS.

The earliest note dated A.H. 1076 = A.D. 1665, reads thus:—

الحمد لله وحده من فضل الله علي عبده الفقير اليه سبحانه عبد الله بن جابر بالتمليك الصحيح من مالكه السيد العلامة ضياء الدين صالح بن احمد السراجي بعوض صار اليه تقبل الله منه و احسن اليه و صلى الله علي سيدنا محمد و علي آله و سلم شهر رجب سنه ١٠٧٦ *

Written in clear Arabian Nas<u>kh</u>.

Dated Thursday, the 6th Rabîʻ I, A.H. 1073 = A.D. 1662.

A fly-leaf at the beginning contains a poem by a certain Ḥasan bin Muḥammad, beginning:—

اشكر لنعمة ربك المنان　　　و اسأله منحة صفوة الايمان

No. 1435.

foll. 132; lines 23; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4\frac{1}{4}$.

The Same.

The latter half of the same work. It begins abruptly, in the middle of the 43rd *Nawʻ*, thus:—

محكمات قل تعالوا و الاثنان بعدها و اخرج ابن ابي حاتم من وجه آخر عن ابن مسعود في قوله آيات محكمات قال من ههنا قل تعالوا الي ثلاث آيات و من ههنا و قضى ربك ان لا تعبدوا الا اياه الي ثلاث آيات بعدها الخ *

The colophon reads thus:—

قال مؤلفه رضي الله عنه و فرغت من تأليفه يوم السبت ثالث عشرين شوال سنة ثمان و سبعين و ثمان مائة سوى اشياء الحق بعد ذلك و كتب تلميذه المفتقر الي رحمة الله و غفرانه محمد بن علي بن احمد

الداؤدي المالكي غفر الله ذنوبه و ستر عيوبه و ازال كروبه في مدة آخرها
يوم الثلاثاء سابع عشرين شهر رمضان سنة خمس عشرة و تسعمائة احسن الله
عقبها من نسخة مؤلفه *

According to this, the work was composed in A.H. 878=A.D. 1473, and the present copy was transcribed from the author's original draft by his disciple, Muḥammad bin 'Alî bin Aḥmad ad-Dâ'ûdî al-Mâlikî, in A.H. 915=A.D. 1509.

Written in minute Arabian Naskh, within double red ruled borders.

No. 1436.

foll. 153; lines 17; size $6\frac{3}{4} \times 5\frac{1}{4}$; $4\frac{1}{4} \times 3\frac{1}{2}$.

لباب النقول في اسباب النزول

LUBÂB AN-NUQÛL FÎ ASBÂB AN-NUZÛL.

A work dealing with the occasions on which the Sûrahs and the verses of the Qurân were revealed.

By the same As-Suyûṭî.

Beginning:—

الحمد لله الذي جعل لكل شيء سببا و انزل علي عبده كتابا عجبا
.... و بعد فهذا كتاب سميته لباب النقول في اسباب
النزول لخصته من جوامع الحديث و الاصول و حررته من تفاسير اهل
النقول الخ *

For another copy see Cairo, vol. i, p. 197. See also Brock., vol. ii, p. 145, and Ḥâj. Khal., vol. v, p. 305.

The work has been printed in Cairo, A.H. 1308, along with the *Tafsir al-Jalâlain*, in the margin of which it is printed.

Foll. 147–153 contain a poem with the following heading:—

قصيدة سيدنا سيدي علي بن موسى الرضا رضي الله عنهما خمسها
برهان الدين البعلبكي رحمه الله *

Each stanza of the poem contains five lines, the first three being composed by Burhânaddîn al-Ba'labakkî, and the fourth and fifth by 'Alî bin Mûsâ ar-Riḍâ (*d.* A.H. 203=A.D. 818), the eighth Imâm of the Shî'ahs. The first stanza is as follows :—

كم من نوى التوبة في شدته   اذا شفى يقلع عن زلته
عاد الى العادة في صحبته   و اعجبا للمرء في دنيته
يجر ذيل التيه في خطرته

Written in fair Arabian Naskh.
Dated Friday, the 26th Du'l-Hijjah, A.H. 923=A.D. 1517.

No. 1437.

foll. 138 ; lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

فتح الرحمن بكشف ما لبس في القران

FATḤ AR-RAḤMÂN BIKASHF MÂ LABASA FI'L-QURÂN.

A work dealing with those verses of the Qurân which resemble each other closely, arranged according to the Sûrahs of the Qurân.

Author : Zainaddîn Abû Yaḥyâ Zakariyâ bin Muḥammad al-Anṣârî زين الدين ابو يحيى زكريا بن محمد الانصاري (*d.* A.H. 926=A.D. 1520 ; see Lib. Cat., vol. xiii, No. 921).

Beginning :—

قال سيدنا و مولانا شيخ مشائخ الاسلام ملك العلماء الاعلام محيي سنة سيد الانام ابو يحيى زكريا الانصاري الشافعي رحمه الله الحمد لله الذي نور قلوب العارفين بكتابه العظيم الخ *

In a short preamble, the author describes the subject matter of the work as follows :—

بعد فهذا مختصر في ذكر آيات القران المتشابهات المختلفة بزيادة او تقديم او ابدال حرف بآخر او غير ذلك مع بيان سبب الاختلاف و في ذكر غير المختلفة مع بيان سبب تكراره .... جمعته من كلام العلماء المحققين مع ما فتح الله تعالى به من فيض فضله المتين و سميته فتح الرحمن بكشف ما لبس في القران *

Ḥâj. Khal. (vol. iv, p. 373) has the words ما يلتبس instead of ما لبس in the title of the work, and says that it is based on the work of Imâm Fakhraddîn ar-Râzî (*d.* A.H. 606=A.D. 1209).

For other copies see Paris, No. 660; Ayâ Ṣûfiyah, No. 429; Nûr 'Uṣmânîyah, No. 589; Walîaddîn, No. 429; and Cairo, vol. i, p. 186. See also Brock., vol. ii, p. 99.

The work has been twice printed in Bûlâq, along with *As-Sirâj al-Munîr* of Imâm Muḥammad ash-Shirbînî (*d.* A.H. 977=A.D. 1569), in the margin of which it is printed. See Iktifâ' al-Qunû', p. 120.

Written in fair Indian Naskh. The verses of the Qurân are introduced by the word قوله and the explanation by the word قلت, both in red ink.

Not dated; probably 18th century.

No. 1438.

foll. 175; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

[تفسير القران]

[TAFSÎR AL-QURÂN.]

Fragment of a commentary on the Qurân, without title or author's name. It extends from the beginning of *Sûrat an-Nûr* (chapter xxiv) to the end of *Sûrat ar-Rûm* (chapter xxx).

The commentary on *Sûrat an-Nûr* (chapter xxiv) begins as follows:—

سورة خبر مبتداء محذوف اي هذه سورة و انما اشير اليها مع عدم
سبق ذكرها لانها باعتبار كونها في شرف الذكر في حكم الحاضر الشاهد و قوله
تعالى انزلناها مع ما عطف عليه صفات لها مؤكدة لما افاده التنكير من
الفخامة من حيث الذات بالفخامة من حيث الصفات الخ *

The relevant text of the Qurân is given in full, but in short extracts or single words introduced by the words قوله تعالى, and distinguished by red ink lines above it. Early commentators, such as Ibn 'Abbâs, Ibn Mas'ûd, Mujâhid, Muqâtil, Qatâdah, etc., are occasionally quoted; but there is no reference to any of the later commentators.

Written in minute Arabian Naskh, with some interlinear and marginal notes. Foll. 93ª is blank.

Dated A.H. 1003=A.D. 1594.

No. 1439.

foll. 137 ; lines 16–22 ; size 8×5 ; 7×3½.

[تفسير القران]

[TAFSÎR AL-QURÂN.]

A commentary on the Qurân, without title or author's name.

Beginning :—

بسم الله الرحمن الرحيم - الحمد لله هو رفع على الابتداء و خبره لله قيل تقديره الحمد ثابت لله و قيل رفع على الحكاية تقديره قولوا الحمد علم عباده ليعلموا كيف يحمدوه و قيل حمد نفسه بطريق التعليم لانه لا يقدر احد ان يحمده كما هو اهله و فى الحديث لا احصي ثناء عليك انت كما اثنيت على نفسك و الحمد الثناء وقيل المدح الخ *

Only such words or passages as require explanation are reproduced from the Qurân; and these are distinguished by red ink lines above the text. The commentary on each Sûrah begins without any introductory remarks as to its origin in Mecca or Medina; and it deals more with the meaning of the text and the traditions that throw light upon it than with the grammatical analysis. The author quotes Sunnî authorities. The latest appears to be Al-Ḥaddâdî, who died in A.H. 800=A.D. 1397. See Ḥâj. Khal., vol. v, p. 204.

Written in fair Nasta'lîq, with copious marginal notes. The last two folios are supplied in a later hand.

Slightly worm-eaten and water-stained.

Not dated ; probably 18th century.

No. 1440.

foll. 334 ; lines 25 ; size 9¾×5¾ ; 8½×4¼.

ارشاد العقل السليم الى مزايا الكتاب الكريم

IRSHÂD AL-'AQL AS-SALÎM ILÂ MAZÂYA'L-KITÂB AL-KARÎM.

A commentary on the Qurân, by Abu's-Su'ûd Muḥammad bin Muḥammad bin Musṭafâ al-'Imâdî al-Ḥanafî ابو السعود محمد بن محمد بن مصطفى العمادي الحنفي.

Complete in two separate volumes.

Vol. I.

Beginning:—

سبحان من ارسل رسوله بالهدى و دين الحق ....

فيقول العبد الفقير الى رحمة ربه الهادي ابو السعود بن محمد العمادي ان الغاية القصوى من تحرير نسخة العالم و ما كان حرف منها مسطورا و الحكمة الكبرى في تخمير طينة آدم ولم يكن شيئا مذكورا ليست الا معرفة الصانع المجيد الخ *

The author, a great Ḥanafî scholar, was born in a village near Constantinople, A.H. 898=A.D. 1492. He received education from his father, Muḥîyaddîn Muḥammad, a man of great piety and vast learning, who flourished during the reign of Sulṭân Bâyazîd II (A.H. 886–918=A.H. 1481–1512). After serving as a professor in several Madrasahs of Constantinople, he was appointed Qâḍî of Brussa, and was subsequently made Qâḍî of Constantinople. Afterwards, in A.H. 952=A.D. 1545, he was promoted to the post of Shaikh al-Islâm, which he held for about thirty years, and died in A.H. 982=A.D. 1574. See Al-'Iqd al-Manẓûm, fol. 130a; Dustûr al-I'lâm, fol. 61b; Tâj aṭ-Ṭabaqât, vol. x, fol. 295a; and Brock., vol. ii, p. 438.

The preface includes a dedication to Sulaimân I (A.H. 926–974= A.D. 1520–1566), the great Ottoman Sulṭân.

We learn from Ḥâj. Khal., vol. i, p. 249, that the work was begun and carried up to *Sûratu Ṣad* (chapter xxxviii) in A.H. 972= A.D. 1564, and was completed a year later. After making a fair copy of the work, the author sent it to Sulṭân Sulaimân, who, to mark his appreciation, came to the gate of his palace to receive it, and honoured the author with marks of signal distinction and favour.

The work is based on Ḥanafite principles. Ḥâj. Khal. (*loc. cit.*) says that no other Tafsîr was so widely known or so reliable, except *Al-Kashshâf* (No. 1339 above) and the *Anwâr at-Tanzîl* of Al-Baiḍâwî (No. 1382 above).

The present volume extends from the beginning of the work to the end of the commentary on *Sûratu Yûsuf* (chapter xii).

For other copies see India Office, No. 102; Berlin, Nos. 902–6; München, Nos. 96, 106; Leyden, No. 1699; Alger, No. 351; Cairo, vol. i, p. 122; Nûr 'Uṣmânîyah, Nos. 202–26; Ayâ Ṣûfiyah, Nos. 135–46; Kûprilîzâdah, Nos. 68–71; Râgib Pâshâ, No. 55; Yenî, Nos. 24–30; Ḥamîdiyah, Nos. 47–51; Waliaddîn, Nos. 105–24; Bashîr Agâ, Nos. 17, 18; and Hûr Lailâ, Nos. 23–4.

The work has been twice printed in Egypt, viz., at Bûlaq in A.H. 1275; and on the margin of the *Mafâtiḥ al-Ġaib* of Imâm Râzî at Cairo in A.H. 1309.

Written in beautiful small Nasta'lîq, within double gold ruled borders; with a decorated double-page 'Unwân. The quotations from the text are in Naskh, in gold but sometimes in red or blue. The beginning of each Sûrah is marked by an ornament.

Dated A.H. 1009=A.D. 1600.

Scribe: احمد بن جعفر الشهير بمخلصي.

The title-page contains a seal bearing the name of Mîr Shujâ'-addîn Ḥusain, dated A.H. 1191=A.D. 1777.

No. 1441.

foll. 367; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of the commentary on *Sûrat ar-Ra'd* (chapter xiii) to the end.

In the colophon, the date of composition of the work, viz., A.H. 973=A.D. 1565, is given thus:—

قال المؤلف رحمه الله تعالى اتفق الفراغ من تسويد هاتيک الاوراق بتوفيق الله عز سلطانه ليلة الجمعة الاولى من شهر الله الحرام رجب الفرد لعام ثلاث و سبعين و تسعمائة *

Written in the same hand as the above.

No. 1442.

foll. 424; lines 25; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

مختصر التبيان في بيان تفسير القران

MUKHTAṢAR AT-TIBYÂN FÎ BAYÂN TAFSÎR AL-QURÂN.

An anonymous commentary upon the Qurân.

Beginning:—

الحمد لله الذي انزل الكتاب رحمة للعالمين ....

.... اما بعد فان علم القران اصل اصول الدين و فيه علم الاولين

و الآخرين و عليه مدار العلماء المجتهدين و تمسك به المتقون و ذووا الدين
و من اعتصم به اهتدي و هدي و من جهل به اضل و غوي و من تامل
فيه وجد علي كل حادثة فيه دليلا تصريحا او دلالة او اشارة تفسيرا او اجمالا
و من طلب حجة و تدبر فيه وجدها و زال غمه و الا فقدها و زاد همه و لما
رأيت ان لابد منه لاستقامة الدين قصدت لجميع معني التفسير و التبيين
في قليل المباني كثير المعاني سهل الحفظ و الاستصحاب و استغناء عما
عداه من الكتاب و ظني علمه غزير و نفعه كثير و سميته مختصر التبيان في
بيان تفسير القران الخ *

There is no clue to the identity of the author. He refers only to some of the earliest traditionists, and upholds Hanafite doctrines.

The commentary upon each Sûrah begins without any introductory remarks as to whether it was revealed at Mecca or Medina, and deals more with the meaning of the text than with grammatical analysis.

The commentary on *Sûrat al-Baqarah* (chapter ii) begins as follows :—

الم - انا الله اعلم و قيل الالف آلاء الله و اللام لطفه و الميم ملكه او
الله اللطيف المجيد او الله جبرئيل محمد اى القران منزل من الله
بلسان جبرئيل علي محمد - ذلك اى هذا الكتاب الذي يقرأه محمد -
لاريب فيه - لاشك انه من عند الله او لا يرتاب العاقل بعد النظر الصحيح
في كونه وحيا لوضوح برهانه الخ *

The MS. was transcribed by ‘Abdalkarîm at Aḥmad Nagar (a town in Gujarât).

Written in cursive Indian Naskh, with copious marginal notes. The quotations from the text are in red ink.

Not dated ; probably 16th century.

Five fly-leaves at the beginning and three at the end contain miscellaneous notes and extracts from other commentaries on the Qurân.

No. 1443.

foll. 624; lines 21; size $11 \times 6\frac{1}{2}$; $8 \times 3\frac{3}{4}$.

سواطع الالهام

SAWÂṬI' AL-ILHÂM.

A very beautiful copy of the well-known commentary on the Qurân, by Shaikh Abu'l-Faiḍ bin Mubârak al-Hindî, whose poetical name was Faiḍî شيخ ابو الفيض بن مبارك الهندي المتخلص بفيضي (d. A.H. 1004 = A.D. 1595; see Lib. Cat., vol. ii, No. 261).

Beginning:—

لا اله الا الله محمد رسول الله احامد المحامد و محامد الاحامد لله مصعد لوامع العلم و ملهم سواطع الالهام مرصص اساس الكلم و مؤسس محكم الكلام الخ *

The peculiarity of this work is that letters with diacritical points are studiously avoided. The author began it at the instance of his father, and completed it at Lahore in A.H. 1002 = A.D. 1593.

The introduction is divided into two chapters. In the first, which is entitled: السواطع الصوالح لصدر الكلام العوامل لاحوال محرر سواطع الالهام, the author gives an account of himself and his family. The second chapter, which is designated السواطع اللوامع لعلوم كلام الله و اسراره الصوالح لصدر الموام, treats of the points important to those beginning a study of the Qurân.

For other copies see India Office, Nos. 104–5; Leyden, No. 1702; Nûr 'Uṣmâniyah, No. 339; Kûprilizâdah, No. 113; Ayâ Ṣûfiyah, No. 180; Râgib Pâshâ, No. 80; Ḥamîdiyah, No. 88; Cairo, vol. i, p. 178; and Râmpûr, p. 35.

The work has been lithographed in Lucknow, A.H. 1306.

Written in elegant Indian Naskh, within gold ruled borders; with a decorated 'Unwân.

Not dated; probably 16th century.

No. 1444.

foll. 228; lines 15; size 9×6; 6×3.

The Same.

An incomplete copy of the same work.

Beginning :—

الله لا اله الا هو لا اعلمه ما هو و ما ادركه كما هو احامد المحامد و محامد الاحامد لله مصعد لوامع العلم و ملهم سواطع الالهام الخ *

It extends from the beginning of the Qurân to *Sûrat al-Mâ'idah* (chapter v). The last verse of this Sûrah, with its commentary, is wanting.

Written in Indian Naskh, with occasional vowel-points. The quotations from the text are in red ink.

Slightly water-stained.

Not dated; probably 17th century.

No. 1445.

foll. 305; lines 23; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

الاخبار القرانية و الآثار الرحمانية

AL-AKHBÂR AL-QURÂNÎYAH WA'L-ÂṢÂR AR-RAḤMÂNÎYAH.

A commentary on those verses of the Qurân which relate to prominent events connected with the life of Muḥammad, or to the history of pre-Islamic prophets, sages and nations, arranged according to Sûrahs.

By Ḥusain Pâshâ bin 'Alî Pâshâ bin Afrâsiyâb, the Governor of Baṣrah, in whose praise Ḥamzah al-Baġdâdî wrote a treatise entitled البنود. See Berlin, No. 2215.

Beginning :—

الحمد لله الصادق باقواله الحكيم بافعاله الحي الباقي الموجود القديم السميع البصير المتكلم العليم .... و بعد فيقول المعترف بذنبه المغترف من فيض ربه حسين بن علي بن افراسياب رزقه خير الدارين الخ *

The author tells us in the preface that he wrote this work for his son, 'Abdallâh Afrâsiyâb, who was extremely fond of hearing tales and anecdotes, especially those relating to the early prophets and sages.

The work is divided into 75 *Faṣl*, as follows :—

I. Fol. 2[a]. الفصل الاول في سورة البقرة و فيها قصص القصة الاولى في آدم عليه السلام و حوى و ابليس و الحية *

II. Fol. 32[a]. الفصل الثاني في سورة آل عمران و فيها قصص القصة الاولى في حنة بنت فاقوذ امرأة عمران *

III. Fol. 50[b]. الفصل الثالث في سورة النساء و فيها قصة وهي فيما وقع للنبي صلى الله عليه و سلم و غورث بن الحارث *

IV. Fol. 51[a]. الفصل الرابع في سورة المائدة و فيها قصص القصة الاولى في موسى عليه السلام و بعثه النقباء الى اريحا و ملاقاة عوج بن عنق لهم و فيمن تولى فتحها و تيه بني اسرائيل و وفاة هارون و موسى و بعث يوشع و وفاته بعد ذلك *

V. Fol. 63[a]. الفصل الخامس في سورة الانعام و فيها قصص القصة الاولى في طلب المؤلفة قلوبهم من النبي صلى الله عليه وسلم طرد من حوله من ضعفاء المؤمنين لكي يجلسوا معه و ياخذوا عنه *

VI. Fol. 67[a]. الفصل السادس في سورة الاعراف و فيها قصص القصة الاولى في هود عليه السلام و ارساله الى قوم عاد و هلاكهم بالريح لمخالفتهم اياه و ما وقع لهم *

VII. Fol. 85[a]. الفصل السابع في سورة الانفال و فيها قصص القصة الاولى في وقعة بدر و روبا عاتكة *

VIII. Fol. 94[b]. الفصل الثامن في سورة التوبة و فيها قصص القصة الاولى في هجرة النبي صلى الله

عليه و سلم الى المدينة و دخوله الغار
و صحبة ابي بكر له فيه و ركوب سراقة في
طلبهما و ما وقع له و منازل رسول الله فى
الهجرة و بناءه مسجده فى المدينة *

IX. Fol. 107a. الفصل التاسع في سورة يونس و فيها قصة
وهي في ارسال يونس عليه السلام الى
قومه و مخالفتهم له و كشف الله عنهم
العذاب بعد توبتهم و خروج يونس الى
البحر و ابتلاع الحوت له و ما وقع له
بعد ذلك *

X. Fol. 109a. الفصل العاشر في سورة هود و فيها قصتان
القصة الاولى في ميلاد نوح و بعثه نبيا
و انذاره قومه و ايذائهم له و ما وقع له مع
درمسيل و اتخاذه السفينة و ركوبه فيها
و هلاك قومه و ابنه كنعان بالطوفان و ما
تعلق في ذلك *

XI. Fol. 114b. الفصل الحادي عشر في سورة يوسف و فيها
قصة و هي في يوسف و القاء اخوته له فى
الجب و خروجه منه و بيعه في مصر و ما
وقع له فيها و حزن ابيه يعقوب و اجتماعه
به بعد ذلك *

XII. Fol. 130a. الفصل الثاني عشر في سورة الرعد و فيها
قصة و هي هلاك عامر بن الطفيل و اربد
بن ربيعة لما ارادا قتل النبي صلى الله
عليه و سلم *

XIII. Fol. 131a. الفصل الثالث عشر في سورة ابراهيم و فيها
قصة و هي في مكر نمرود لصعوده الى
السماء و رميه السهم *

XIV. Fol. 132b. الفصل الرابع عشر في سورة الحجر و فيها
قصتان القصة الاولى وهي فى المستهزئين
فى النبي صلى الله عليه و سلم و كيفية
هلاكهم *

XV. Fol. 134a. الفصل الخامس عشر في سورة بني اسرائيل
و فيها قصص القصة الاولى فيما وقع للنبي
صلى الله عليه و سلم ليلة الاسرى و ما رآه
في السموات من الآيات و صدر له هناك *

XVI. Fol. 153a. الفصل السادس عشر في سورة الكهف و فيها
اربعة قصص القصة الاولى فيما وقع لاصحاب
الكهف مع الملك الجبار دقيانوس *

XVII. Fol. 166b. الفصل السابع عشر في سورة مريم و فيها
قصتان القصة الاولى في كيفية وضع مريم
لعيسى عليه السلام *

XVIII. Fol. 169a. الفصل الثامن عشر في سورة الانبياء و فيها
قصص القصه الاولى في تكسير ابراهيم
عليه السلام الاصنام و القائه في النار
بامر نمرود و ما تعلق بذلك *

XIX. Fol. 180a. الفصل التاسع عشر في سورة الحج و فيها
قصة و هي فيما تمناه النبي صلى الله عليه
و سلم و ما القاه الشيطان في تلاوته و نزول
الآية عند ذلك تسلية للنبي صلى الله
عليه و سلم *

XX. Fol. 184a. الفصل العشرون في سورة النور و فيها قصة
و هي في نزول براءة لعايشة من قول
اهل الافك *

XXI. Fol. 184b. الفصل الحادي و العشرون في سورة الفرقان
و فيها قصة و هي في عقبة بن ابي معيط
و دعائه رسول الله صلى الله عليه و سلم
لطعامه و ما فعل و وقع له *

XXII. Fol. 185a. الفصل الثاني و العشرون في سورة النمل
و فيها قصص القصة الاولى في نبي
سليمان بعد ابيه و ما اعطاه الله من فهم
منطق الطير *

XXIII. Fol. 196b الفصل الثالث و العشرون في سورة القصص
و فيها قصص القصة الاولى في مولد موسى
و طرح امه له في اليم *

XXIV. Fol. 207[b]. الفصل الرابع و العشرون في سورة الروم و فيها قصة و هي في غلبة فارس للروم و غلبهم لفارس بعد ذلك *

XXV. Fol. 209[a]. الفصل الخامس و العشرون في سورة لقمان و فيها قصة و هي فيما اتى الله لقمان من الحكمة و ذكر بعض حكمه و احواله *

XXVI. Fol. 210[a]. الفصل السادس و العشرون في سورة الاحزاب و فيها قصص القصة الأولى فيمن حزبوا الاحزاب و مسيرهم الى المدينة لحرب رسول الله صلى الله عليه و سلم و حفر الخندق .... و ماحل بالمشركين من الريح و الملائكة *

XXVII. Fol. 225[a]. الفصل السابع و العشرون في سورة سبا و فيها قصص القصة الأولى في تسبيح الجبال و الطير مع النبي داود و عمله للدروع *

XXVIII. Fol. 231[a]. الفصل الثامن و العشرون في سورة الملائكة و فيها قصة و هي في تحقيق معنى الظالم لنفسه و المقتصد و السابق بالخيرات من امة محمد *

XXIX. Fol. 232[a]. الفصل التاسع و العشرون في سورة يس و فيها قصتان القصة الأولى في ارسال عيسى الرسولين الى ملك انطاكية و حبسه لهما و خروج شمعون خلفهما *

XXX. Fol. 234. الفصل الثلثون في سورة الصافات و فيها قصتان القصة الاولى في ذبح ابراهيم لولده بامر الله *

XXXI. Fol. 241[a]. الفصل الحادي و الثلثون في سورة ص و فيها قصتان القصة الأولى في تسور الملكين المحراب على داود *

XXXII. Fol. 247[a]. الفصل الثاني و الثلثون في سورة الزمر و فيها قصتان و هي في اسلام وحشي و النهي عن القنوط من رحمة الله *

XXXIII. Fol. 248b. الفصل الثالث و الثلاثون في سورة المؤمن وفيها قصة و هي في حملة العرش و ذكر تسبيحهم و الملائكة حوله و استغفارهم لبني آدم و ما تعلق بذلك *

XXXIV. Fol. 249b. الفصل الرابع و الثلثون في سورة حم سجدة وفيها قصة و هي في مجيء عتبة بن ربيعة الى النبي صلى الله عليه وسلم و مقالته له وما وقع بعد ذلك من قول قريش لعتبة *

XXXV. Fol. 250b. الفصل الخامس و الثلثون في سورة حٓمٓ عٓسٓقٓ وفيها قصة و هي في بيان ان العالم يوم القيمة فريقان احدهما في الجنة و الآخر في النار وما ورد عن النبي صلى الله عليه و سلم في ذلك *

XXXVI. Fol. 251a. الفصل السادس و الثلثون في سورة الزخرف و فيها قصة وهي فيما يقوله الخليل لصاحبه يوم القيامة و احوال اهل النار يومئذٍ *

XXXVII. Fol. 251b. الفصل السابع و الثلثون في سورة الدخان و فيها قصة و هي في تبع و مسيرة الى المدينة لاخرابها و اسلامه عند ذلك و ما وقع له مع نفر [من] هذيل و اسلام قومه و من محاكمته معهم الى النار *

XXXVIII. Fol. 252b. الفصل الثامن و الثلثون في سورة الجاثية و فيها قصة و هي في خلق السموات و الارض و ما يتعلق بذلك *

XXXIX. Fol. 253b. الفصل التاسع و الثلثون في سورة الاحقاف و فيها قصص القصة الاولى في اسلام عبد الله بن سلام *

XL. Fol. 256b. الفصل الاربعون في سورة محمد و فيها قصة وهي في اسر ثمامة بن آثال و اطلاق النبي صلى الله عليه و سلم له من غير فداء و اسلامه بعد ذلك *

XLI. Fol. 257a. الفصل الحادي و الاربعون في سورة الفتح و فيها ثلث قصص القصة الاولى في سبب بيعة الرضوان *

XLII. Fol. 265a. الفصل الثاني و الاربعون في سورة الحجرات و فيها قصتان القصة الاولى فيمن رفع صوته على صوت النبي صلى الله عليه و سلم و هو ثابت بن قيس و ما وقع له *

XLIII. Fol. 267a. الفصل الثالث و الاربعون في سورة قٓ و فيها قصة و هي في الرد على اليهود ما زعموا من انه مس الله تعالى التعب في خلق السموات و الارض *

XLIV. Fol. 267b. الفصل الرابع و الاربعون في سورة الذاريات و فيها قصة و هي في معنى الهجوع و الاستغفار في الاسحار *

XLV. Fol. 268a. الفصل الخامس و الاربعون في سورة الطور و فيها قصة وهي في ذكر ما يفتتح به رسول الله في قيام الليل *

XLVI. Fol. 268b. الفصل السادس و الاربعون في سورة النجم و فيها قصتان القصة الاولى في بيان من دنى فتدلّى و روئية النبي له و الاختلاف في ذلك *

XLVII. Fol. 269b. الفصل السابع و الاربعون في سورة القمر و فيها قصة و هي في انشقاق القمر للنبي صلى الله عليه و سلم عند طلب قريش منه آية و تكذيبهم بها بعد ذلك *

XLVIII. Fol. 270a. الفصل الثامن و الاربعون في سورة الرحمٰن و فيها قصة و هي في بيان شان الله تعالى في عبادة كل يوم و ما تعلق بذلك *

XLIX. Fol. 270b. الفصل التاسع و الاربعون في سورة الواقعة و فيها قصة و هي في ذكر الثلتين اللتين تدخلان الجنة و بيان عرض الله تعالى الامم على نبيه محمد و ما وقع عند ذلك *

L. Fol. 271b. الفصل الخمسون في سورة الحديد و فيها قصة و هي في سبب اتخاذ بني اسرائيل الرهبانية *

LI. Fol. 273a. الفصل الحادي و الخمسون في سورة المجادلة و فيها قصة و هي في خولة بنت ثعلبة و مجادلتها مع النبي صلى الله عليه و سلم و ما نزل في ذلك من القران *

LII. Fol. 274a. الفصل الثاني و الخمسون في سورة الحشر و فيها قصتان القصة الاولى في اجلاء النبي صلى الله عليه و سلم لبني النضير من المدينة و ما وقع لعبد الله بن ابي و اصحابه *

LIII. Fol. 278b. الفصل الثالث و الخمسون في سورة الممتحنة و فيها قصة و هي في حاطب بن ابي بلتعة و انذاره اهل مكة سرا يوم فتح مكة و اطلاع النبي صلى الله عليه و سلم على ذلك *

LIV. Fol. 279b. الفصل الرابع و الخمسون في سورة الجمعة و فيها قصة و هي في تفرق من حول النبي صلى الله عليه و سلم في حال الخطبة لملاقاة دحية الكلبي حين قدومه من الشام بالتجارة و ما تعلق بذلك *

LV. Fol. 280a. الفصل الخامس و الخمسون في سورة المنافقين و فيها قصة و هي فيما وقع للنبي صلى الله عليه و سلم في غزوة بني المصطلق *

LVI. Fol. 282a. الفصل السادس و الخمسون في سورة الطلاق و فيها قصة و هي في طلاق فاطمة بنت قيس *

LVII. Fol. 282b. الفصل السابع و الخمسون في سورة التحريم و فيها قصة و هي فيما وقع لحفصة زوجة النبي صلى الله عليه و سلم معه و بيان ما حرم النبي على نفسه و اعتزاله زوجاته *

LVIII. Fol. 284b. الفصل الثامن و الخمسون في سورة القلم
و فيها قصتان القصة الاولى في حلف اهل
الضروان ان يصرموه و احراق الله له
عند ذلك *

LIX. Fol. 287a. الفصل التاسع و الخمسون في سورة نوح
و فيها قصة و هي في سبب عبادة الاوثان
في العرب و اختصاص كل قبيلة بوثن *

LX. Fol. 287b. الفصل الستون في سورة المدثر و فيها قصة
و هي فيما وقع لابي جهل مع الوليد بن
المغيرة *

LXI. Fol. 288a. الفصل الحادي و الستون في سورة عبس
و فيها قصة و هي في اعراض النبي عن ابن
ام مكتوم و معاتبة الله تعالى له عند ذلك *

LXII. Fol. 288b. الفصل الثاني و الستون في سورة البروج
و فيها قصة و هي في شرح الملك جليسه
و الراهب لايمانهما بالله و قتل الغلام لساحر
الملك و قتل الملك للغلام بعد ذلك
و واقعة اصحاب الاخدود *

LXIII. Fol. 290a. الفصل الثالث و الستون في سورة الفجر
و فيها قصة و هي في وجه تسمية فرعون
بذي الاوتاد و قتله ما شطة بنته و زوجته
آسية *

LXIV. Fol. 291a. الفصل الرابع و الستون في سورة الليل
و فيها قصة و هي في ذكر بلال و تعذيب
امية بن خلف له و فك ابي بكر له من رقه
لامية و عتقه له بعد ذلك و ذكر من اعتقه
ابو بكر على الاسلام قبل ان يهاجر *

LXV. Fol. 291b. الفصل الخامس و الستون في سورة الضحى
و فيها قصة و هي في احتباس الوحي عن
النبي صلى الله عليه و سلم و السبب
في ذلك *

LXVI. Fol. 292b. الفصل السادس و الستون في سورة العلق و فيها قصة و هي في اول ما بدا برسول الله صلى الله عليه و سلم من الوحي و اول ما نزل عليه من القران و ما وقع له مع جبرئيل بالغار *

LXVII. Fol. 293b. الفصل السابع و الستون في سورة القدر و فيها قصة و هي في سبب اعطاء الله تعالى ليلة القدر لمحمد و تحقيق وقتها *

LXVIII. Fol. 294a. الفصل الثامن و الستون في سورة التكاثر و فيها قصة و هي فيما وقع لابي الهيثم مع النبي و ما يسأل عنه الانسان من النعيم يوم القيمة *

LXIX. Fol. 294b. الفصل التاسع و الستون في سورة الفيل و فيها قصة و هي في قدوم ابرهة مكة لتهديم بيت الله و ما حل به و بقومه من عذاب الله *

LXX. Fol. 297a. الفصل السبعون في سورة قريش و فيها قصة وهي في وجه تسمية قريش بقريش و بيان رحلتيهم *

LXXI. Fol. 298a. الفصل الحادي و السبعون في سورة الكوثر و فيها قصة و هي في تحقيق الكوثر و الرد على من قال ان رسول الله صلى الله عليه و سلم ابتر لا عقب له و ما تعلق بذلك *

LXXII. Fol. 298b. الفصل الثاني و السبعون في سورة النصر و فيها قصة و هي في فتح النبي صلى الله عليه و سلم و ما وقع لابي سفيان عند ذلك *

LXXIII. Fol. 303b. الفصل الثالث و السبعون في سورة تبت و هي في ابي لهب و امرأته و حملها للحطب و ما لها يوم القيمة *

LXXIV. Fol. 304b. فصل الرابع و السبعون في سورة الاخلاص و فيها قصة و هي في سوال اليهود الرسول الله صلى الله عليه و سلم عن صفة الله *

LXXV. Fol. 305[a]. الفصل الخامس و السبعون في سورة المعوذتين و فيهما قصة و هی فيما عمله لبيد بن الاعصم من السحر لرسول الله و مرض النبي منه و نزول المعوذتين عند ذلك *

No other copy of the work is known.

Written in fair Persian Naskh, within double red ruled borders, the headings being in red.

Dated Sunday, the 28th Shawwâl, A.H. 1071=A.D. 1661

Scribe: ابن علي خان درويش علي ساكن دار السلطنة قزوين.

No. 1446.

foll. 341; lines 19; size 10×6½; 7¼×4¼.

زبدة تفاسير من جهد المعين

ZUBDATU TAFÂSÎR MIN JUHD AL-MU'ÎN.

A concise commentary on the Qurân, by Mu'înaddîn bin Khwâjah Khâwind Maḥmûd an-Naqshbandî al-'Alawî al-Ḥusainî معين الدين بن خواجه محمود النقشبندي العلوي الحسيني

The author was the son of Khwâjah Khâwind Maḥmûd an-Naqshbandî, a celebrated saint of the time of Shâhjahân (A.H. 1037–1069=A.D. 1628–1659). See Pâdshâhnâmah, fol. 216[b].

Beginning:—

الحمد لله الذي نزل كتابه الذي هو ناسخ الاديان و الباقي في عدله الى انقراض الدوران .... اما بعد فيقول العبد الضعيف المسكين المستعين بالفياض المستعان معين الدين بن صدر مسند الارشاد و الهداية جامع نعوت الخصائص و الولاية زبدة العارفين قدوة المحققين وارث الانبياء و المرسلين خواجه خاوند محمود النقشبندي العلوي الحسيني الخ *

The preface includes a dedication to Aurangzîb (A.H. 1069–1118 =A.D. 1659–1707), who is described as a great defender of Islâm and a great patron of learned and pious men.

The date of composition, A.H. 1071=A.D. 1661, is obtained from the title of the work, which the author tells us is a chronogram.

Written in elegant Indian Naskh, in red, within gold and coloured ruled borders; with an illuminated frontispiece. The quotations from the text are in black ink.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1447.

foll. 163; lines 13; size $9\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3$.

جنة النعيم في فضائل القران الكريم

JANNAT AN-NA'ÎM FÎ FAḌÂ'IL AL-QURÂN AL-KARÎM.

A collection of traditions relating to the excellence of the Qurân and the rewards promised to whosoever shall recite it.

Author: Muḥammad Hâshim bin 'Abdalġafûr as-Sindî محمد هاشم بن عبد الغفور السندي, an Indian scholar, who belonged to Sindh. He composed the present work, as he states in the preface, in A.H. 1134=A.D. 1721. The date of his death is not known, nor have we any particulars of his life.

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم و لا حول و لا قوة الا بالله العلي العظيم الحمد لله الذي خلقنا في احسن تقويم و احسن الينا باحسانه القديم .... اما بعد فيقول المفتقر الراجي الى رحمة المالك العلي محمد هاشم بن عبد الغفور السندي .... هذه رسالة جمعت فيها فضائل القران المبين مما ورد في احاديث النبي الامين *

The work is divided into a *Muqaddimah* and two *Faṣl*. The *Muqaddimah* (fol. 2ᵇ) is subdivided into several *Fâ'idah*. The two *Faṣl* are as follows:—

I. Fol. 4ᵃ. الفصل الاول في ذكر ما ورد في فضائل سور القران او آياته خاصة من الاحاديث و الآثار *

II. Fol. 147ª. الفصل الثاني في ذكر الاحاديث التي نقلها الثعلبي
و الواحدي و من تبعهما كالز محشري و البيضاوي
في تفاسير هم في آخر كل سورة سورة و بيان
حالها صحة وضعفا *

The work ends on fol. 159ᵇ. The last four folios contain miscellaneous notes and extracts from various Ḥadîṣ and Tafsîr.

Written in cursive Indian Naskh.

Not dated; probably 18th century.

Scribe: عبد الله بن يعقوب.

Fol. 2ª contains a seal bearing the name of a certain Muḥammad Ṣâdiq, dated A.H. 1195=A.D. 1781.

No. 1448.

foll. 10; lines 24; size 7¼×5¼; 5½×4.

[رسالة فى التفسير]

[RISÂLAH FI'T-TAFSÎR.]

A tract containing an explanation of the verse: يايها الذين آمنوا اذا قمتم الى الصلوة ـ الآية (Sûrah v, 6).

Author: Gulâm bin Idrîs ar-Rûmî غلام بن ادريس الرومي. The date of his death is unknown, and particulars of his life are also wanting.

Beginning:—

الحمد لله الذي تاهت في تيه معرفته العقول و الاوهام ....
.... اما بعد فلما وصل الى سمعي على سبيل التتابع و التواتر
و التوالي و التكاثر المناقب الشريفة للجناب العالي و تربيته للعالمين
.... صار ذلك باعثا لي على ان اؤلف رسالة في معاني قوله
تعالى يا ايها الذين آمنوا اذاقمتم الى الصلوة الآيه و ان كان فى الآية
الشريفة من الاسرار و الدقائق و الانوار و الحقائق الخارج دركها عن الطوق
البشري الخ *

In the preface, the author eulogises the patron for whom he wrote the present tract. His name, however, is not mentioned.

No other copy of the work is known.
Written in cursive Naskh.
Not dated ; probably 18th century.

No. 1449.

foll. 88 ; lines 25 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

(Two separate works bound together.)

foll. 1–80. I.

[تفسير سورة يوسف]

[TAFSÎR SÛRATU YÛSUF.]

An anonymous commentary on the *Sûratu Yûsuf* (chapter xii).
Beginning :—

روى عن كعب الاحبار رضي الله عنه انه قال ان الله تبارك و تعالى لما خلق آدم مثل له ذريته على ضحضاح الماء و اراه الشقي و السعيد و الذليل و العزيز و الغني و الفقير و قال ثم ان الله تبارك و تعالى اراه طبقات الانبياء كل نبي بهيئته و ذريته و قومه و اشياعه و من يؤمن به و من يكفربه و لكل نبي حواري و صديق الخ *

There is no clue to the identity of the author. In a note on fol. 1[b] the work is wrongly designated *Zahrat al-Akmâm*, a composition of Imâm Muḥammad al-Ġazâlî (*d.* A.H. 505=A.D. 1111). The beginning appears to be identical with that of الاصمعي في قصة يوسف الصديق, noticed in Br. Mus. Suppl., No. 127.

The commentary proper begins, fol. 2[b], as follows :—

آلر - قال ابن عباس اريد انا الله الرحمن و عن وهب انه قال سأل ابن عباس عن رسول الله عن قوله تعالى آلر فقال ان الله تبارك و تعالى كانه يقول الف انا لام لي راء ربوبيتي اقسم الله جل جلاله بوحدانيته و صفاته و ربوبيته الخ *

The title-page contains a few Persian verses, in which are given the dates of death of several persons.

Written in Indian Naskh, within coloured ruled borders. The quotations from the text are distinguished by red-ink lines above them.

Dated A.H. 1215=A.D. 1800.

Scribe : القاضي محمد صلاح الدين.

foll. 81–88. II.

الدر الناظم

AD-DURR AN-NÂẒIM.

A treatise on the Qirâ'at of 'Âṣim, by 'Uṣmân bin 'Umar bin Abî Bakr an-Nâshirî (who died about A.H. 860=A.D. 1456). See Lib. Cat., vol. xviii, part i, No. 1251.

Written in the same hand as the above.

No. 1450.

foll. 5 ; lines 14 ; size 7¾×5 ; 6×3.

[الرسالة فى التفسير]

[AR-RISÂLAH FI'T-TAFSÎR.]

A tract containing an explanation of the verse : إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً (الآية (Sûrah II, 67).

By Muhammad al-Karîmî محمد الكريمي.

Beginning :—

الحمد لله الذي شرف الانسان على كل حيوان بشرف العقل .... و بعد فيقول محرر هذه الحروف افاض الله تعالى عليه من بركاته كل خير و معروف الخ *

Finding that in a treatise by a contemporary writer (whose name is not mentioned) a misleading explanation of the aforesaid verse of the Qurân was given, the author wrote the present tract, pointing out the errors of that treatise.

Written in Indian Nasta'liq.

Not dated ; probably the end of the 19th century.

COMMENTARIES ON THE QURÂN ACCORDING TO ṢÛFÎ PRINCIPLES.

No. 1451.

foll. 238; lines 15; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{3}{4}$.

الحقائق فى التفسير

AL-ḤAQÂ'IQ FI'T-TAFSÎR.

A commentary on the Qurân, according to Ṣûfî principles.

By Abû 'Abdarraḥmân Muḥammad bin al-Ḥusain bin Mûsâ as-Sulamî al-Azdî an-Naisâpûrî aṣ-Ṣûfî ابو عبد الرحمن محمد بن الحسين بن موسى السلمي الازدي النيسا پوري الصوفي.

Beginning :—

الحمد لله رب العالمين اولا و آخرا و صلى الله على محمد و آله و سلم كثيرا و الحمد لله الذي خص اهل الحقائق بخواص اسراره و جعلهم اهل الفهم بخطابه الخ *

The author, who was an eminent Ṣûfî writer and a great saint of Khurâsân, was born in Ramaḍân, A.H. 330=A.D. 941, or according to another account in A.H. 325=A.D. 937. He received spiritual instruction from his father and grandfather, and learnt the sacred traditions from Abu'l-'Abbâs al-Aṣamm (*d.* A.H. 346=A.D. 957) and others. The dogmatic school of theologians charged him with forging traditions to support the doctrines of his own sect. As-Subkî (Ṭabaqât al-Kubrâ, vol. iii, fol. 205[b]), however, is inclined not to believe this charge; and he praises him for his great knowledge of Ṣûfî doctrines. He visited numerous places, and delivered lectures on Ḥadîṣ at Marw, Naisâpûr, in Mesopotamia, and in the Ḥijâz. He wrote a large number of books. According to Aḏ-Ḏahabî, Taḏkirat al-Ḥuffâẓ, vol. iii, p. 249, the number of his compositions exceeded one hundred. He died in Sha'bân, A.H. 412=A.D. 1021. For further particulars of his life and works see Mir'ât al-Janân, fol. 246[a]; Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 90[b]; Taḏkirat al-Ḥuffâẓ, vol. iii, p. 248; Ṭabaqât al-Kubrâ by As-Subkî, vol. iii, fol. 205[b]; Al-Ansâb by As-Sam'ânî, fol. 173[b]; Mujmal Faṣîḥî, fol. 133[b]; Dûstûr al-I'lâm, fol. 64[a]; and Brock., vol. i, p. 200.

The following quotation from the preface will give an idea of the method in which the work is executed :—

لما رأيت المتوسمين بالعلوم الظواهر صنفوا في انواع فوائد القران
من قرآت و تفاسير و مشكلات و احكام و اعراب و لغة و مجمل و مستتر
و ناسخ و منسوخ و غير ذلك و لم يشتغل احد منهم بجمع فهم خطابه على
لسان الحقيقة الا آيات متفرقات نسبت الى ابى العباس ابن عطاء و آيات
ذكر انها عن جعفر بن محمد الصادق رضي الله عنه على غير ترتيب
و كنت قد سمعت منهم في ذلك حروفا استحسنتها احببت ان اضم
ذلك الى مقالتهم و اضم اقوال مشائخ اهل الحقيقة الى ذلك و ارتبه
على السور على حسب سعيي و طاقتي فاستخرت الله في جمع شي من
ذلك و استعنت به في ذلك و في جميع اموري و هو حسبي
و نعم المعين *

The commentary is arranged according to the Sûrahs of the Qurân; but it includes only those words of the text which require explanation.

The present MS. contains the commentary up to the 59th verse of *Sûratu Maryam* (chapter xix) only, and ends thus :—

قوله نخلف من بعدهم خلف اضاعوا الصلوة و اتبعوا الشهوات
قال محمد بن حامد اولئك قوم حرموا تعظيم الانبياء و الاولياء و الصديقين
فحجبهم الله عن معرفته و اصابتهم شقاوة تلك الحال فاضاعوا *

For other copies see Nûr 'Uṣmânîyah, No. 319; Kûprîlîzâdah, Nos. 91-2; Yenî, No. 43; Bas͟hîr Âġâ, No. 36; and Walîaddîn, No. 148. See also Hâj. K͟hal., vol. iii, p. 78.

Written in fair Nask͟h. Water-stained.

Dated A.H. 823=A.D. 1420.

No. 1452.

foll. 268 ; lines 29 ; size 13×6½ ; 10×3¾.

لطائف الاشارات

LAṬÂ'IF AL-ISHÂRÂT.

A mystical commentary on the Qurân, by Abu'l-Qâsim 'Abdalkarîm bin Hawâzin bin 'Abdalmalik bin Ṭalḥah bin Muḥammad al-Qushairî ابو القاسم عبد الكريم بن هوازن بن عبد الملك بن طلحة بن محمد القشيري (*d.* A.H. 465 = A.D. 1073 ; see Lib. Cat., vol. xiii, No. 828).

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي .... توحد بجلاله عن

المشابهة بالحدثان الخ *

The first page is worm-eaten, especially at the *beginning.*

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins, fol. 2ª, as follows :—

سمى الفاتحة فاتحة لانفتاح ابواب خزائن اسرار الكتاب بها لانها مفتاح

كنوز لطائف الخطاب بانجلائها ينكشف جميع القران لاهل البيان لان من

عرف معانيها يفتح بها اقفال المتشابهات و يقبس بسفائها انوار الآيات ......

.... الحمد لله رب العالمين شكر نفسه للعباد لانه علم

عجزهم عن شكره و ايضا ادب الخلق بتقديم حمده الخ *

The author states in the preface that this commentary deals chiefly with the mystical meaning of the text and the sayings of the holy saints that throw light upon it.

The commentary does not include the entire text, but only detached verses, or groups of two or three words, which are distinguished by the words قوله تعالى.

There are frequent quotations from Abû 'Alî al-Ḥasan Ibn ad-Daqqâq, a teacher of the author, introduced by the words قال الاستاذ

Ḥâj. Khal. (vol. v, p. 313) says that the work was composed before A.H. 410 = A.D. 1019.

The present volume extends from the beginning of the Qurân to

the tenth verse of *Sûratu Ibrâhîm* (chapter xiv), which is continued in vol. ii (see No. 1453 below).

For other copies see Walîaddîn, No. 214; Yenî, No. 101; Kûprîlîzâdah, No. 117; and Âṣafîyah, p. 554. See also Brock., vol. i, p. 432.

Written in elegant small Naskh. Spaces for extracts from the Qurân are occasionally left blank.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1453.

foll. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work. It begins at the point where the first volume ends in the tenth verse of *Sûratu Ibrâhîm* (chapter xiv), and extends to the end of the Qurân.

Written in the same hand as the above. Spaces for extracts from the Qurân are occasionally left blank. Foll. 19 and 21 should come after foll. 20 and 22, respectively.

Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1454.

foll. 404; lines 25; size $12 \times 7\frac{3}{4}$; $9 \times 5\frac{1}{4}$.

عرائس البيان في حقائق القران

'ARÂ'IS AL-BAYÂN FÎ ḤAQÂ'IQ AL-QURÂN.

A commentary on the Qurân, according to Ṣûfî principles.

By Abû Muḥammad Rûzbahân bin Naṣr al-Baqlî aṣ-Ṣûfî ash-Shîrâzî ابو محمد روزبهان بن نصر البقلي الصوفي الشيرازي, a great saint of Shîrâz, whose piety, devotion, veracity and contempt for wordly goods were universally acknowledged. His ancestors belonged to Al-Fasâ; but he himself settled at Shîrâz, where he received spiritual

training from Shaikh Mahmûd bin Khalifah. The author of Nafahât al-Uns says that he wrote a large number of books both in Arabic and Persian, and resided for about fifty years in the Jâmi' 'Atîq of Shîrâz, admonishing and delivering lectures. He died in the middle of Muharram, A.H. 606=A.D. 1209. See Mujmal Fasîhî, fol. 176ᵃ; Nafahât al-Uns, p. 288; and Brock., vol. i, p. 414.

Beginning :—

الحمد لله الذي كان في ازل الآزال موجودا بوجوده و ذاته كنوز صفاته و صفاته معادن جوده .... و بعد فان اطيار اسراري لما فرغت من الطيران فى المقامات و الحالات و ارتفعت من ميادين المجاهدات و المراقبات الخ *

For other copies see Berlin, No. 807; Br. Mus., No. 1587; Cairo, vol. i, p. 180; Walîaddîn, No. 173; Yenî, No. 150; Nûr 'Usmânîyah, No. 322; and Râgib Pâshâ, No. 197.

The present work was lithographed at Lucknow in A.H. 1310.

Written in fair Indian Nasta'lîq, within double red and blue ruled borders; with an illuminated frontispiece. Worm-eaten all through. Foll. 270–404 are damaged. The last two folios are totally destroyed.

Dated the 23rd Jumâdâ II, A.H. 1016=A.D. 1607.

A seal bearing the name of Mîrzâ Âgâ Khân, dated A.H. 1129=A.D. 1717, is found at the end. The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشي محمد صفدر علي خان بهادر.

No. 1455.

foll. 323; lines 29; size $10 \times 6\frac{3}{4}$; $7\frac{3}{4} \times 5\frac{1}{2}$.

بحر الحقائق و المعاني

BAHR AL-HAQÂ'IQ WA'L-MA'ÂNÎ.

A mystical commentary on the Qurân, by Najmaddîn Abû Bakr 'Abdallâh bin Muhammad al-Asadî ar-Râzî, commonly called Dâyah نجم الدين ابو بكر عبد الله بن محمد الاسدي الرازي الشهير بداية

Beginning :—

الحمد لله رب العالمين و الصلوة على محمد و آله الاكرمين قال الشيخ رحمه الله و نفعنا بعلمه سميت الفاتحة فاتحة لمعنيين احدهما ان

الله تعالى بها فتح ابواب خزائن الحقائق التي ما فتح ابوابها لاحد من
العالمين الا على حبيبه و نبيه و رسوله صلى الله عليه و سلم الخ *

The work contains neither the title nor the author's name; but the beginning is fully identical with that of the *Baḥr al-Ḥaqâ'iq wa'l-Ma'ânî* of Najmaddîn Dâyah, noticed in India Office, Nos. 68–9.

A note on fol. 1[b] gives the name of the author and the title of the work as follows :—

تفسير اسمه بحر الحقائق و حدائق الحقائق للشيخ الاعظم ....
.... حضرت امام نجم الدين الكبرى *

This note is obviously incorrect, for the author of the present commentary is not Najmaddîn al-Kubrâ (who is the author of the commentary entitled '*Ain al-Ḥayât*) but Najmaddîn Dâyah. Cf. Ḥâj. Khal., vol. ii, p. 17, and vol. iv, p. 282.

The author, Najmaddîn Dâyah, a man of great piety and vast learning, was born at Khwârizm in A.H. 564=A.D. 1169. He was an eminent disciple of Imâm Najmaddîn al-Kubrâ (*d.* A.H. 618=A.D. 1221), the founder of the Kubrawîyah order. At the time of the horrible invasion of Chingiz Khân (A.H. 603–624=A.D. 1206–1227) he left Khwârizm for Asia Minor, where he had some conferences with his two great contemporary saints, viz., Ṣadraddîn al-Qûnawî (*d.* A.H. 672=A.D. 1273), and Mawlânâ Jalâladdîn ar-Rûmî (*d.* A.H. 672=A.D. 1273). He settled permanently at Caesarea, where he completed the work, entitled *Mirṣâd al-'Ibâd*. In India Office, No. 68, his death is wrongly placed in A.H. 618=A.D. 1221. He died at Caesarea in A.H. 654=A.D. 1256. See Nafaḥât al-Uns, p. 499; Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 216[a]; Mir'ât al-Janân, fol. 412[a]; and Brock., vol. i, p. 448.

The MS. contains the commentary up to the 19th verse of *Sûrat ad-Dâriyât* (chapter li), and breaks off abruptly thus :—

كانوا قليلا من الليل يهجعون اي كانوا قليلا و كانوا لاينامون بالليل
كقوله تعالى و قليل من عبادى الشكور و كقوله صلى الله عليه و سلم نوم
العالم عبادة فمن يكون في العبادة لايكون نائما ....
و بقوله تعالى و في اموالهم .... *

The text of the Qurân is given in full, but in short extracts or single words introduced with the words قوله تعالى. The commentary

deals chiefly with the mystical meaning of the text, and does not contain any reference to previous commentators, except a few of the earliest. On fol. 33[b] the author traces his *Isnâd* (the chain of the successive teachers) to Imâm Bukhârî (*d.* A.H. 256=A.D. 870), and says that he read his *Al-Jâmi' aṣ-Ṣaḥîḥ* with Abu'l-'Izz 'Abdalbâqî bin 'Uṣmân al-Hamadânî in A.H. 601=A.D. 1204.

Written in small Arabian Naskh, within gold and coloured ruled borders; with a decorated 'Unwân. The first twenty and the last forty folios are water-stained.

Not dated; probably 16th century.

The title-page contains a seal, bearing the name of 'Âlamgîr Bâdshâh Ġâzî, i.e., Aurangzîb (A.H. 1069–1118=A.D. 1659–1707).

No. 1456.

foll. 142; lines 25; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

اعجاز البيان في تفسير ام القران

I'JÂZ AL-BAYÂN FÎ TAFSÎR UMM AL-QURÂN.

A commentary on the first Sûrah of the Qurân by Ṣadraddîn Abu'l-Ma'âlî Muḥammad bin Isḥâq bin Muḥammad al-Qûnawî صدر الدين ابو المعالي محمد بن اسحاق بن محمد القونوي (*d.* A.H. 672=A.D. 1273; see Lib. Cat., vol. xiii, No. 873).

Beginning :—

رب يسر يا كريم و صلى الله على المصطفين من عباده خصوصا على سيدنا محمد و آله - يا رب انعمت فتمم و اظهرت ففهم الحمد لله الذي بطن في حجاب عز غيبه الاحمى فابهم و ستر و شمل و ظهر و تجلى الخ *

The work is based on a combination of philosophical and mystical doctrines. Ḥâj. Khal. (vol. i, p. 350) gives its title as اعجاز البيان في كشف بعض اسرار ام القران.

The commentary proper begins on fol. 52[a] thus :—

تفصيل المجمل قوله تعالى بسم الله الرحمن الرحيم الشرح بلسان المرتبة الذوقية المعروفة بآثارها عن كنهها اعلم ان التعين الاول الاسمى الاحدى الذي سبقت الاشارة اليه هو اول ممتاز من الغيب الالهي المطلق الخ *

For other copies see Ayâ Ṣûfiyah, No. 409; Râġib Pâs͟hâ, No. 79; Yenî, Nos. 62–3; Cairo, vol. i, p. 125; Kûprîlîzâdah, No. 41; Nûr 'Uṣmânîyah, Nos. 336–7; Walîaddîn, Nos. 180–2; and Râmpûr, p. 25. See also Brock., vol. i, p. 449.

The work has been printed in Ḥaidarâbâd, at the Dâ'irat al-Ma'ârif Press, A.H. 1310.

Written in Arabian Nask͟h, within double red ruled borders. The headings are in red.

Dated A.H. 1064=A.D. 1654.

No. 1457.

foll. 79; lines 31; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the other.

The colophon reads thus :—

تم كتاب اعجاز البيان في تفسير ام القران من مصنفات شيخ المحققين .... صدر الحق و الدين ابى المعالي محمد بن اسحق القونوي الرومي قدس الله روحه و نور ضريحه آمين و قد وافق الفراغ من تعليق هذه النسخة المباركة في يوم الجمعة المبارك سابع شهر رمضان المعظم احد شهور سنة خمس و اربعين و الف من الهجرة النبوية على يد العبد الحقير ابو الود نور الدين ابن احمد الوفائي الازهري الشافعي غفر الله ذنوبه و ستر عيوبه آمين *

Written in Arabian Nask͟h, with the headings in red. Slightly worm-eaten and water-stained.

Dated Friday, the 7th Ramaḍân, A.H. 1045=A.D. 1636.

Scribe: ابو الود نور الدين ابن احمد الوفائي الازهري الشافعي.

No. 1458.

foll. 263; lines 27; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

تأويلات القران

TA'WÎLÂT AL-QURÂN.

A commentary on the Qurân, according to Ṣûfi principles.

By Ash-Shaikh Kamâladdîn Abu'l-Ġanâ'im 'Abdarrazzâq bin

Jamâladdîn bin Aḥmad al-Kâs͟hî as-Samarqandî الشيخ كمال الدين ابو الغنائم عبد الرزاق بن جمال الدين بن احمد الكاشي السمرقندي (*d.* A.H. 736=A.D. 1336; see Lib. Cat., vol. xiii, No. 875). Ḥâj. K͟hal. (vol. ii, p. 175) places his death in A.H. 887=A.D. 1482, probably owing to a confusion with Kamâladdîn 'Abdarrazzâq bin Jalâladdîn Isḥâq al-Kâs͟hî as-Samarqandî, the author of *Maṭla' as-Sa'dain*, a history of the Timurids, A.H. 704–875=A.D. 1304–1470, who died in this year.

The MS. does not contain the author's preface nor his commentary on بسم الله الرحمن الرحيم. From the following prefatory note, added by a later hand, we learn that the author also composed another commentary according to Ṣûfî principles, entitled *Ḥaqâ'iq at-Ta'wîl fî Daqâ'iq at-Tanzîl* :—

الحمد لله الذي ابرز حقائق المعاني في عجائب صور تراكيب الكلام و اعجز مصاقع العرب عن الاتيان بمثل اقصر سورة منه بالتمام .... اما بعد فهذا كتاب تأويلات القران التي استنبطها الامام العلامة المحقق افضل المتأخرين. كمال الملة و الدين عبد الرزاق الكاشي تغمده الله بغفرانه و قد قال في كتاب التفسير امليت مختصرا في حقائق التأويل بحسب حالي في العبور عن ظواهر التنزيل بعد صرف عنان الهمة الى الذوق و الوجدان و الاخذ عن الله بالغوص على الجواهر في بحار بطون القران فلما فرغت من ذلك و انبسطت بانشراح الصدر عن مضائق المجاهدة في الخلوات و بقيت متفرغا الى عن الصحبة مع الخلائق بروح المشاهدة في فنون المهام و فضول الكلام اقترح عليّ بعض اخوان الصدق ابرازها و تنسيق تنزيلها و تدقيقها فشرحت في مقترحهم طبقا لما رسخ في خاطري قدما مع كثرة المشادة و المتاعب و هم العيال و المعايش معتمدا على المدرك بالذوق و المستنبط بالعقل و النقل الماثور و سميته حقائق التأويل في دقائق التنزيل *

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins thus :—

تأويل فاتحة الكتاب بسم الله الرحمن الرحيم قد مرّ ان اسم الشي ما يعرف به فاسماء الله تعالى هي الصور النوعية التي تدل بخصائصها و هوياتها على صفات الله تعالى و ذاته الخ *

For other copies see Berlin, Nos. 872–3; Br. Mus., p. 400; Walîaddîn, No. 70; Ayâ Ṣûfiyah, No. 81; Yenî, No. 8; Nûr 'Uṣmânîyah, No. 126; Cairo, vol. i, p. 140; and Kûprîlîzâdah, No. 114. See also Brock., vol. ii, p. 204.

Written in elegant Indian Naskh, with some marginal notes. The text is introduced with the words قوله تعالى in bold characters and the commentary, written in the same style, with the word تاويله, in red ink. Only the first words of the verses of the Qurân are quoted, the rest of the text up to *Sûrat al-Wâqi'ah* (chapter lvi) being added in minute characters in the margin. The last few folios are worm-eaten.

Not dated; probably 17th century.

No. 1459.

foll. 407; lines 23; size $8\frac{3}{4} \times 4\frac{1}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

بحر الدرر

BAHR AD-DURAR.

A short commentary on the Qurân, according to Ṣûfî principles.

The work contains neither the title nor the author's name. At the beginning a table of the Sûrahs has been added in a later hand, prefaced as follows:—

فهرست تفسير بحر الدرر كه مشهور است به بقعة التفسير في لجة

مالا يسعه التقرير *

Here as well as in a partly effaced note, containing particulars about the purchase of the MS. for the library of a certain Ḥaidar 'Alî, the work is designated *Baḥr ad-Durar*.

Accepting *Baḥr ad-Durar* as the title of the work, we conclude that Mullâ Mu'în al-Miskîn bin Muḥammad al-Farâhî al-Harawî ملا معين المسكين بن محمد الفراهي الهروي is its author. He mentions it, along with another work, in the preface of his detailed history of the Prophet, entitled *Ma'ârij an-Nubuwwat*, where he states that he had spent more than thirty years in the study of tradition and had collected materials for two works, viz., a commentary on the Qurân called *Baḥr ad-Durar*, and a collection of forty traditions entitled *Rawḍat al-Wâ'iẓîn*. This Mullâ Mu'în al-Miskîn, a man of great learning, died in A.H. 907=A.D. 1501. For some account of his life and works see Lib. Cat., vol. vi, No. 486.

Beginning :—

الحمد لله الذي جعل مناظم كلامه مظاهر حسن صفاته و طوالع صفاته مطالع نور ذاته الخ *

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins on fol. 4[a] thus :—

الحمد لله رب العالمين الى آخر السورة - الحمد بالفعل و لسان الحال هو ظهور الكمالات و حصول الغايات من الاشياء الخ *

The whole text is inserted verse by verse, distinguished by a red line above it. The commentary is chiefly mystical, and does not contain any reference to previous commentators.

A short notice of this work is given by Ḥâj. Khal., vol. ii, p. 17. No other copy is known.

Written in clear Indian Naskh, within red-ruled borders; with a decorated but faded ʻUnwân. It appears from the old pagination of the MS. that fol. 8, which should come in its proper order, has been wrongly placed in binding after fol. 1. Foll. 82[a], 86[b], 94[b] and 327[a] contain short lacunæ.

Slightly worm-eaten and water-stained.

Not dated; probably 16th century.

The title-page contains nine seals, of which the following three are legible :—

1. A seal bearing the inscription از دل و جان شد غلام رسول.
2. A seal bearing the inscription لسان السلطان محمود الدولة منشي محمد صفدر علي خان بهادر *
3. A seal bearing the name of Ḥaidar ʻAlî.

A seal bearing the inscription ادركني يا محمد, dated A.H. 1082 = A.D. 1671, is found on fol. 407[a].

COMMENTARIES ON THE QURÂN ACCORDING TO SHÎ'AH PRINCIPLES.

No. 1460.

foll. 232 ; lines 17 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

تفسير الامام جعفر الصادق

TAFSIR AL-IMÂM JA'FAR AṢ-ṢÂDIQ.

A concise commentary on the Qurân, ascribed to Al-Imâm Ja'far aṣ-Ṣâdiq bin Muḥammad al-Bâqir bin 'Alî bin al-Ḥusain bin 'Alî الامام جعفر الصادق بن محمد الباقر بن علي بن الحسين بن علي, the sixth of the twelve Imâms, and fourth in descent from Imâm Ḥusain who was killed on the plains of Karbalâ in A.H. 61=A.D. 681. He was born at Medina in A.H. 80=A.D. 699, or according to another account in A.H. 83=A.D. 702. On account of his veracity and great piety he was called *Aṣ-Ṣâdiq* (truthful), and was very famous for his vast learning. He died at Medina in A.H. 148=A.D. 765. See Mir'ât al-Janân, fol. 77[a] ; Ibn Khallikân (De Slane's translation), vol. i, p. 300 ; Dustûr al-I'lâm, fol. 79[a] ; Al-Irshâd, fol. 145[a] ; Tadkiratu Khawâṣṣ al-Ummah, fol. 170[b] ; Kashf al-Ġummah, fol. 231[b] ; 'Umdat aṭ-Ṭâlib, fol. 104[a] ; Al-Fuṣûl al-Muhimmah, fol. 129[b] ; and Ta'rikh Guzîdah (Gibb Memorial edition), p. 205.

The preface begins thus :—

الحمد لله الذي خضعت اذلة الجبارين لجبروت عزه الخ *

The commentary begins thus :—

قال احمد بن محمد بن محمد بن حارث قال حدثنا ابو طاهر بن مامون قال حدثني ابو محمد الحسن بن محمد بن حمزة قال حدثني ابي محمد بن حمزة قال حدثني عمي ابو محمد الحسن بن عبد الله عن علي بن محمد بن علي بن موسى الرضا عليهم السلام عن ابيه محمد بن علي عن ابيه علي بن موسى الرضا عن ابيه موسى بن جعفر عن ابيه جعفر بن محمد الصادق عليهم السلام في قوله تعالى بسم الله الرحمن الرحيم قال الباء بقاؤه و السين اسماؤه الخ *

We learn from Kashf al-Ḥujub, fol. 37ᵃ, that the commentary in its present form is the work of Muḥammad bin Ibrâhîm bin Ja'far an-Nu'mânî, who founded it on the sayings of the aforesaid Imâm Ja'far aṣ-Ṣâdiq. This An-Nu'mânî, a disciple of Muḥammad bin Ya'qûb al-Kulainî (*d.* A.H. 328=A.D. 939), was a traditionist of considerable repute and the author of several works. He died in Syria. The precise date of his death is not known. For notices of his life see Muntaha'l-Maqâl, fol. 168ᵃ; Kitâb ar-Rijâl by An-Najâshî, fol. 145ᵃ; and Manhaj al-Maqâl, fol. 262ᵃ.

The commentary is arranged according to Sûrahs of the Qurân. The whole of the text is not included, but only such words as require explanation. The sayings of Imâm Ja'far aṣ-Ṣâdiq are introduced by the words قال الصادق رضي الله عنه. There are also frequent quotations from the sayings of Imâm Muḥammad al-Bâqir (*d.* A.H. 114=A.D. 732) and 'Abdallâh bin 'Abbâs (*d.* A.H. 68=A.D. 688), introduced by the words قال الباقر رضي الله عنه and قال ابن عباس رضي الله عنه, respectively.

A copy of the work is noticed in Bûhâr, No. 13.

Written in Indian Naskh, within double red ruled borders. The quotations from the text are distinguished by red ink lines above them.

Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 1461.

foll. 103; lines 18–20; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

A portion of the same work. It extends from the commentary on the 26th verse of *Sûratu Banî Isrâ'îl* (chapter xvii) to the end of that on *Sûrat al-Falaq* (chapter cxiii).

It opens abruptly thus:—

عندكم لمحبة غيري و اوفوا هذه العهود معي ان اردتم جواري
و رويتي قال الباقر الشجرة الملعونة مذكور[ة] فى القران وهي العزل
و العدل [sic العزل] يجب باربعة اشياء الخ *

This portion corresponds with foll. 90ᵇ–228ᵃ of the preceding copy, and breaks off abruptly thus:—

و قال الباقر اعوذ اربعة احرف الالف و العين و الواو و الذال فتحت
كل حرف منها فائدة عظيمة تحت الالف الفلق و تحت العين الخلق

و تحت الواو الفاسق و تحت الذال الحاسد و الفلق على وجهين العزل عن الطاعة و الاياسة عن الرحمة فاستعذ بالله كيلا يؤسلك عن رحمته ولا يعزلك عن طاعته و الخلق على وجهين من يدعوك ...... *

The margins of foll. 77ᵇ–97ᵇ contain prayers to be recited on various occasions.

Written in ordinary Nasta'lîq. Slightly worm-eaten and water-stained.

Not dated; probably 18th century.

No. 1462.

foll. 205; lines 28; size 12×8; 9×5½.

تفسير القران

TAFSÎR AL-QURÂN.

An old Shî'ah commentary on the Qurân, by Abu'l-Ḥasan 'Alî bin Ibrâhîm bin Hâshim al-Qummî ابو الحسن علي بن ابراهيم بن هاشم القمي, a celebrated Shî'ah traditionist and commentator on the Qurân. As a traditionist he is recognized by later Shî'ah writers as a very reliable authority. Besides the present work the following compositions of his are enumerated by An-Najâshî in the Kitâb ar-Rijâl (fol. 117ᵃ):—

كتاب الشرائع ; كتاب قرب الاسناد ; كتاب الناسخ و المنسوخ ; كتاب فضائل امير المؤمنين ; كتاب التوحيد و الشرك ; كتاب الحيض ; كتاب المغازي ; كتاب الانبياء ; كتاب يعرف بالمشذر .

He flourished in the 4th century of the Hijrah. See Brock., vol. i, p. 192. See also Muntaha'l-Maqâl, fol. 136ᵇ; Manhaj al-Maqâl, fol. 209ᵇ; and Kitâb ar-Rijâl by An-Najâshî, fol. 117ᵃ.

Beginning:—

الحمد لله الواحد الاحد الصمد الذي لا من شيء كان ولا من شيء خلق الخ *

The commentary on *Sûrat al-Fâtihah* (chapter i) begins thus:—

سورة فاتحة الكتاب مدنية وهي سبع آيات بسم الله الرحمن الرحيم قال حدثني ابي عن محمد بن ابي عمير عن النضر بن سويد عن ابي

بصير عن ابي عبد الله عليه السلام في قوله تعالى الحمد لله قال الشكر لله

و في قوله تعالى رب العالمين قال خلق المخلوقين الخ *

The author prefaces his commentary by a detailed discussion of several points such as الناسخ و المنسوخ, etc., a knowledge of which, he says, is necessary for all. The commentary embodies the interpretations of the Quranic passages banded down by the descendants of 'Alî. The author of Kashf al-Ḥujub (fol. 37ª) writes about the present work as follows :—

كل هذا التفسير احاديث الا كلمات يسيرة و عبارات نزيرة هي من

علي بن ابراهيم لكنه لا توجد في بعض المقامات ارتباط السابق باللاحق

و من هذا قال صاحب تفسير الهادي في بيان اختلاف كتب الحديث

ان كتب الحديث قد صارت في هذا الزمان لاتخلو من اختلاف و لاسيما

تفسير علي بن ابراهيم فانه فاقد الائتلاف *

The commentary ends on fol. 199ª thus :—

حدثنا محمد بن جعفر قال حدثنا محمد بن احمد ....

عن ابي عبد الله عليه السلام قال ان القران تبيان لكل شي حتى و الله

ما ترك الله شيأ يحتاج العباد اليه الا بينه للناس حتى لا يستطيع عبد

يقول لوكان هذا نزل فى القران الا و قد انزل الله تبارك و تعالى فيه *

Foll. 199ᵇ–205ᵇ contain traditions relating to the excellence of each Sûrah of the Qurân and the rewards promised to whosoever shall recite it.

For other copies see Berlin, No. 929, and India Office, No. 50.

The scribe, Ibrâhîm bin Muḥammad al-Ḥusainî al-Astarâbâdî, states in the colophon that he began to transcribe the present copy of the work at Mecca and had got as far as the *Sûratu Luqmân* (chapter xxxi), when, along with his other co-religionists, he was expelled from Mecca by a decree of Sulṭân Ibrâhîm I (A.H. 1049–1058=A.D. 1640–1648) during the time of the Sharîf Zaid bin al-Muḥsin bin al-Ḥusain bin Abî Namî (*d.* A.H. 1077=A.D. 1666). The reason for their expulsion, he says, was the assassination of Sanjaq Muṣṭafâ by an unknown person, who was suspected to be a Persian.

Written in fair Naskh, within coloured ruled borders. The quotations from the text are distinguished by red ink lines above them.

Slightly worm-eaten and water-stained.
Foll. 11b and 105a are blank.
Not dated; probably 17th century.

No. 1463.

foll. 399; lines 18; size $10\frac{1}{2}\times6\frac{1}{2}$; $7\frac{1}{2}\times4\frac{1}{2}$.

The Same.

Another copy of the same work, beginning and ending like the above.

The colophon reads thus:—

كتبه الفقير الحقير احقر العباد محمد جواد عرف جروًا ....
...... در كمال بيدلي و مسافرت از هندوستان و مفارقت برادران عززان
و دوستان خود بود بآن سبب زشت خط ناصاف نوشته شد بفرمائش
صاحب ولي نعمت سعادت منذ ازلي ملا محمد نقي صاحب زاده الله
عزا و جاها سلمه الله تعالى *

Written in fair Indian Naskh, within double red and blue ruled borders. Corrections are made in the margin. The titles of the Sûrahs are in red. The text is distinguished by red ink lines above it.

Dated Du'l-Qa'dah, A.H. 1254=A.D. 1838.

Scribe: محمد جواد عرف جروًا.

No. 1464.

foll. 466; lines 31; size $14\frac{1}{2}\times9\frac{1}{2}$; $10\times5\frac{3}{4}$.

مجمع البيان لعلوم القران

MAJMA' AL-BAYÂN LI'ULÛM AL-QURÂN.

A comprehensive commentary on the Qurân, according to Shî'ah principles, by Radiaddîn Abû 'Alî al-Fadl bin al-Hasan bin al-Fadl at-Tabarsî ash-Shî'î رضي الدين ابو علي الفضل بن الحسن بن الفضل الطبرسي الشيعي.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله الذي ارتفعت عن مطارح الفكر جلالته و جلّت عن مطامح الهمم عزّته و تعالت عن مشابهة الانام صفته........................
و بعد فان احق الفضائل بالتعظيم و اسبقها في استحقاق التقديم هو العلم الخ *

The author, whose knowledge of traditions and the Qurân is universally commended by Shî'ah biographers, belonged to a family of illustrious writers. His son, Raḍîaddîn Abû Naṣr bin al-Faḍl, produced *Makârim al-Akhlâq* (see Kashf al-Ḥujub, fol. 144b) and his grandson, Abu'l-Faḍl 'Alî bin al-Ḥasan, composed *Al-Mishkât* (see *ibid.*, fol. 138b). Our author passed the greater portion of his life at Mashhad, whence he removed to Sabzawâr in A.H. 523=A.D. 1129. He was a prolific writer. Besides the present work the following compositions of his are enumerated in the Muntaha'l-Maqâl (fol. 161a) :—

1. *Al-Wasiṭ*, a comprehensive commentary on the Qurân, in 4 vols.
2. *Al-Wajîz*, a concise commentary on the Qurân.
3. *Jam' al-Jawâmi'*, an abridgment of *Al-Kashshâf* of Az-Zamakhsharî (No. 1339 above).
4. *I'lâm al-Warâ bi-Â'lâm al-Hudâ*, a history of the Prophet and the twelve Imâms.
5. *Tâj al-Mawâlîd ad-Dînîyah.*
6. *Gunyat al-'Âbid Wa Munyat az-Zâhid.*
7. *An-Nûr al-Mubîn.*
8. *Al-Fâ'iq.*
9. *Al-Kâf ash-Shâf Min Kitâb al-Kashshâf.*

He died at Sabzawâr in A.H. 548=A.D. 1153, and his body was removed to Mashhad to be buried there. For further particulars of his life see Majâlis al-Mu'minîn, fol. 251b; Muntaha'l-Maqâl, fol. 161a; Naqd ar-Rijâl, fol. 167a; and Brock., vol. i, p. 405.

Ḥâj. Khal. (vol. v, p. 400) wrongly confounds the author of the present work with Abû Ja'far Muḥammad bin al-Ḥasan aṭ-Ṭûsî, who died in A.H. 460=A.D. 1068, and on whose commentary, entitled *Al-Bayân*, the present one is based.

The following quotation from the preface will give an idea of the method of the work :—

و قدمت في مطلع كل سورة ذكر مكيتها و مدنيتها ثم ذكر الاختلاف في عدد آياتها ثم ذكر فضل تلاوتها ثم اقدم في كل آية الاختلاف في القرآت ثم ذكر العلل و الاحتجاجات ثم ذكر العربية و اللغات ثم ذكر الاعراب و المشكلات ثم ذكر الاسباب و النزولات ثم ذكر المعاني و الاحكام و التأويلات و القصص و الجهات ثم ذكر انتظام الآيات *

The preface includes a dedication to Jalâladdîn Abû Manṣûr Muḥammad bin Yaḥyâ bin Hibatallâh al-Ḥusainî, who is described as a great scholar as well as a nobleman. The work was completed, as stated by the author at the end, on Thursday, the middle of Ḏu'l-Qa'dah, A.H. 536=A.D. 1141.

The commentary is preceded by a *Muqaddimah*, divided into seven *Fann*, discussing necessary preliminary points. For a complete description of the *Muqaddimah*, see Berlin, No. 802.

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins on fol. 4[b] thus :—

فاتحة الكتاب مكية عن ابن عباس وقتادة و مدنية عن مجاهد و قيل انزلت مرتين مرة بمكة و مرة بالمدينة و اسماؤها فاتحة الكتاب سميت بذلك لافتتاح المصاحف بكتابتها و لوجوب قرأتها في الصلوة الخ *

The present volume extends from the beginning of the work to the end of *Sûrat al-Kahf* (chapter xviii).

For other copies see Berlin, No. 802; India Office, Nos. 61–3; Br. Mus., No. 1473; Bodl., vol. i, No. 50; and Râmpûr, p. 40.

The work was printed at Teheran in A.H. 1284.

According to the colophon at the end of vol. II (No. 1465 below), the MS. was transcribed by Muḥammad Bâqir bin Muḥammad Murâd al-Astarâbâdî for a certain Aqâ Muḥammad Rabî' al-Iṣfahânî.

Written in elegant Persian Naskh, within double gold ruled borders; with an artistically decorated double-page 'Unwân. The quotations from the text are supplied with diacritical points and are distinguished by red-ink lines above them. The titles of the Sûrahs are in red, enclosed within rich borders.

Dated Sunday, the 27th Rabî' II, A.H. 1111=A.D. 1699.

The present MS. is undoubtedly a very fine copy of the work.

No. 1465.

foll. 362 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, extending from the beginning of *Sûratu Maryam* (chapter xix) to the end of the Qurân.

The colophon reads thus :—

تم الكتاب المسمى بمجمع البيان في علوم القران للشيخ الطبرسي عليه الرحمة و الرضوان التفسير الذي ليس له نظير الذي هو للمؤمنين مبشر و نذير و للمنافقين مخبر بالسعير لامتثال امر الارفع الرفيع آقا محمد ربيع الاصفهاني ادام الله ايام دولته و اقباله و ايده بنصره و حسن توفيقه على يد اضعف عباد الله و احوجهم محمد باقر بن محمد مراد الاسترابادي في يوم الاحد السابع و العشرين من شهر ربيع الثاني سنة احدى عشر و مائة بعد الالف *

Written in the same hand as the above.

No. 1466.

foll. 360 ; lines 23 ; size 11 × 6½ ; 7½ × 4¼

نور الثقلين

NÛR AṢ-ṢAQALAIN.

The first part of a Shî'ah commentary on the Qurân, by 'Abd 'Alî bin Jum'ah al-'Arûsî al-Huwaizî عبد على بن جمعة العروسي الحويزي. He was a disciple of Bahâ'addîn Muhammad bin Husain al-'Âmulî (*d*. A.H. 1030=A.D. 1620). The date of his death is not known. See Aml al-Âmil, p. 48, and Brock., vol. ii, p. 412

Beginning :—

الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا .... و بعد فيقول العبد المذنب الفقير المقر بالعجز و التقصير عبد علي بن جمعة العروسي الحويزي اني لما رأيت خدمة كتاب الله

و المقتبسين من انوار وحي الله سلكو مسالك مختلفة ....
احببت ان اضيف الى بعض آيات الكتاب المبين شيأ من آثار اهل الذكر
المنتجبين ما يكون مبديا لشموس بعض التنزيل و كاشفا عن آثار بعض
التأويل الخ *

Cf. Kas͟hf al-Ḥujub, fol. 155b.

The commentary does not include the entire text, but only such words or passages as require explanation. These are distinguished by red lines above them.

The work is purely a compilation from the following authorities :—

1. *Al-Maḥâsin wa'l-Âdâb*, by Aḥmad bin Muḥammad al-Barq (*d.* A.H. 274=A.D. 887).

2. *Al-Kâfî*, by Abû Ja'far Muḥammad bin Ya'qûb al-Kulainî (*d.* A.H. 328=A.D. 939).

3. *Tafsîr al-Qurân*, by 'Alî bin Ibrâhîm al-Qummî (see Kas͟hf al-Ḥujub, fol. 37a).

4. *Majma' al-Bayân*, by Aṭ-Ṭabarsî (see Nos. 1464-5 above).

5. *Al-Iḥtijâj*, by the same.

6. *Tahḏîb al-Aḥkâm*, by the same.

7. *'Uyûn al-Ak͟hbâr*, by Ibn Bâbûyah al-Qummî (*d.* A.H. 381= A.D. 991).

8. *'Ilal as͟h-S͟harâ'i'*, by the same.

9. *Ikmâladdîn*, by the same.

10. *Kitâb at-Tawḥîd*, by the same.

11. *Man Lâyaḥḍuruhu'l-Faqîh*, by the same.

12. *Ma'âni al-Ak͟hbâr*, by the same.

13. *Al-Amâlî*, by the same.

14. *Ṣawâb al-Â'mâl*, by the same.

15. *Tahḏîb al-Aḥkâm*, by Muhammad bin al-Ḥasan bin 'Alî aṭ-Ṭûsî (*d.* A.H. 460=A.D. 1068).

16. *Kitâb al-Ġaibah*, by the same.

17. *Nahj al-Balâġah*, by As͟h-S͟harîf ar-Raḍî (*d.* A.H. 406=A.D. 1015).

18. *Manâqibu Âli Abî Ṭâlib*, by Zainaddîn Muḥammad bin 'Alî bin S͟hahr Âs͟hûb al-Mâzindarânî (*d.* A.H. 588=A.D. 1192).

19. *Tafsîr 'Ayyâs͟hî*, by Muḥammad bin Mas'ûd bin Muḥammad bin 'Ayyâs͟h as-Sulamî as-Samarqandî, commonly called Al-'Ayyâs͟hî (see Kas͟hf al-Ḥujub, fol. 38a).

20. *Aṣ-Ṣaḥîfat as-Sajjâdiyah*, by 'Alî bin al-Ḥusain bin Abî Ṭâlib (see Kas͟hf al-Ḥujub, fol. 97b).

21. *Al-Ihlîlajah*, by Al-Mufaḍḍal bin 'Umair (see Kashf al-Ḥujub, fol. 21[b]).

22. *Rawḍat al-Wâ'iẓîn* (see Kashf al-Ḥujub, fol. 80[a]).

23. *Baṣâ'ir ad-Darajât*, by Muḥammad bin Ḥasan aṣ-Ṣaffâr al-Qummî (*d.* A.H. 290=A.D. 903).

24. *Talkhîṣ al-Aqwâl*, by Mîrzâ Muḥammad bin 'Alî bin Ibrâhîm al-Astarâbâdî (*d.* A.H. 1028=A.D. 1619).

The present MS. contains the commentary on the first eight *Juz* of the Qurân.

The work was completed, as stated by the author in the colophon, at Shîrâz, on Friday, the 27th Sha'bân, A.H. 1065=A.D. 1655.

For other copies see India Office, No. 106; and Bûhâr, No. 19.

Written in elegant Indian Naskh, within double red and blue ruled borders.

Dated A.H. 1252=A.D. 1836.

Scribe: مرزا عباس.

No. 1467.

foll. 181; lines 31; size 11×7½; 9×5.

الصافي في تفسير القران

AṢ-ṢÂFÎ FÎ TAFSÎR AL-QURÂN.

The second volume of *Aṣ-Ṣâfî*, a commentary on the Qurân according to Shî'ah principles.

By Muḥammad bin Murtaḍâ, better known as Muḥsin al-Kâshî, whose poetical name is Faiḍ محمد بن مرتضى المدعو بمحسن الكاشي المتلخص بفيض (died after A.H. 1090=A.D. 1679; see Lib. Cat., vol. xiv, No. 1257).

Beginning:—

الحمد لله الذي انزل على عبده الكتاب يعني القران علّم الله سبحانه عباده كيف يحمدونه على اجل نعمه عليهم الذي هو سبب نجاتهم الخ *

The present volume extends from the beginning of *Sûrat al-Kahf* (chapter xviii) to the end of the Qurân.

The date of composition, A.H. 1075=A.D. 1664, is expressed by the chronogram تم كتاب الصافي.

The colophon reads thus:—

تم كتاب الصافي و اتفق لتاريخ عام تمامه هذا الكلام و كان التمام في آخر العام .... و فرغ من تسويده مؤلفه اقل العباد عملا و اكثرهم

زلا و اعظمهم رجاء و املا المسيء الملقب بمحسن محمد بن مرتضى غفر الله له ذنوبه و ستر عيوبه و كفر عنه سيئاته و ضاعف حسناته و حشره مع محمد و اهل بيته المعصومين *

For other copies see Berlin, No. 899, and Âṣafîyah, p. 548. See also Kashf al-Ḥujub, fol. 96b, and Brock., vol. ii, p. 200.

The work has been lithographed in Teheran, A.H. 1274.

Written in beautiful Persian Naskh, within gold and blue ruled borders. The titles of the Sûrahs are in red. The passages of the text are distinguished by red ink lines above them.

Dated A.H. 1257=A.D. 1841.

No. 1468.

foll. 371 ; lines 25 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3.

الاصفى في تفسير القران

AL-AṢFÂ FÎ TAFSÎR AL-QURÂN.

A concise Shî'ah commentary on the Qurân, being an abridgment of the preceding work.

By the same Muḥsin al-Kâshî.

Beginning :—

الحمد لله الذي هدانا للتمسك بالثقلين و جعل لنا القران هدى و المودة في القربى قرة عين الخ *

In the introduction (مقدمة), the author suggests that the meaning of the verses of the Qurân should not be interpreted merely in the light of the particular circumstances in which they were revealed but should be taken in a more general sense.

The commentary on *Sûrat al-Fâtiḥah* (chapter i) begins on fol. 2a thus :—

سورة فاتحة الكتاب - بسم الله - قال الله هو الذي يتأله اليه كل مخلوق عند الحوائج و الشدائد اذا انقطع الرجاء من كل من دونه و تقطع الاسباب من جميع من سواه الخ *

It is stated in Kashf al-Ḥujub, fol. 15a, that the work was completed in A.H. 1092=A.D. 1681 ; but the author himself states in the

colophon that he finished it two years after the completion of *As-Ṣâfî*, which he finished in A.H. 1075 = A.D. 1664. See No. 1467 above.

No other copy of the work is known.

Written in elegant Persian Nas<u>kh</u>, within double gold ruled borders. The quotations from the text are distinguished by red ink lines above them.

Two fly-leaves at the beginning contain a table of the Sûrahs.

Not dated; probably 18th century.

THE ORDINANCES OF LAW AND RELIGION DERIVED FROM THE QURÂN.

No. 1469.

foll. 166; lines 25; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

احكام القران

AḤKÂM AL-QURÂN.

The third volume of *Aḥkâm al-Qurân*, a work on the ordinances of law and religion which are derived from the Qurân.

Author: Abû Bakr Aḥmad bin ʻAlî ar-Râzî, commonly called Al-Jaṣṣâṣ ابو بكر احمد بن علي الرازي المعروف بالجصاص, a man of great piety and an Imâm of the Ḥanafites of the Baġdâd school. He was born at Rai in A.H. 305 = A.D. 917. He heard traditions from Abû Ḥâtim Muḥammad bin Ḥibbân al-Bustî (*d.* A.H. 354 = A.D. 965) and ʻAbdalbâqî Ibn Qâniʻ, eminent traditionists of his age. In A.H. 325 = A.D. 937, he came to Baġdâd, where he received lessons in jurisprudence from Imâm Abu'l-Ḥasan al-Kar<u>kh</u>î (*d.* A.H. 340 = A.D. 951) and Abû Sahl az-Zajjâj. He settled permanently at Baġdâd, where a large number of pupils flocked round him from far and near. He was repeatedly offered the posts of Qâḍî and <u>Kh</u>aṭîb; but he refused to accept them, and remained always active in his pursuits and ready to impart the accumulated treasure of his researches to his pupils. He is called an Imâm, a master of the highest authority, whose opinions were based on the soundest principles, and were such as to be quoted as legal authority. Besides the

present work, the following compositions of his are enumerated by his biographers :—

(i) شرح مختصر الكرخي.

(ii) شرح مختصر الطحاوي.

(iii) شرح الجامع لمحمد بن الحسن.

(iv) شرح الاسماء الحسنى.

(v) كتاب ادب القضاء.

(vi) كتاب في اصول الفقه.

Returning from Ahwâz to Baġdâd, he proceeded to Naisâpûr with Al-Ḥâkim an-Naisâpûrî (*d.* A.H. 378=A.D. 988) to see his master Al-Karkhî, who died while he was there. In A.H. 344=A.D. 955, he came back to Baġdâd, where he died in A.H. 370=A.D. 981. See Al-Jawâhir al-Muḍîyah, vol. i, fol. 36a; Mir'ât al-Janân, fol. 224b; Al-Aṣmâr al-Janîyah, fol. 57b; Tâj at-Ṭabaqât, vol. iv, part ii, fol. 143b; Ḥadâ'iq al-Ḥanafîyah, p. 177; and Brock., vol. i, p. 191.

The MS., which is designated on the title-page as well as in the colophon as the third volume of the work, begins with the heading باب الحجر للسفيه. The first words are as follows :—

قال الله تعالى فان كان الذي عليه الحق سفيها او ضعيفا اولا يستطيع ان يمل هو فليمل وليه بالعدل قداحتج كل فريق من موجب الحجر على السفيه و من مبطليه بهذه الآية الخ *

The contents are as follows :—

Fol. 1b.	باب الحجر للسفيه
Fol. 3a.	ذكر اختلاف فقهاء الامصار على السفيه
Fol. 21a.	شهادة احد الزوجين للآخر
Fol. 21b.	شهادة الاجير
Fol. 24a.	باب الشاهد و اليمين
Fol. 31b.	باب الرهن
Fol. 60a.	باب الجاني يلجا الى الحرم او يجني فيه
Fol. 65b.	باب فرض الامر بالمعروف و النهي عن المنكر
Fol. 78a.	باب فضل الرباط في سبيل الله تعالى
Fol. 79b.	باب دفع اموال الايتام اليهم باعيانها و منع الوصي من استهلاكها
Fol. 82a.	باب تزويج الصغار
Fol. 88b.	باب دفع المال الى السفهاء

Fol. 90ª.	باب دفع المال الى اليتيم
Fol. 92ª.	باب اكل ولي اليتيم من ماله
Fol. 107ᵇ.	باب الكلالة
Fol. 110ᵇ.	باب العول
Fol. 112ᵇ.	باب الشركة
Fol. 113ª.	ذكر اختلاف السلف في ميراث الاخت مع البنت
Fol. 115ª.	باب الرجل يموت و عليه دين و يوصي بوصية
Fol. 115ᵇ.	باب مقدار الوصية الجائزة
Fol. 117ᵇ.	باب الوصية للوارث
Fol. 118ª.	باب من يحرم الميراث مع وجود النسب
Fol. 119ª.	باب ميراث المرتد
Fol. 121ᵇ.	باب حد الزانيين
Fol. 138ᵇ.	باب امهات النساء و الربائب
Fol. 151ᵇ.	باب الزيادة فى المهور
Fol. 152ª.	باب نكاح الاماء
Fol. 158ᵇ.	باب المهور

The colophon reads thus :—

نجز الجزء الثالث من احكام القُران في تاسع عشرين رجب يوم السبت المبارك سنة ١١٣٩ على يد الفقير الى الله تعالى الشيخ علي العريث نسبا و الشافعي مذهبا *

For other copies see Kûprilîzâdah, No. 35; Nûr 'Uṣmânîyah, No. 107; and Walîaddîn, Nos. 126-7. See also Ḥâj. Khal., vol. i, p. 173.

Written in clear Arabian Naskh, the headings being in red ink.
Dated Saturday, the 29th Rajab, A.H. 1139=A.D. 1726.
Scribe : شيخ علي العريث.

No. 1470.

foll. 184 ; lines 27 ; size $11\frac{1}{4} \times 6\frac{1}{2}$; $9 \times 4\frac{3}{4}$.

شرح كتاب التأويلات

SHARḤ KITÂB AT-TA'WÎLÂT.

A commentary on the *Kitâb at-Ta'wîlât* of Imâm Abû Manṣûr Muḥammad bin Maḥmûd al-Mâturîdî (*d.* A.H. 333=A.D. 944), by 'Alâ'addîn Abû Bakr Muḥammad bin Aḥmad bin Abî Aḥmad as-Samarqandî علاء الدين ابوبكر محمد بن احمد بن ابي احمد السمرقندي, a Ḥanafite doctor of considerable repute. He studied law under Abu'l-Mu'în Maimûn bin Muḥammad an-Nasafî al-Mukḥûlî (*d.* A.H. 508=A.D. 1114) and Abu'l-Yusr Aḥmad bin Muḥammad al-Bazdawî (*d.* A.H. 542=A.D. 1147). He wrote, besides the present work, a compendium of Ḥanafite law, entitled *Tuḥfat al-Fuqahâ'*, for a copy of which see Yenî, No. 374. He died about A.H. 540=A.D. 1145. See Brock, vol. i, p. 374, and Ḥadâ'iq al-Ḥanafîyah, p. 240.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين
و على اصحابه و سلم كثيرا قال الشيخ الامام الزاهد علاء الدين ....
...... ابو بكر محمد بن احمد السمرقندي رحمة الله ان كتاب التأويلات
المنسوب الى الشيخ الامام ابي منصور محمد بن محمد بن محمود
الماتريدي رضي الله عنه كتاب جليل القدر عظيم الفائدة اذ فيه بيان
مذهب اهل السنة و الجماعة في اصول التوحيد و مذهب ابي حنيفة
و اصحابه رحمهم الله في اصول الفقه و فروعه الخ *

In his short prefatory note, the commentator describes the text of Al-Mâturîdî as a very useful and good production of its kind, and tells us that it was while he was studying the book under Shaikh Abu'l-Mu'în an-Nasafî al-Mukḥûlî that he formed the project of writing the present commentary on it.

The work is arranged according to Sûrahs of the Qurân. *Sûrat al-Fâtiḥah* (chapter i) begins on fol. 3[b] as follows :—

قوله تعالى الحمد لله قال بعض اهل التفسير و هو قول الحسن ان
الله تعالى حمد نفسه حيث اخبر ان جميع المحامد له بقوله الحمد لله
فان اللام في مثل هذا الموضع لتعريف الجنس الخ *

We learn from Ḥâj. Khal., vol. ii, p. 175, that the work is divided into eight volumes. The present MS., which is apparently the first volume of the work, ends with the explanation of the 238th verse of *Sûrat al-Baqarah* (chapter ii).

For other copies see Walîaddîn, Nos. 423–6, and Ḥamîdîyah, No. 176.

A fairly old copy. Written in clear Arabian Naskh on old brown paper. The quotations from the Qurân are introduced by the words قوله تعالى, written in a larger character.

Not dated; probably 13th century.

The title-page contains a copy of the *Sanad*, which was granted by the author to his disciple, Abû Bakr bin Mas'ûd bin Aḥmad al-Kâshânî (*d.* A.H. 578=A.D. 1182; see Al-Jawâhir al-Muḍîyah, vol. ii, fol. 100[a]) in A.H. 531=A.D. 1136, and was written in the author's own hand on the copy from which our MS. was transcribed.

No. 1471.

foll. 162; lines 29; size $12\frac{1}{2} \times 8\frac{3}{4}$; 9×5.

اسرار التنزيل و انوار التاويل

ASRÂR AT-TANZÎL WA ANWÂR AT-TA'WÎL.

An exposition of the Quranic arguments proving the existence of God, by Fakhraddîn Abû 'Abdallâh Muḥammad bin 'Umar bin al-Ḥusain bin al-Khaṭîb ar-Râzî فخر الدين ابو عبد الله محمد بن عمر بن الحسين بن الخطيب الرازي (*d.* A.H. 606 = A.D. 1209; see Lib. Cat., vol. x, No. 517).

Beginning:—

الحمد لله الذي اظهر من آثار سلطانه و جلال كبريائه ما حير مقل العقول من عجائب قدرته الخ *

According to the author's plan in the preface, the work was to contain four *Qism* (part) dealing with the following four points of the Qurân:—

(i) الاول ما يتعلق بعلم الاصول (The fundamental principles of the Muḥammadan faith).

(ii) الثاني ما يتعلق بعلم الفروع (The ordinances of law and religion).

(iii) الثالث ما يتعلق بعلم الاخلاق و تصفية الباطن (Ethics and the rules of piety).

(iv) الرابع ما يتعلق بالدعاء و المناجات (Prayers).

We learn from Ḥâj. Khal., vol. i, p. 280, that the author died before completing the work, and that he wrote only a portion of the first *Qism*. In the preface, this first *Qism* is divided into four *Qâ'idah* (rule), each of which is subdivided into five *Ma'rifat* (knowledge), viz., (i) the knowledge of Divine existence; (ii) the knowledge of Divine attributes; (iii) the knowledge of Divine acts; (iv) the knowledge of Divine commands; and (v) the knowledge of the various names of God. The first *Ma'rifat* is again divided into several *Bâb*. The present MS. contains only *Bâb* 1–4 of the first *Ma'rifat*, as follows:—

I. Fol. 2ª. الباب الاول في معرفة الذات و فيه فصول

II. Fol. 73ᵇ. الباب الثاني في وجوه الدلائل الماخوذة من الشمس و القمر و النجوم و فيه فصول *

III. Fol. 123ᵇ. الباب الثالث فى الاستدلال بخلقة الانسان على وجود الصانع الحكيم سبحانه و تعالى و فيه فصول *

IV. Fol. 157ª. الباب الرابع فى الاستدلال باحوال الحيوانات على قدرة الصانع الحكيم و فيه فصول *

The colophon reads thus:—

تم الكتاب بحمد الله و عونه و حسن توفيقه و هو كتاب اسرار التنزيل و انوار التأويل و وافق الفراغ من نقله نهار السبت اول يوم من شهر ذى الحجة آخر شهور سنة اربع و ثلاثين و مائة و الف *

For other copies see Berlin, No. 1739; Cairo, vol. ii, p. 3; Râġib Pâshâ, Nos. 20–1; Yenî, No. 12; Walîaddîn, No. 50; and Kûprîlîzâdah, Nos. 38–9. See also Brock., vol. i, p. 507.

Written in clear Arabian Naskh, within double red ruled borders; with occasional rubrics.

Dated Saturday, the 1st Du'l-Ḥijjah, A.H. 1134=A.D. 1721.

No. 1472.

foll. 210; lines 21; size 7½ × 5½; 6 × 4.

كنز العرفان في فقه القران

KANZ AL-'IRFÂN FÎ FIQH AL-QURÂN.

A work on the ordinances of law and religion which are derived from the Qurân.

By Abû 'Abdallâh Miqdâd bin Jalâluddîn 'Abdallâh as-Suyûrî al-Asadî al-Ḥillî ابو عبدالله مقداد بن جلال الدين عبد الله السيوري الاسدي الحلي.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب لكل شئ تبيانا و جعله لتصديق نبوته و تائيد رسالته معجزا و برهانا الخ *

The author, who belonged to the Shî'ah sect, was a disciple of Ash-Shahîd Muḥammad bin al-Makkî al-'Âmulî (*d.* A.H. 786=A.D. 1384). He wrote a commentary on the *Nahj al-Mustarshidîn* of Jamâladdîn Ḥasan bin Yûsuf bin 'Alî bin Muṭahhar al-Ḥillî (*d.* A.H. 726=A.D. 1326), which he completed in A.H. 792=A.D. 1390. See Kashf al-Ḥujub, fol. 95ª. He also composed a work entitled *Al-Lawâmi' al-Ilâhîyah fi'l-Mabâḥiṣ al-Kalâmîyah*, a copy of which is noticed in München, No. 152. The date of his death is not known. See Brock., vol. ii, p. 199.

The work is divided into a *Muqaddimah*, 17 chapters and a *Khâtimah*. The chapters are as follows:—

(i) كتاب الطهارة, fol. 2ᵇ; (ii) كتاب الصلوة, fol. 11ᵇ; (iii) كتاب الصوم, fol. 49ᵇ; (iv) كتاب الزكوة, fol. 54ᵇ; (v) كتاب الخمس, fol. 64ᵇ; (vi) كتاب الحج, fol. 67ᵇ; (vii) كتاب الجهاد, fol. 88ᵇ; (viii) كتاب الامر بالمعروف و النهي عن المنكر, fol. 110ª; (ix) كتاب البيع, fol. 116ª; (x) كتاب الدين و توابعه, fol. 119ᵇ; (xi) كتاب فيه جملة من العقود, fol. 125ª; (xii) كتاب النكاح, fol. 142ᵇ; (xiii) كتاب المطاعم, fol. 179ᵇ; (xiv) كتاب المواريث, fol. 187ª; (xv) كتاب الحدود, fol. 193ª; (xvi) كتاب الجنايات, fol. 198ᵇ; (xvii) كتاب القضاء و الشهادات, fol. 205ᵇ.

For other copies see Bûhâr, No. 18, and Âṣafîyah, p. 554. See also Kashf al-Ḥujub, fol. 125ᵇ.

Written in Persian Naskh. The quotations from the Qurân are marked with red lines above them. Foll. 1 and 8 are supplied in a later hand.

Slightly water-stained. The last six folios are worm-eaten.

Dated A.H. 1002=A.D. 1594.

The title-page bears the seal and signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna.

No. 1473.

foll. 176; lines 28; size 12×8; 9½×5½.

تيسير البيان لاحكام القران

TAISÎR AL-BAYÂN LIAHKÂM AL-QURÂN.

A treatise on the ordinances of law and religion which are derived from the Qurân.

By Jamâladdîn Muhammad bin 'Alî bin 'Abdallâh bin Ibrâhîm bin al-Khatîb, better known as Ibn Nûraddîn al-Muwazza'î al-Yamanî جمال الدين محمد بن علي بن ابراهيم بن الخطيب المعروف بابن نور الدين الموزعي اليمني, a Hanafî writer, who flourished in the 9th century of the Hijrah.

Beginning:—

قال الفقيه الاجل الاوحد العلامة جمال الدين محمد بن علي بن عبد الله بن ابراهيم بن الخطيب المعروف بابن نور الدين الموزعي اليمني رحمه الله الحمد لله الذي خلق الانسان و علمه القران و فهمه البيان و رزقه الفهم و العرفان احمده بجميع محامده ما علمت منها و ما لم اعلم الخ *

Before proceeding to the subject the author, in the *Muqaddimah*, discusses the following points of Usûl al-Fiqh (the principles of jurisprudence) as a preliminary discourse:—

Fol. 4a.	القول فى الاسماء المفردة
Fol. 4b.	القول فى البيّن و المشكل
Fol. 8b.	القول فى العام و الخاص
Fol. 10b.	القول فى المطلق و المقيد
Fol. 11b.	القول فى الحقيقة و المجاز
Fol. 12b.	القول فى الامر و النهي
Fol. 14a.	القول فى الخبر
Fol. 14b.	القول فى القرائن
Fol. 15a.	القول في المتشابه و المتعارض
Fol. 18b.	القول فى السنة و انواعها و تقديم بعضها على بعض

The subject proper begins on fol. 21ª, as follows :—

و لما انتهى بنا القول الى فراغ هذه المقدمة الكريمة التي ذكرنا فيها صول الفقه و قواعده و شرحنا فيها صفة لسان العرب و اتساع معانيها الخ *

The work contains altogether 216 verses of the Qurân, on which are based the prescriptions of the law and religion.

The work was completed, as stated by the author in the colophon, on Tuesday, the 25th Jumâdâ I, A.H. 808=A.D. 1405.

For other copies see Râmpûr, p. 56, and Âṣafîyah, p. 536.

Written in Arabian Naskh, with some marginal notes. The quotations from the Qurân are introduced by the word قوله. Fol. 46ᵇ is blank.

Dated Friday, the 8th Jumâdâ I, A.H. 1157=A.D. 1744.

Scribe : احمد بن اسحاق بن ابراهيم بن المهدي.

According to a note at the end the MS. was read through by Muḥammad bin 'Abdallâh Ibn Ḥumaid al-Ḥanbalî (*d.* A.H. 1295=A.D. 1878) in A.H. 1292=A.D. 1875.

The title-page contains notes by several former owners about their purchase of the MS.

No. 1474.

foll. 174 ; lines 17 ; size 10×6½ ; 7¼×4.

الاكليل في استنباط التنزيل

AL-IKLÎL FÎ ISTIMBÂṬ AT-TANZÎL.

A work on the ordinances of law and religion which are derived from the Qurân.

Author : Jalâladdîn Abu'l-Faḍl 'Abdarraḥmân bin Abî Bakr bin Muḥammad bin Abi Bakr as-Suyûṭî جلال الدين ابو الفضل عبد الرحمن بن ابي بكر بن محمد بن ابي بكر السيوطي (*d.* A.H. 911=A.D. 1505 ; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

الحمد لله الذي انزل على عبده تبيانا لكل شئ الخ *

In the preface the author, after dwelling on the excellence of the Qurân, which he describes as an epitome of all sorts of knowledge, tells us that previous to the present work he had composed several other books on the various branches of Quranic literature, and that

all were highly appreciated by students. He states further that although Qâḍî Ismâ'îl al-Azdî (*d.* A.H. 282=A.D. 895), Abû Bakr Aḥmad bin 'Alî al-Jaṣṣâṣ ar-Râzî (*d.* A.H. 370=A.D. 981), Abû Bakr Muhammad bin 'Abdallâh Ibn al-'Arabî (*d.* A.H. 543=A.D. 1148) and others had written books on the ordinances of law and religion which are derived from the Qurân, they were more diffuse in their treatment of the subject.

The work is arranged according to the Sûrahs of the Qurân. *Sûrat al-Fâtiḥah* (chapter i) begins on fol. 11[a] thus :—

سورة الفاتحة قوله تعالى الحمد لله رب العالمين فيه اثبات الصنائع

[sic الصانع] و حدوث العالم الخ *

For other copies see Walîaddîn, Nos. 62-3, and Râmpûr, p. 20. See also Brock., vol. ii, p. 146, and Ḥâj. Khal., vol. i, p. 391.

The work has been printed in the margin of *Jâmi' al-Bayân fî Tafsîr al-Qurân* of Mu'înaddîn bin Ṣafîaddîn (*d.* A.H. 894=A.D. 1489), Fârûqî Press, Delhi, A.H. 1296

Written in Indian Naskh, with occasional rubrics. The quotations from the Qurân are introduced by the words قوله تعالى in red.

Not dated ; probably 18th century.

No. 1475.

foll. 260 ; lines 20 ; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة البيان في تفسير آيات الاحكام

ZUBDAT AL-BAYÂN FÎ TAFSÎR ÂYÂT AL-AḤKÂM.

A rare copy of a work on the ordinances of law and religion which are derived from the Qurân.

Author : Aḥmad bin Muḥammad al-Ardabîlî احمد بن محمد الاردبيلي a great jurist of the Shî'ah sect. The author of Muntaha'l-Maqâl, fol. 28[a], on the authority of Muḥammad Bâqir bin Muḥammad Taqî al-Majlisî, describes him as a great scholar like Al-Ḥillî (*d.* A.H. 726= A.D. 1326), possessing a thorough knowledge of all branches of Muhammadan literature. He composed, besides the present work, a commentary on the *Irshâd al-Adhhân* of Al-Ḥillî, entitled *Majma' al-Fawâ'id wa'l-Burhân* ; a gloss on the *Sharḥ at-Tajrîd* of Al-Qûshjî (*d.* A.H. 879 =A.D. 1474) ; a work on the principles of the Shî'ah faith, entitled

Ḥadîqat ash-Shî'ah; and a treatise on the Shî'ah law, entitled *Az-Zubdah.* He died at Mashhad in A.H. 993=A.D. 1585. See Muntaha'l-Maqâl, fol. 28a, and Kashf al-Ḥujub, fol. 81b.

Beginning:—

اعلم ان هنا فائدة لابد قبل الشروع فی المقصد من الاشارة اليها وهي ان المشهور بين الطلبة انه لا يجوز تفسير القرآن بغير نص و اثر حتى قال الشيخ الحجة ابو علي الطبرسي قدس الله سره في تفسيره الكبير و اعلم انه قد صح عن النبي صلى الله عليه و آله و عن الائمة عليهم السلام ان تفسير القرآن لا يجوز الا بالاثر الصحيح و النص الصريح الخ *

In the preface the author explains the meaning of *Tafsîr*, and its distinction from *Ta'wîl*. The work is divided into 14 *Kitâb* (books), as follows:—

I.	Fol. 3a.	كتاب الطهارة
II.	Fol. 22a.	كتاب الصلوة
III.	Fol. 63a.	كتاب الصوم
IV.	Fol. 76b.	كتاب الزكوة
V.	Fol. 89b.	كتاب الخمس
VI.	Fol. 92b.	كتاب الحج
VII.	Fol. 132b.	كتاب الجهاد
VIII.	Fol. 137a.	كتاب الامر بالمعروف و النهي عن المنكر
IX.	Fol. 143b.	كتاب البيع
X.	Fol. 159b.	كتاب العقود
XI.	Fol. 179a.	كتاب النكاح
XII.	Fol. 227a.	كتاب المطاعم و المشارب
XIII.	Fol. 238b.	كتاب المواريث
XIV.	Fol. 245a.	كتاب الحدود

No other copy of the work is known.

Written in fair Naskh. The passages of the Qurân are marked by red lines above them.

Dated A.H. 995=A.D. 1587.

Three fly-leaves at the end contain an extract from the *Sharḥ Âyât al-Aḥkâm* of Mîrzâ Muḥammad bin 'Alî al-Astarâbadî (*d.* A.H. 1028=A.D. 1619).

The title-page bears the seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân and Sayyid Khurshîd Nawwâb of Patna City.

No. 1476.

foll. 202 ; lines 15 ; size $8\frac{1}{4} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

جواهر البحار

JAWÂHIR AL-BIḤÂR.

A work on the ordinances of law and religion which are derived from the Qurân.

Author : Aḥmad bin Muḥammad al-Khâdimî احمد بن محمد الخادمي

He flourished in the latter part of the 12th century of the Hijrah.

Beginning :—

الحمد لله الذي سلطانه نعت الازل الماجد الفرد الذي غفرانه يمحو الزلل الخ *

The author sets forth the scope of the work as follows :—

هذا كتاب استنبطته من كتب التفاسير كالتفسير الكبير و الكشاف و تفسير الشيخ العلامة و معالم التنزيل و تفسير الطبري و تفسير الشيخ ابى الليث و غيرها و الاحاديث ككتاب المشارق و المصابيح و اللطائف .... و التنبيه و مجالسة العلماء و بهجة الانوار و بهجة الرياض و رونق التفاسير و خزينة العلماء و غيرها على وجه الاختصار اخذت من هذه الكتب صحاح الاثار .... خاليا عن الاحاديث الغريبة و الضعيفة و الموضوعة و الاخبار بالاحاد جامعا من البراهين القطعية المنزلة من الله تعالى عز و جل للترهيب و الترغيب التي يجب العمل لمن اقر بوحدانيته و حقية رسوله و رجى من رحمته الوفير و اراد النجاة من نقمته الزفير المفسر على لسان الرسول و اصحابه الكبير و الاحاديث و الاخبار و الحكايات و الاقاصيص المروية المتواترة المطابقة بكلام القهار موسوما بجواهر البحار مشتملا على الابواب *

The work is divided into 21 *Bâb* as follows :—

I. Fol. 1b. فى الاستعاذة و البسملة

II. Fol. 6b. في اثبات وحدانية الله تعالى و حصول المراتب عند الله

III. Fol. 14a. في فضل الوضوء و الصلوة و افعالها فرضا و واجبا و سنة

IV. Fol. 28b. في فضل الصوم

V. Fol. 38b. في الزكوة و بيان العقوبة في منعها

VI. Fol. 41b. في الحج و فضائله

VII. Fol. 46a. في عقوبة تارك الصلوة و سبب النجاة منها

VIII. Fol. 52b. في فضل يوم الجمعة و صلوتها

IX. Fol. 58b. في فضل الصدقة و دفع البلاء و زيادة العمر بسببها

X. Fol. 63b. في فضائل التوبة

XI. Fol. 71b. في فضل الصلاة على النبي صلى الله عليه و سلم

XII. Fol. 77a. في فضائل الصبر على المصيبة

XIII. Fol. 86b. في فضائل الشهيد و الغزو و الجهاد

XIV. Fol. 97b. في تحريم شرب الخمر و ما يقاربه من اللعوب

XV. Fol. 102a. في احوال القيامة من الزلزلة و هلاك جميع ما خلقه الله تعالى *

XVI. Fol. 112a. في بيان صفة جهنم و اهلها و افعالها و زبانيتها

XVII. Fol. 122a. في بيان صفة الجنة و الحور و اهلها و افعالهم

XVIII. Fol. 140a. في معجزات النبي عليه السلام و كونه رحمة و شفيعا للعالمين *

XIX. Fol. 151b. في فضائل الاصحاب

XX. Fol. 168b. في فضائل التوكل على الله تعالى و الصبر على الفقر والقناعة *

XXI. Fol. 175a. في الشهور المحرمة و ليلة الرغائب و البراة و القدر

No other copy of the work is known.

The following colophon suggests that the MS. is in the author's own hand :—

الحمد لله الذي يسرلنا ان نتم كتابة جواهر البحار بعون الملك المعين الغفار .... و قد وقع الفراغ من الكتابة فى صبح يوم الجمعة في يوم الثامن و العشرين من الشوال ...... في سنة ستة و ثمانين و مائة و الف بيد الضعيف احمد بن محمد الخادمي الراجي من الله عفوا *

Written in cursive Arabian Naskh.

Dated A.H. 1186=A.D. 1772.

The last twelve folios contain miscellaneous notes and extracts from other books.

No. 1477

foll. 65 ; lines 20–23 ; size 8×6 ; 6×4.

التفسير على بعض سور القران

AT-TAFSÎR 'ALÂ BA'Ḍ SUWAR AL-QURÂN.

A short treatise containing comments on some select verses of the Qurân, on which the prescriptions of the law and religion are based.

By Muḥammad bin 'Abdalwahhâb an-Najdî محمد بن عبد الوهاب النجدي (*d.* A.H. 1206=A.D. 1792 ; see Lib. Cat., vol. x, No. 585).

Beginning :—

قال الشيخ محمد بن عبد الوهاب رحمه الله و رضي عنه قوله تعالى و اتبعوا ما تتلوا الشياطين على ملك سليمان و ما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر الى قوله و لبئسما شروا به انفسهم لو كانوا يعلمون - فيه مسائل الاولى كون اناس من اهل الكتاب اذا وقعت المسئلة و ارادوا اقامة الدليل عليها تركوا كتاب الله كانهم لا يعلمون و احتجو بما فى الكتب الباطلة الخ *

No other copy of the work is known.

Written in fair Arabian Naskh.

Not dated ; probably 19th century.

AN-NÂSIKH WA'L-MANSÛKH.

No. 1478.

foll. 38; lines 16; size 8×6; 5½×3½.

كتاب الناسخ و المنسوخ

KITÂB AN-NÂSIKH WA'L-MANSÛKH.

A treatise on the abrogating and abrogated verses of the Qurân, by Abu'l-Qâsim Hibatallâh bin Salâmah bin Naṣr bin 'Alî al-Bağdâdî ابو القاسم هبة الله بن سلامة بن نصر بن علي البغدادي, a great Qurân-reader and grammarian of Bağdâd. He used to teach Qirâ'at at the mosque of Al-Manṣûr, and died in Rajab, A.H. 410=A.D. 1019. For his works and a further account of his life see Yâqût, vol. vii. p. 243; Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 125a; Bugyat al-Wu'ât, fol. 326b; and Brock., vol. i, p. 192.

Beginning:—

قرأت على الشيخ الجليل ابي نصر احمد بن مسرور بن عبد الوهاب المقري رحمه الله تعالى فقال املى عليّ الشيخ ابو القاسم هبة الله بن سلام [sic] بن نصر بن الحسين الرازى المفسر رحمه الله قال الحمد لله الذي هدانا لدينه و جعلنا من اهله و فضلنا بما علمنا من تنزيله .... فاول ما ينبغي لمن اراد ان يتعلم شيأ من علم هذا الكتاب ان لايبدأ الا في علم الناسخ و المنسوخ الخ *

For the contents of the work see Berlin, No. 473. For other copies see Berlin, Nos. 474-6; Br. Mus. Suppl., No. 129; Leyden, No. 1655; Escur., No. 1434; Waliaddîn, No. 451; Kûprîlizâdah, No. 215; and Cairo, pp. 94, 98 and 109. See also Ḥâj. Khal., vol. vi, p. 290.

A list of the persons from whom the author received his knowledge of traditions is given at the end.

Written in clear Arabian Naskh.

Dated the 24th Sha'bân, A.H. 1094=A.D. 1683.

Scribe: فخر الدين عبد الله بن احمد اللاحجي.

According to a note at the end, the MS. was collated with the original in Ramadân, A.H. 1094=A.D. 1683.

A seal, bearing the inscription بر اعدای دین شد مظفر حسین, is found on fol. 1ᵇ.

The title-page contains notes by several former owners about their purchase of the MS.

No. 1479.

foll. 46 ; lines 17 ; size $9\frac{1}{4} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same work.

Beginning :—

اخبرنا الشيخ ابو القاسم هبة الله بن سلامة بن نصر بن علي المفسر قراءة عليه في داره ببغداد .... قال الحمد لله الذي هدانا لدينه و جعلنا من اهله الخ *

Written in clear Arabian Naskh.

Dated Tuesday, the 28th Rabî' II, A.H. 1104=A.D. 1693.

There is a seal on the title-page which reads thus :—

زند بر قلب اهل شرک خنجر مرید شاه عالمگیر سنجر

The following note, and the contents of the seal noted above, make it probable that the MS. once belonged to the library of Aurangzib, for such expressions are usually found on MSS. belonging to the libraries of the Mugal Emperors :—

بتاریخ سیوم شهر رجب سنه ۴۳ داخل کتابخانه نموده شد *

No. 1480.

foll. 29 ; lines 19 ; size 9×5 ; 7×5.

The Same.

Another copy of the same work.

Beginning :—

اخبرنا الشيخ ابو القاسم هبة الله بن علي بن مسعود بن ثابت الانصاري عرف بابن البوصيري و نقل من نسخة نقلت من اصل سماعه

قال اخبرنا الشيخ ابو عبد الله محمد بن بركات ابن هلال السعيد النحوي قال اخبرنا الشيخ ابو الحسين نصر بن عبد الضريري بن نوح الفارسي الشيرازي قراءة عليه سنة ثلث و خمسين و اربعمائة قال حدثنا ابو القاسم هبة الله بن سلامة بن نصر البغدادي البصير المفسر رحمه الله املاء قال الحمد لله الذي هدانا لدينه و جعلنا من اهله الخ *

Written in clear Nasta'lîq.
Not dated; probably 17th century.

No. 1481.

foll. 91; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

كتاب الناسخ و المنسوخ

KITÂB AN-NÂSIKH WA'L-MANSÛKH.

A treatise on the abrogating and abrogated verses of the Qurân, by Jamâladdîn 'Abdarraḥmân bin 'Alî bin Muḥammad bin 'Alî bin al-Jawzî al-Bağdâdî جمال الدين عبد الرحمن بن علي بن محمد بن الجوزي البغدادي (d. A.H. 597=A.D. 1200; see Lib. Cat., vol. v, part i, No. 203).

Beginning:—

حدثنا الشيخ الامام العالم الاوحد شيخ الاسلام حبر الامة قدوة الائمة سيد العلما جمال الدين ابو الفرج عبد الرحمن بن علي بن محمد بن علي بن جوزي قدس الله روحه و نور ضريحه قال الحمد لله على التوفيق و الشكر على التحقيق .... اما بعد فان نفع العلم بدرايته لا بدراسته و بمعرفة اغواره لا بروايته و اصل الفساد الداخل على عموم العلماء تقليد سابقيهم و تسليم الامر الى معظميهم الخ *

In the preface, the author after giving the titles of four of his Tafsîrs, viz., (i) *Al-Muğni fi't-Tafsîr*, (ii) *Zâd al-Masîr*, (iii) *Taisîr al-Bayân*, and (iv) *Taḍkirat al-Arîb fî Tafsîr al-Ğarîb*, proceeds to discuss the importance of the subject, and claims that this work is based on authentic authorities.

The work is divided into the following *Bâb* :—

Fol. 2b. باب جواز النسخ و الفرق بينه و بين البدا
Fol. 3b. باب اثبات ان فى القران منسوخا
Fol. 4b. باب بيان حقيقة النسخ
Fol. 6a. باب ذكر ما اختلف هل هو شرط فى النسخ ام لا
Fol. 7a. باب فضيلة علم الناسخ و المنسوخ و الامر بتعلمه
Fol. 8b. باب اقسام المنسوخ
Fol. 11a. باب ذكر السور التي تضمنت الناسخ و المنسوخ او احدهما او خلت عنهما *
Fol. 12a. باب ذكر الايات اللواتي ادعى عليهن من النسخ في سورة البقرة
Fol. 31b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة ال عمران
Fol. 34b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة النساء
Fol. 47b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة المائدة
Fol. 54a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الانعام
Fol. 57b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الاعراف
Fol. 58a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة [الانفال]
Fol. 62a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة التوبة
Fol. 65a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة يونس
Fol. 66a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة هود
Fol. 66b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الرعد
Fol. 67a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الحجر
Fol. 68a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة النحل
Fol. 69b. باب ذكر الايات اللواتى ادعى عليهن النسخ في سورة بني اسرائيل *
Fol. 71a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة مريم
Fol. 71b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة طه
Fol. 71b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الحج
Fol. 72a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة المؤمنون
Fol. 72b. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة النور
Fol. 74a. باب ذكر الايات اللواتي ادعى عليهن النسخ في سورة الفرقان
Fol. 74b. باب ذكر ما ادعى عليه النسخ في سورة الشعراء
Fol. 75a. باب ذكر ما ادعى عليه النسخ في سورة النمل

Fol. 75a.	باب ذكر ما ادعى [عليه] النسخ في سورة القصص
Fol. 75b.	باب ذكر ما ادعى عليه النسخ في سورة العنكبوت
Fol. 76a.	باب ذكر ما ادعى عليه النسخ في سورة الروم
Fol. 76a.	باب ذكر ما ادعى عليه النسخ في سورة لقمان
Fol. 76a.	باب ذكر ما ادعى عليه النسخ في سورة السجدة
Fol. 76b.	باب ذكر ما ادعى عليه النسخ في سورة الاحزاب
Fol. 77a.	باب ذكر ما ادعى عليه النسخ في سورة سبا
Fol. 77b.	باب ذكر ما ادعى عليه النسخ في سورة الفاطر
Fol. 77b.	باب ذكر ما ادعى عليه النسخ في سورة الصافات
Fol. 78a.	باب ذكر ما ادعى عليه النسخ في سورة ص
Fol. 78a.	باب ذكر ما ادعى عليه النسخ في سورة الزمر
Fol. 78b.	باب ذكر ما ادعى عليه النسخ في سورة المؤمن
Fol. 79a.	باب ذكر ما ادعى عليه النسخ [في] حم عسق
Fol. 80b.	باب ذكر ما ادعى عليه النسخ في سورة الزخرف
Fol. 81a.	باب ذكر ما ادعى عليه النسخ في سورة الدخان
Fol. 81a.	باب ذكر ما ادعى عليه النسخ في سورة الجاثية
Fol. 82a.	باب ذكر ما ادعى عليه النسخ في سورة الاحقاف
Fol. 83a.	باب ذكر ما ادعى عليه النسخ في سورة محمد
Fol. 84a.	باب [ذكر] ما ادعى عليه النسخ في سورة الذاريات
Fol. 84b.	باب ذكر ما ادعى عليه النسخ في سورة الطور
Fol. 84b.	باب ذكر ما ادعى عليه النسخ في سورة النجم
Fol. 85a.	باب ذكر ما ادعى عليه النسخ في سورة القمر
Fol. 85b.	باب ذكر ما ادعى عليه النسخ في سورة المجادلة
Fol. 86a.	باب ذكر ما ادعى عليه النسخ في سورة الحشر
Fol. 87a.	باب ذكر ما ادعى عليه النسخ في سورة الممتحنة
Fol. 88b.	باب ذكر ما ادعى عليه النسخ في سورة التغابن
Fol. 89a.	باب ذكر ما ادعى عليه النسخ في سورة ن
Fol. 89a.	باب ذكر ما ادعى عليه النسخ في سورة سأل سائل
Fol. 89b.	باب ذكر ما ادعى عليه النسخ في سورة المزمل
Fol. 90a.	باب ذكر ما ادعى عليه النسخ في سورة المدثر
Fol. 90b.	باب ذكر ما ادعى عليه النسخ في سورة هل اتى
Fol. 91a.	باب ذكر ما ادعى عليه النسخ في سورة الطارق

Fol. 91ᵃ. باب ذكر ما ادعى عليه النسخ في سورة الغاشية

Fol. 91ᵇ. باب ذكر ما ادعى عليه النسخ في سورة التين

Fol. 91ᵇ. باب ذكر ما ادعى عليه النسخ في سورة الكافرون

No other copy of the work is known.

Written in elegant Arabian Naskh.

The headings of the chapters are in red ink.

Not dated; probably 17th century.

No. 1482.

foll. 10; lines 19; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

كتاب في علم الناسخ و المنسوخ

KITÂB FÎ 'ILM AN-NÂSIKH WA'L-MANSÛKH.

An anonymous pamphlet on the abrogating and abrogated verses of the Qurân, without a title.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه و سلم هذا كتاب مختصر ابى القاسم هبة الله بن على بن ثابت بن مسعود الانصاري في الناسخ و المنسوخ قال بعد ما صدر ينبغي لمن احب ان يتعلم شيا من كتاب الله تعالى ان ينظر اولا في علم الناسخ و المنسوخ الخ *

From the beginning quoted above, it appears that this pamphlet is either an abridgment of or the original work of Hibatallâh bin 'Alî bin Ṣâbit bin Mas'ûd al-Anṣârî, who is no other than Abu'l-Karam Hibatallâh bin 'Alî bin Ṣâbit bin Mas'ûd al-Anṣârî al-Khazrajî, better known as Al-Bûṣîrî ابو الكرم هبة الله بن علي بن ثابت بن مسعود الانصاري الخزرجي الشهير بالبوصيري, who was born at old Cairo in A.H. 506=A.D. 1112, and died in that city in A.H. 598=A.D. 1201. See Ibn Khallikân (De Slane's translation), vol. iii, p. 594. See also Dustûr al-I'lâm, fol. 21ᵇ, where his death is placed in A.H. 578=A.D. 1182.

The author tells us in the preface that abrogated verses of the Qurân are of three kinds, viz., (1) where the verse has been removed from the Qurân and another given in its place; (2) where the

injunction is abrogated, and the letters of the verse remain; and (3) where both the verse and its injunction are removed from the text.

The work is arranged according to the Sûrahs of the Qurân.

Written in thick Arabian Naskh.

Not dated; probably 18th century.

GLOSSARIES OF THE QURÂN.

No. 1483

foll. 128; lines 13; size $7\frac{1}{2} \times 5\frac{1}{4}$; $5 \times 3\frac{3}{4}$.

نزهة القلوب في غريب القران

NUZHAT AL-QULÛB FÎ ĠARÎB AL-QURÂN.

A glossary of rare words in the Qurân, by Abû Bakr Muḥammad bin 'Umar bin Aḥmad bin al-'Uzair al-'Uzairî as-Sijistânî ابو بكر محمد بن عمر بن احمد بن العزير العزيري السجستاني.

Beginning:—

قال الشيخ ابو بكر محمد بن عزيز السجستاني رحمة الله عليه الحمد لله رب العالمين و صلى الله على سيدنا محمد خاتم النبيين و المرسلين و على آله الطاهرين و سلم تسليما هذا تفسير غريب القران الف على حروف المعجم ليقرب تناوله و يسهل حفظه على من اراده الخ *

The author, who was a pupil of the celebrated grammarian, Abû Bakr Muḥammad bin Qâsim al-Anbârî (*d.* A.H. 328=A.D. 939), spent fifteen years upon the present work. He died in A.H. 330=A.D. 941 or A.H. 333=A.D. 944. His patronymic, Ibn 'Uzair, and his *Nisbah*, Al-'Uzairî, have been very ably discussed by Dr. Rieu; see Br. Mus. Suppl., No. 130. See also Buġyat al-Wu'ât, fol. 53[b]; Al-Ansâb by As-Sam'ânî, fol. 237[a]; Dustûr al-I'lâm, fol. 91[b]; and Brock., vol. i, p. 119.

For other copies see Berlin, Nos. 689–94; Gotha, No. 522; Leyden, No. 1652; Br. Mus., No. 1188; Br. Mus. Suppl., No. 130; Bodl., vol. i, No. 27; Paris, No. 590; Ayâ Ṣûfiyah, Nos. 426–8; Nûr ʻUṣmânîyah, Nos. 86–88; Waliaddin, No. 428; Kûprîlîzâdah, Nos. 206–7; Cairo, vol. i, p. 83; and Brill, 1886, No. 340.

The present work has been printed in two vols., Bûlâq, A.H. 1295, in the margin of another work, printed along with it, viz., the *Tabṣîr ar-Raḥmân* of Al-Mahâ'imî.

A very old copy. Written in clear Arabian Nas<u>kh</u>, with vowel-points. The first two folios are supplied in a later hand.

Not dated; probably 12th century.

The MS. was collated at Mecca in A.H. 594=A.D. 1198, as appears from the following note at the end:—

بلغت مقابلة منها بالحرم الشريف بمكة حرسها الله فى اليوم السادس
من شهر جمادى الآخر سنة اربع و تسعين و خمسمائة *

The title-page contains notes by three former owners about their purchase of the MS.

A fly-leaf at the beginning contains the seal and signature of Muḥammad al-Marʻa<u>sh</u>î, who flourished in the 12th century of the Hijrah.

No. 1484.

foll. 184; lines 25; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

مفردات الفاظ القران

MUFRADÂT ALFÂẒ AL-QURÂN.

A glossary of rare words in the Qurân, by Abu'l-Qâsim al-Ḥusain bin Muḥammad bin al-Mufaḍḍal, better known as Ar-Râgib al-Iṣfahânî ابو القاسم الحسين بن محمد بن المفضل الشهير بالراغب الاصفهاني.

Beginning:—

الحمد لله رب العالمين و صلواته على نبيه محمد و آله اجمعين قال
الشيخ ابو القاسم الحسين بن محمد بن المفضل الراغب رحمه الله اسئل
الله ان يجعل لنا من انواره نورا يرينا الخير و الشر بصورتيهما الخ *

According to the author of the *Rawḍât al-Jannât*, our author does not appear to profess the tenets of any particular Islamic sect.

Some of his works show leanings towards Shâfi'ite doctrine, others towards Ḥanafite, Mu'tazalite and Ash'arite doctrines; but Fakhrad-dîn ar-Râzî (*d.* A.H. 606=A.D. 1209), in his *Ta'sîs at-Taqdîs*, reckons him among the doctors of the Sunnî school. He was a grammarian, philologist and theologian, and a free-thinker like Al-Ġazâlî (*d.* A.H. 505=A.D. 1111). He died about A.H. 502=A.D. 1108. See Brock., vol. i, p. 289; and Dustûr al-I'lâm, fol. 52[b]. See also Buġyat al-Wu'ât, fol. 318[b]; and Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 121[b], where the author's name is given as Al-Mufaḍḍal bin Muḥammad, and it is stated that he flourished in the earlier part of the fifth century of the Hijrah.

In the preface, the author quotes the titles of two other works of his, viz., (i) الرسالة المنبهة على فوائد القران, in which he tells us he has shown that it is a peculiarity of the Qurân that notwithstanding its small bulk it is capable of various explanations; (ii) كتاب الذريعة الى مكارم الشريعة, in which he has discussed the thesis that no one will be benefited by the Qurân unless he be of strict moral principles. He states further that, to understand the Qurân, it is necessary to know the meaning of the words. Cf. Ḥâj. Khal., vol. vi, p. 35.

The glossary itself begins on fol. 2[a] thus:—

كتاب الالف آبا - الاب الوالد و يسمى كل من كان سببا في ايجاد
شي او اصلاحه او ظهوره ابا و لذلك سمي النبي صلى الله عليه و سلم
ابا المؤمنين الخ *

The work is divided into two parts. The first part (foll. 1–87[a]) contains the words in alphabetical order from ا to ش. The second (foll. 87[b]–184[b]) contains words from ص to ي.

For other copies see Berlin, No. 675; Ayâ Ṣûfiyah, No. 432; Yenî, No. 58; Kûprîlîzâdah, No. 100; Walîaddîn, No. 445; Nûr 'Uṣmânîyah, No. 599; Bashîr Âġâ, No. 77; Ḥamîdîyah, Nos. 190–1; and Cairo, vol. i, p. 216.

Written in elegant Indian Naskh. The words explained are in red ink.

Dated Thursday, the 3rd Rabî' I, A.H. 1088=A.D. 1677.

Printed in A.H. 1324 in the Maimanîyah Press, Egypt.

INDEX OF THE VERSES IN THE QURÂN.

No. 1485.

foll. 158 ; lines 23 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

تيسير البيان في تخريج آيات القران

TAISÎR AL-BAYÂN FÎ TAKHRÎJ ÂYÂT AL-QURÂN.

An index of the verses in the Qurân, by Aḥmad, better known as Khân Dâ'ûd احمد المعروف بخان داؤد.

Beginning :—

الحمد لله الذي انزل القران حجة باهرة ....

و بعد فيقول المفتقر الى الصمد المعبود احمد المعروف بخان داؤد لما رأيت الآي الموردة للاشهاد و الامثال في كتب المصنفين اكثر من ان يحصى و الافتقار الى استظهار معانيها و استفسار مضموناتها اشد و اقوى و انه موقوف على معرفة مواضعها من القران الخ *

The author explains how he came to compose the work in the preface, and claims that the present index of the verses in the Qurân is the best of its kind. He explains the general arrangement of the work as follows :—

و جعلت الكتاب قسمين خلا ذكر الفاتحة الاول في اوائل الآي و الثاني في اواخرها و جعلت كلا منهما بابا بابا و عنوان كل باب من الاول الحروف الاول من الآية مع ما يليه و من الثاني الآخر منها مع السابق عليه و جعلت الثالث معلما بقولنا الالف الباء التاء ثم اعتبرت الرابع و الخامس و السادس و هكذا الى ما به انقطاع الشركة و اعتبرتها مكتوبة لا مقروءة و اعلمت كل جزء و ركوع بحروف ابجد محمرة و كتبت العلامات عن الآيات مؤخرة و جعلت الاولى للجزء و للركوع الثانية و عددت الركوعات من ابتداء الاجزاء و ان لم يكن هناك ركوع بين القراء و عينت

فی الفهرس مواضع الاجزاء و الركوعات للاختلاف بين الائمة في تعيين بعضها مع العلامات .... و راعيت الترتيب في حروف التهجی في ذكر الآيات مقدمة و مؤخرة *

The work is divided into two *Qism*, the first containing the beginnings of the verses, and the other comprising their concluding words. Both *Qism* are arranged alphabetically with reference to *Juz* (part) and *Rukû'* (section), each of them being indicated by *Abjad* letters, in red ink.

For other copies see Br. Mus., p. 380; and Râmpûr, p. 58.

Written in fair Indian Naskh.

Dated Tuesday, the 29th Rabî' II, A.H. 992=A.D. 1584.

The title-page contains a note by Yaḥyâ bin 'Îsâ an-Najafî, stating that he purchased the MS. at Ḥaidarâbâd in A.H. 1051=A.D. 1641. The title-page also contains the seal of Muḥammad Farrukh Siyar (A.H. 1124-1131=A.D. 1713-1719), the emperor of Delhi.

No. 1486.

foll. 208; lines 15; size $8\frac{1}{4} \times 5$; 6×3.

الواضحة في استخراج كل اية

AL-WÂḌIḤAH FÎ ISTIKHRÂJ KULLI ÂYAH.

An index of the verses in the Qurân, by Muḥammad 'Ali al-Karbalâ'î محمد علي الكربلائی, a Shî'ah scholar, who lived in the 11th century of the Hijrah.

Beginning :—

الحمد لله الذی نزل الفرقان تبيانا للعالمين و جعله حجة باهرة على العالمين و الصلوة و السلام على خير خلقه محمد و آله الطاهرين المعصومين الخ *

The author tells us, in the preface, that he composed this work at the instance of his teacher, Ibn Khâtûn al-'Âmuli, and that he dedicated it to 'Abdallâh Quṭub Shâh of Golkonda (A.H. 1020–1083=A.D. 1611-1672). It was completed, as stated in the colophon, in A.H. 1045=A.D. 1635.

The plan of the work is set forth thus :—

فاخذت من كل آية اول حرف و ثانية و جعلت حرف الثالث ثالثة بترتيب حروف الهجاء ليزيل عن الطالب الخفاء و جعلت بالحمزة علامه الجزء و الحزب على الولاء و رسمت على الحزب بالالف ان كانت الآية في اوائله و بالواو ان كانت في اواسطه و بالراء ان كانت في اواخره تقريبا او تحقيقا ثم رسمت علي كل منها حرفا من اسماء السور ليكون دالا علي كل من السور *

After describing the general plan of the work, as quoted above, the author explains the symbols which he has employed to indicate the *Juz*, *Ḥizb* and Sûrahs of the Qurân.

The colophon reads thus :—

قد وقع الفراغ من تاليفها في بلدة حيدر آباد صانها الله من الخلل و الفساد في سلخ محرم الحرام في خمسة و اربعين و الف من العام و قد اتفق الفراغ من تحريره علي يد اقل العباد صادق بن مولانا محمد طاهر شيرازي غفر الله لهما *

Another copy of the work is noticed in Br. Mus., p. 380.
Written in beautiful Persian Naskh.
Not dated ; probably 18th century.
Scribe : صادق بن مولانا محمد طاهر شيرازي.

No. 1487.

foll. 119 ; lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

فهرس آيات القران

FIHRIS ÂYÂT AL-QURÂN.

An index of the verses in the Qurân, by Muḥammad Bâqir bin Sharafaddîn محمد باقر بن شرف الدين.

Beginning :—

الحمد لله الذي فهرس بكتابه مصحف ما كان و ما يكون و جعل بيده ازمة الكاف و النون الخ *

The general plan of the work is described as follows:—

و بعد فهذا فهرس آيات القران الحميد سرد ترتيبه وجود تركيبه بتبويب الحروف الاول من الآيات و تقسيمها باعتبار الحرف الثاني الى ما تيسر من الحروف على ترتيب حروف التهجي حسب ما وجد في المصحف الحميد فطرح الحروف التي لم توجد و عين في كل آية السورة و الجزء و الربع و استعير الهمزة مكان الالف لاستحالة الابتداء بها و لم يعتبر آية الا في تمامها غالبا و اعتبر الخط في مثل ذلك و هذا لا النطق فلم يعد الالف ثانيها بل اللام و الذال و نحوها و اوجز بذكر اول الآية و آخرها فوسع المحيط في قصعة و البحر في كاسة *

The present index consists of the beginnings of the verses, arranged alphabetically with reference to *Sûrahs*, indicated by their full titles, and to the *Juz*, indicated by numbers. This arrangement is easier than that adopted by the writers described above.

Written in elegant Indian Naskh, with a double-page 'Unwân.

Not dated; probably 18th century.

Scribe: فتح محمد.

No. 1488.

foll. 360; lines 17; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

البيان في كشف آيات القران

AL-BAYÂN FÎ KASHF ÂYÂT AL-QURÂN.

A concordance of the Qurân, arranged alphabetically with reference to the *Juz* (part) and *Rukû'* (section).

The author's name is not known.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله الطاهرين اعلم ايدك الله تعالى ان هذا الكتاب المستطاب مشتمل على بيان كشف الآيات الفرقانية و انها في ايّ سورة و في ايّ جزو و ايّ ركوع

و لما كانت سور مائة و اربعة عشرة و الاجزاء ثلثون و هما معلومان عند كل
من يقرأ القران و اما الركوعات فكانت غير معلومة بينا في اول الكتاب
عدد الركوعات الخ *

Foll. 1–8 contain an enumeration of the *Rukû'ât* (sections) in each *Juz* (part).

The index begins on fol. 9ª as follows :—

الرقم الاول اشارة الى الجزو الفرقاني و الرقم الثاني اشارة الى
الركوع .... الحمد لله رب العالمين كما هو اهله و الصلوة على
سيد المرسلين محمد و آله اجمعين باب الالف المهموزة مع الالف -
أ انذرتهم ا ا - ائتمن امانته ج ز الخ *

The present work consists of the beginnings of the verses, arranged alphabetically with reference to *Juz* (part) and *Rukû'* (section), each of them being indicated by *Abjad* letters, in red ink.

No other copy of the work is known.

Written in clear Indian Naskh, within double red ruled borders.

Not dated; probably 18th century.

The title-page contains the seal of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna.

ARABIC MANUSCRIPTS

Philology

LEXICOGRAPHY

No.3329

(HL.No. 3296 AB)

شمس العلوم

SHAMS AL-'ULUM

Foll. 467; Lines 27; Size 30 x 16½; 24½ x 11½

An Arabic dictionary meant for scholars interested in the study of South Arabian inscriptions, by Abu Sa'id Nashwan bin Sa'id bin Nashwan al-Yamani al-Himyari (ابوسعيد نشوان بن سعيد بن نشوان اليمنى الحميرى) (d. A.H. 573/A.D. 1178). Another copy of the work already described in Lib. Cat. Vol. 20 No, 1981. The work is said to be originally in eight volumes out of which only two volumes were published. A separate volume, containing a selection of material relating to Yemen, was also published. See for detail *al-Zerekly* Vol. 8 p.20. *Sarkis* p.1857, *Kahhalah* Vol.13 pp.86-87.

The present copy is the first volume of the work which is bound in two separate volumes. The copy covers upto the alphabet 'ش'.

Written in beautiful *Naskh* within red ruled borders (upto

foll.47) with key words in red. Worm-eaten. Fully laminated. Some folios at the end are partly damaged.

Scribe : Not mentioned.

Date : Not dated; apparently 12th century A.H.

Title page contains an undated seal inscribing 'هوالجليل' and an *'Arz-Didah'* (عرض دیده) whose date is oblilerated. Also contains a note stating the title, author, volume and content of the work.

No.3330

(HL.No. 3096)

لوامع النجوم

LAWAM'I AL-NUJUM

Foll. 321; Lines 21; Size 28 x 19 ; 16 x 5½

An abridgement of Nashawan's *Shams al-'Ulum* (see No.3329 above) by an anonymous author. Another copy of the work already described in Lib. Cat. Vol.20 No.1983. See *Hadiyah* Vol. 4 p.415. The present copy is the first part of the work as it ends at باب الشين والهمزه.

Written in old *Naskh* with headings in red. 18 folios at the beginning are written in a later land. Slightly worm eaten but repaired and bound.

Scribe: Zaki Hasan (ذکی حسن)

Date: Dated AH. 961/AD 1554

The work appears to be unpublished.

No.3331

(Acc.No.4374 AB)

The Same

Foll. 517; Lines 22; Size 28 x 15; 19 x 9½

Another copy of the preceding work. The copy is bound in two separate volumes and defective at both sides. According to the original pagination thirty folios from the beginning are missing. The copy after a few lines of the earlier chapter starts with the chapter التاء والنون and ends at the incomplete description of the chapter 'الياء والصاد'.

Written in old *Naskh* with headings in red. Badly worm eaten. Fully laminated.

Scribe: Not mentioned.

Date: Not dated; apparently 10th century A.H.

No. 3332

(HL.No. 3410 AB)

الصحاح

AL-SAHAH

Foll. 412; Lines 25; Size 29 x 17; 24 x 9½

A well-known dictionary by Abu Nasr Isma'il bin Hammad al-Jawhari (ابونصر اسماعيل بن حماد الجوهرى) (d. A.H. 393/A.D. 1003). Another copy of the work already described in Lib. Cat. vol.20 No. 1966. For further account of the author see *al-Zerekly* vol.I p.313, *Kahhalah* Vol.2 p. 267 and *Sarkis* p.724. The work was

translated into Turkish and published in A.H. 1270 from Tabrez. Muhammad bin Abi Bakr al-Razi (محمد بن ابی بکر الرازی), a scholar of 8th century A.H., who is believed to be alive till A.H. 768, prepared a selection of the work and got it published under the title of *"Mukhtar al-Sahah"* (مختار الصحاح) . See *Sarkis* pp.917-18.

The present copy is bound in two separate volumes. A few folios at the end are wanting.

Written in *Naskh* mixed with *Nastaliq* with headings and key words in red. Worm eaten. Fully laminated. Some folios are partly damaged. Folios 136-137 are missing. Front page contains, besides several notes, an illegible seal. Two seals are also noticed at folio 2a, of which one has the inscription "Muhammad Isma'il" (محمد اسمعیل)

Scribe : Not mentioned.

Date : Not dated; apparently 12th century A.H.

No. 3333

(HL.No. 3080 AB)

الصراح

AL-SURAH

Foll. 564 (1-282+283-562); Lines 23; Size 28 x 20; 20 x 10

A rare and valuable copy of a well-known abridgement together with Persian rendering of the preceding work "*Al-Sahah*" by Muhammad bin 'Umar bin Khalid better known as Jamal al-Qarshi (محمد بن عمر بن خالد معروف به جمال القرشی). The author was a great scholar of 7th century A.H. His works, besides the present one,

include: *Al-Qarah bi Takmil al-Sahah* (القراح بتكميل الصحاح) and *Nur al-Sabah fi Aghlat al-Sahah* (نورالصباح فى اغلاط الصحاح). He completed the present work in A.H. 681/A.D. 1282. See *Hadiyat* Vol.6 p.134, *Haji Khalifah* vol.2 p.1077 and *Sarkis* p.707. More details of his life and works are not traceable.

The present copy is bound in two separate volumes:

1st from folio 1-282 and 2nd from 283 to 562.

Beginning:

"قال الفقيرالى مولاء الغنى به عمن سواء الواثق بالمتعالى عن الولد والوالد ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرشى جمل الله احواله...الخ

End :

قال ذوالرمة (شعر) الاياسلمى يا دارمّى على البلى ولازال منهلا بجرعائك المقطر۔

Colophons runs thus:

تم الكتاب والله نحمد حمداً لايجويه العدوالحساب على تميم هذه النسخة تنساخاضحوة لاثنين الثالث والعشرين من ذى القعده لسنة سبعمائة هجرية واتفق الفراغ من تاليفه وتسويله بمن توفيق الله وحسن تائيله ظهيرة الثلاثاء والسادس عشر من صفر سنة احدى وثمانين وستمائة بكاشغر حسرها الله بلطفه العميم وعمر خاتمه الطبع۔

24 folios from the beginning and 14 folios at the end are written in a later hand. Apparently the copy was defective from both sides. The missing folios of both the sides were supplied by copying them from a printed copy as is evident from the last words of the above colophon.

Written (folio 25 to 548) in old *Naskh* within blue and gold ruled borders with headings in red. Slightly worm eaten. Repaired and bound.

For other copies see Pishawar, No.1291, Istanbul No.3123, Deoband No.26, Berlin No.6947, TehranNo.468, Asafiyah Nishan, 31 (autograph copy), Shifta Collection, Aligarh No.137, Subhanallah Collection, Aligarh No.892.729/8, 9, 13, Madrasah 'Aliyah No.10, Nur 'Uthmania No.7147, Bombay No.23, 24, Library Calcutta Madrasah No.LXXVIII, Madras No. D.180, Asiatic Society No.178, India Office (London) No.1015.

Scribe: Not mentioned.

Date: Not dated; apparently 10th century A.H.

The work has been repeatedly printed.

No.3334

(Acc.No. 1668)

The Same

Foll. 16; Lines 19; Size 21 x 13; 18½ x 8

A fragment of the preceding work.

Begins as usual but ends abruptly as follows:

انضا بالضم بارهٔ از علف پراکنده رستهٔ نفات...

Written in *Naskh* within red, blue and gold ruled borders with headings in red. First two pages are illuminated with a head piece, having golden work between the lines.Worm eaten but repaired and bound.

Scribe: Not mentioned.

Date: Not dated; apparently 12th century A.H.

GRAMMAR

No.3335

(HL No. 2961)

شرح اللمع

SHARH AL-LAMA'

Foll. 231; Lines 17; Size 23 x 15; 17½ x 12½

An extremely old and valuable copy, of a commentary on *"Kitab al-Lama'"* (كتاب اللمع) of Ibn Jinni (ابن جنى) (d.AH 392/AD 1001) by Muhib al-Din Abul Baqa 'Abdallah bin al-Husain al-'Ukbari (محب الدين ابوالبقاء عبدالله بن الحسين العكبرى) (d. AH 616/ AD 1219). Another copy of the work already described in Lib. Cat. Vol. 20, No.2017. For further information about the commentator see *al-Zerekly* Vol.4, p.80, *Kahhalah* Vol.6, pp.46-47 and *Sarkis* pp.294-95 alongwith the other reference quoted therein

Written in beautiful old *Naskh* with a beautiful separate page for title. The copy was prepared during the life time of the Commentator. Here the title of the work has been given as *"Kitab al-Muttab' fi Sharh al-Lama"* (كتاب المتبع فى شرح اللمع). This page further contains names of previous owners of the copy.

Scribe: Hasan bin Muhammad bin Abil Hasan al-Makki (حسن بن محمد بن ابى الحسن المكى)

Date: AH 587/AD 1191.

The work appears to be not published so far.

No.3336

(HL No. 3973)

المختصر فی النحو / الضریری

AL-MUKHTASAR FI AL-NAHW / AL-ZARIRI

Foll. 16; Lines 17; Size 19½ x 11; 13½ x 7

A well-known treatise on grammar by Abul Hasan 'Ali bin Muhammad bin Ibrahim bin 'Abdallah al-Quhunduri al-Zariri (ابوالحسن علی بن محمد بن ابراهیم بن عبدالله القهندری الضریری) (A reputed scholar of 5th century A.H.). Another copy of the work already described in Lib. Cat. Vol.20 No.2018.

Written in *Nastaliq* with headings in red. Worm eaten. Fully lamianted.

Scribe : Abu Muhammad bin Abu Turab (ابومحمد بن ابوتراب)

Date : Not dated. Apparently 13th century A.H.

The copy is bound together with seven other separate works.

No.3337

(HL No. 3889)

The Same

Foll. 12; Lines 19-21; Size 24½ x 14½; 18 x 9

Another copy of the preceding work.

Written in *Nastaliq* mixed with *Shikast* with headings in red. Worm eaten. Fully laminated. The copy is, however, defective at the end.

Scribe : Not mentioned.

Dated : Not dated. Apparently 13th century A.H.

No.3338

(Acc.No. 4054)

The Same

Foll. 7; Lines 16; Size 20 x 11; 18½ x 9

A fragment of the preceding work begins as usual but ends abruptly on the following lines:

جواب الشرط بغیرالفاء قال الله تعالیٰ ان تقرضوا الله قرضاً حسنا یضاعفه۔

Written in *Nastaliq* in ordinary hand on thin paper. Slightly worm eaten but repaired and bound.

Scribe: Not mentioned.

Date: Not dated. Apparently 13th century A.H.

No.3339

(HL.No.3968)

العوامل المائه

AL-AWAMIL AL-MI'AH

Foll. 9; Lines 17; Size 19½ x 11; 12½ x 7½

A well-known work dealing with hundred grammatical regents of Abu Bakr 'Abd al-Qahir bin 'Abd al-Rahman al-Jurjani (ابوبکر

عبدالقاهر بن عبدالرحمن الجرجانی) (d.AH 471/AD 1078). Another copy of the work already described in Lib. Cat. Vol.20, No.2020.

Written in minute *Nastaliq* with headings in red.

Worm-eaten. Fully laminated.

Scribe : Abu Muhammad bin Saiyid Abu Turab (ابو محمد بن سید ابو تراب)

Date : Not dated. Apparently 13th century A.H.

The copy is bound together with other seven separate works.

No.3340

(Acc.No. 2748)

(Three separate works bound together)

I

The Same

Foll. 1-36b; Lines 15-17; Size 23 x 15; 17 x 10

Another copy of the preceding work.

Written in ordinary *Nastaliq* with headings in red. Slightly worm eatern but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

II

المختصر فی النحو/الضریری

AL-MUKHTASAR FI AL-NAHW/AL-ZARIRI

Foll. 13b - 25a, Lines 14-17, Size: same as above

A well-known treatise on grammar by Abul Hasan bin Muhammad bin Ibrahim bin 'Abdallah al-Quhunduri al-Zariri (ابوالحسن علی بن محمد بن ابراهیم بن عبدالله القهندری الضریری). Another copy of the work already described above (see No.3336)

Written in ordinary *Nastaliq* with the words قال الله تعالی in red. Slightly worm eaten but repaired and bound.

Scribe: Munawwar 'Ali (منورعلی)

Date: Not mentioned. Apparently 13th century A.H.

III

هدایة النحو

HIDAYAT AL-NAHW

Foll. 26a - 48a; Lines. 17, Size. same as above

A well-known work on grammar. The copy is defective. One folio appears to be missing from the begining. For a complete description of the work see No.3402 of this catalogue.

Written in ordinary *Nastaliq* with the word فصل in red. Slightly worm eaten but repaired and bound.

Scribe: Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3341

(HL.No. 3321)

(Four separate works bound together)

I

العوامل المائة

AL-AWAMIL AL-MI'AH

Foll. 4; Lines 10; Size 26 x 17½; 19 x 11½

Another copy of the well-known work already described above (No.3339).

Written in *Naskh* with key words marked with red lines.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

II

المختصر فی النحو / الضریری

AL-MUKHTASAR FI AL-NAHW/AL-ZARIRI

Foll. 17; Lines 13; Size same as above

Another copy of the well-known treatise on grammar by Abul Hasan 'Ali bin Muhammad al-Zariri(ابوالحسن علی بن محمد الضریری) already described above (see No.3336).

Written in *Nastaliq* mixed with *Shikast* with key words marked with red lines.

Scribe : Saiyid Haider 'Ali Naqvi (سیدحیدرعلی نقوی)

Date : 1228 Fasli

III

المصباح

AL-MISBAH

Foll. 20; Lines 14-16; Size Same as above

A well-known grammar of Abul Fath Nasir bin 'Abd al-Saiyid al-Mutarrizi (ابوالفتح ناصربن عبدالسيد المطرزى) (d. A.H. 610/A.D. 1213). Another copy of the work already described in Lib. Cat. Vol.20, No.2031.

Written in *Nastaliq*. Water stained.

Scribe : Saiyid Haider 'Ali (سيدحيدرعلى)

Date : Not dated. Apparently 13th century A.H.

IV

الكافيه

AL-KAFIYAH

Foll. 19; Lines 6-15; Size same as above

A well-known work of Ibn al-Hajib (ابن الحاجب) (d.A.H. 646/A.D.1248). Another copy of the work already described in Lib. Cat. Vol.20, No.2041.

Written in *Naskh* in double space. The copy is defective at the end.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3342

(HL.No. 3910)

(Four, out of six, separate works bound together)

I

العوامل المائة

AL-AWAMIL AL-MI'AH

Foll. 26a-27b; Lines 13; Size 23½ x 15; 15 x 7½

An abridgement of the well-known popular work *Al-Awamil al-Miah* (العوامل المائة) of Abu Bakr 'Abd al-Qahir bin 'Abd al-Rahman al-Jurjani (ابوبکر عبدالقاهر بن عبدالرحمٰن الجرجانی) (d. A.H. 471/A.D. 1078 see Lib. Cat. Vol.20, No.2020) by an anonymous author.

Written in *Nasta'liq* with headings in red. Slightly worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

II

شرح العوامل المائة

SHARH AL-AWAMIL AL-MI'AH

Foll. 27a-30b; Lines 13; Size same as above

A concise commentary on the popular work *Al-Awamil al-Mi'ah* (العوامل المائة) of Abu Bakr 'Abd al-Qahir bin 'Abd al-Rahman al-Jurjani (ابوبکر عبدالقاهر بن عبدالرحمٰن الجرجانی) (d. A.H. 471/A.D. 1078 see Lib. Cat. Vol.20, No.2020) by an anonymous author.

Begining:

العوامل فی النحو علی مالفه الشیخ الامام الفاضل . . . مائة عامل

لفظية و معنوية فاللفظية منها على هو بين سماعية و قياسية الخ

End:

اى عامل الرفع و هووقوعه حيث يصح وقوع الاسم فتقول فى زيد ضارب يضرب۔

Written in *Nastaliq* with headings marked with red lines. Slightly worm eaten but repaired and bound.

Scribe : Tasadduq Husain (تصدق حسين)

Dated : 1247 Fasli

Last page bears a seal inscribing Muhammad Hasan (محمدحسن) dated A.H. 1262.

III

المصباح

AL-MISBAH

Foll. 32b-47b; Lines 14-16; Size same as above

Another copy of the well known grammar of Abul Fath Nasir bin 'Abd al-Saiyid al-Mutarrizi (ابوالفتح ناصر بن عبدالسيد المطرزى) (d. A.H. 610/ AD 1213) already described above (see No.3341/III).

Written in *Nastaliq*. Slightly worm-eaten but repaired and bound.

Scribe : Shaikh Muhammad Hasan (شيخ محمد حسن)

Dated : 1234 Fasli

IV

الفوائد الضيائيه

AL-FAWAID AL-ZIYA'IYAH

Foll. 48a - 183b; Lines 15-18; Size same as above

A well known popular commentary on *al-Kafiyah* (الكافيه) of Ibn al-Hajib (ابن الحاجب) (d.AH 646/AD 1248) by Nur al-Din 'Abd al-Rahman bin Ahmad al-Jami (نورالدين عبدالرحمن بن احمد بن الجامی) (d. A.H. 898/ A.D. 1492). Another copy of the work already described in Lib. Cat. Vol.20, No.2053.

Written in *Nastaliq* with headings in red. Contains copious marginal notes in the beginning.

Scribe : Not mentioned.

Dated : Not dated. Apparently 13th century A.H.

The last page contains a faint seal of Sheikh Muhammad Hasan (شیخ محمد حسن).

No.3343

(Acc.No. 4363)

شرح مائة عامل

SHARH MI'AT AMIL

Foll. 25; Lines 14; Size 20½ X 9½; 17½ X 7½

A valuable work on the explanation of hundred grammatical regents in line with the popular work entitled *Al-'Awamil al-Mi'ah* (العوامل المائه) of 'Abd al-Qahir bin 'Abd al-Rahman al-Jurjani (عبدالقاهر بن عبدالرحمن الجرجانی) (d.AH 471/AD 1078) by Mulla Muhsin (ملا محسن).

The author, Maulana Muhammad Mushin Kashmiri (مولانا محمد محسن کشمیری) was a renowned scholar of Kashmir. He was one of the prominent students of Maulana Muhammad Amin Kashmiri (مولانامحمدامین کشمیری) who was one of the celebrated scholars of Kashmir (d. AH 1109/AD 1697). He wrote glosses and commentaries on *"Hidayat al-Fiqh"* (هدایة الفقه), *"Al-Mutawwal"* (المطول) and on other works prescribed in the courses of study of *Madrasas*. His other works include: *"Al-Muwahib al-Illiyah"* (المواهب العلیه) , a gloss on *"Sharh al-Aqaid al-Azudiyah"* (شرح العقائد العضدیه) and *"Nijat al-Muminin"* (نجاة المومینین). He died before attaining the age of fifty in AH 1119/AD 1707. See *al-Zerekly* Vol.6, pp.356-57, *Tazkirah* p.469.

Beginning:

احمدك یا من یرفع صالح العمل واصلی علی نبیك واله المبتی لهم کرامة المحل امابعد... الخ۔

End :

والحمد لله خامه ما اوردناه بهذا وهی خیرهما وهما یدخرزادلیوم لاینفع مال وبنون ومثل هذا فلیعمل العاملون تمت الکتاب بعون الملک العلام فی اول ربیع الثانی بید احمد علی پارسپوری۔

Written in Nastaliq with headings in red. Slightly worm eaten.

The copy was prepared for Nawab Sa'adat Ali Khan Bahadur. Its earlier owner was Ahmad 'Ali S/o Muhsin 'Ali of Kashmir as is evident from a note given at the verso of the last page.

Scribe: Ahmad 'Ali Paraspuri (احمد علی پارسپوری)

Date: AH 1113/AD 1706.

For other copies see Aligarh No.21, Deoband No. 17, Sargodha No.42/1113.

No.3344

(Acc.No. 4056)

شرح العوامل المائه

SHARH AL-AWAMIL AL-MI'AH

Foll. 38; Lines 18-20; Size 22½ x 15½; 19 x 11

Another copy of a commentary on the well-known work dealing with the hundred grammatical regents entitled *"Al-Awamil al-Mi'ah"* (العوامل المائه) already described above (see No.3342/II)

Beginning:

...اعلم هداك الله سواء الطريق و ذاقك حلاوة التحقيق ان العوامل فى النحواى ...الكلمة على وجه مخصوص على الفه الشيخ الامام الفاضل... عبدالقاهر بن عبدالرحمن الجرجانى...الخ

The copy is defective. It ends abruptly as follows:

وقيل ان العوامل المعنويه ثلاثة اثنان منها ماذكرت والثالث... النعت اى وقوعه نعتا من المرفوع رافع له و من المضرب...

Written in ordinary *Nastaliq* with an ordinary pen. Badly worm eaten and damaged.

Scribe: Not mentioned.

Date: Not dated. Apparently 14th century A.H.

No. 3345

(HL No. 3046)

المسترشد

AL-MUSTARSHID

Foll. 196; Lines 15; Size 26½ x 16½; 17½ x 11½

A commentary on the *Al-Mufassal* of Al-Zamakhshari (الزمخشری) (d. AH 538/AD 1144) by Muhibb al-Din Abul Baqa 'Abdallah bin al-Husain bin 'Abdallah bin al-Husain al-'Ukbari (محب الدین ابوالبقاء عبدالله بن الحسین بن عبدالله بن الحسین العکبری) (d. AH 616/AD 1219). Another copy of the work already described in Lib. Cat. Vol. 20 No.2024.

Complete in three separate volumes.

Vol.I

The first volume ends on the following lines:

فاجتمع حرف النداء مع اللام الذی یشبه حرف التعریف الذی یکون فی الله من حیث انهما لایفارقان الاسم البته ولیسا للتعریف ایضا فی الموضعین ومع التشبه لیس فقیاس۔

Written in clear *Naskh* with headings in bold. The copy of the work was prepared at the instance of Wali al-Din Khuda Bakhsh (ولی الدین خدابخش), the youngest son of Khuda Bakhsh, the founder of the Library as is mentioned at the end of the work.

Name of scribe and date of transcription are gaiven at the end of Vol.III for which see below.

No. 3346

(HL.No. 3047)

Foll. 227; lines and size same as above

The Same

Vol.II

The second volume of the same work.

Beginning:

قوله واذا كر رالمنادى اعلم ان المنادى اذاكررحاله الاضافه جازفيه ثلاثة اوجه ان يجوز نصب الاسمين معا على تقدير حذف المضاف اليه عن الاول لدلالة الثانى ...الخ

End:

اردت ان اكتب لكل مسئلة مقدار مايوافقها وا بين لكل خفية قدر ما يناسبها ليسهل عل المفيد ضبطها وعلى المستفيد دركها والله المستعان وعليه التكلان و هذا آخر المجله الاول و يتلوه المجله الثانى ان شاء الله.. بالمناو ظاهرا

Written in the same hand as above.

For name of scribe ad date of transcription see below the end of the 3rd volume of the work.

No. 3347

(HL.No. 3048)

Foll. 139; lines and size same as above

The same

Vol.III

The third volume of the same work.

Beginning:

ومن اضاف الاسم المبنی۔ اعلم ان حق جمیع الاسماء ات یکون معربة للعلة التی شملت لجمیعها فی الاصل وهی الفاعلیة اوالمفعولیة اوالاضافةالخ

End:

فقیل حذبه و قیل فکذالک یو خذ التمرة من التمرة۔

Written in the same hand as the above.

Scribe : Mahmud Alam Bihari (محمودعالم بهاری)

Dated: A.H. 1341/AD 1922-23.

No.3348

(HL.No. 3759)

المصباح

AL-MISBAH

Foll. 82; Lines 5-7; Size 21 x 12½; 9 x 6½

Another copy of the well-known work on grammar by Abul Fath Nasir bin 'Abd al-Saiyid al-Mutarrizi (ابوالفتح ناصر بن عبدالسید المطرزی) (d. A.H. 610/ A.D. 1213) already described above (see No.3341/III).

Written in *Naskh* mixed with *Nastaliq* with copious marginal notes. The copy is defective. Some folios are wanting in the middle. Worm eaten but repaired and bound.

Fol. 82 contains a biographical note about the author.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

Front page contains a seal of Muhammad Isma'il (محمد اسمعیل) dated A.H. 1243.

The copy was presented to the Library by Shifaul Mulk Hakim Saiyid Mazahir Ahmad.

No.3349

(HL.No. 3084)

The Same

Foll. 42; Lines 7; Size 21½ x 16½; 16½ x 9

Another copy of the preceding work.

Written in ordinary *Nastaliq*

Scribe : Mohammad 'Abd al-Karim & Muhammad 'Abd al-Rahim (محمد عبدالکریم و محمد عبدالرحیم).

Date : Not dated. Apparently 13th century A.H.

No.3350

(HL.No. 3155)

(Two separate works bound together)

I

The Same

Foll. 1-23a; Lines 13; Size 22 x 16½; 19 x 10

Another copy of preceding work.

Written in ordinary *Naskh*. The copy is slightly worm eaten. Fully laminated and bound.

Scribe: Not mentioned.

Date : A.H. 1256/A.D. 1840.

II

الكافيه

AL-KAFIYAH

Foll. 23b-45, Lines. 13, Size same as above

Another copy of the well-knonw work of Ibn Hajib (d. AH 646/AD 1248) (ابن الحاجب) already described above (see No.3341/IV)

Written in Naskh. The copy is defective at the end. It abruptly ends with the following lines:

واعرابه رفع ونصب وجزم فالصحيح المجرد عن ضمير بارز مرفوع للتثنية والجمع والمخاطب

Slightly worm eaten but laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3351

(HL.No. 3808)

ضوء المصباح

ZAW' AL-MISBAH

Foll. 95; Lines 16-18; Size 21½ x 14½; 18½ x 7

A well-known commentary on *Al-Misbah* (المصباح) of Abul Fath Nasir bin 'Abd al-Saiyid al-Mutarrizi (ابوالفتح ناصر بن عبدالسيد المطرزى) (d. AH 610/AD 1213 see Lib. Cat. Vol.20, No.2031) by Taj al-Din Muhammad bin Ahmad bin Saif al-Din al-Isfara'ini (تاج الدين

(محمد بن احمد بن سيف الدين الاسفرائنی) (d. AH 684/AD 1287). Another copy of the work already described in Lib. Cat. Vol.20, No.2035.

Written in *Nastaliq* mixed with *Shikast* with headings in red. Contains occasional marginal notes. Slightly worm-eaten. Fully laminated and bound.

Scribe: Not mentioned.

Date: Not mentioned. Apparently 12th century A.H.

The copy was presented to the library by Shifaul Mulk Hakim Mazahir Ahmad.

The work has been published in A.D. 1850 from Lucknow (India)

No.3352

(HL.No.3350)

The Same

Foll. 94; Lines 18; Size 21½ x 12; 16½ x 7½

Another copy of the preceding work. Three folios from the beginning are damaged.

Written in *Nastaliq* with headings in red. Badly worm eaten. Fully laminated and bound. The copy appears to be dated but being worm eaten date is illegible.

Scribe : Not mentioned.

Date : Illegibe. Apparently 12th century A.H.

No.3353

(HL.No. 3835)

The Same

Foll. 124; Lines 17; Size 20 x 12½; 15 x 7

Another copy of the preceding work.

Written in fair *Nastaliq*. The copy is defective. Some folios after folio no.6 and folio no.120 appear to be missing.

Scribe: Not mentioned.

Date: Not dated. Apparently 13th century A.H.

No. 3354

(HL.No. 3322)

(Two separate works bound together)

I

شرح الديباجة المصباح

SHARH AL-DIBAJAT AL-MISBAH

Foll. 51; Lines 21; Size 20 x 15; 15 x 10

A rare commentary on the preface (الديباجة) of the well-known work of grammar *"Al-Misbah"* (المصباح) of 'Abu'l Fath Nasir bin 'Abd al-Saiyid al-Mutarrizi (ابو الفتح ناصر بن عبدالسيد المطرزی) (d. AH 610/AD 1213 see Lib. Cat. Vol.20, No.2031). According to the colophon title of the work appears to be '*Aliya Sharh al-Dibajat al-Misbah* (عاليه شرح الديباجة المصباح) after the name of its author Ibn Saiyid 'Ali (ابن سيدعلى).

No detail about the author is, however, traceable. The

concerned line of the colophon runs thus:

قدتم عاليه شرح الديباجة المصباح المسمى بابن سيلعلى بعون الله الفتاح۔

Haji Khalifah (vol.2 p.1709) notices this work but does not give the name of the author. It read as follows:

وشرح ديباجته رجل من الفضلاء وا وله الحمدللّٰه الذى لايبلغ كنه جاد الخ

Beginning:

الحمدللّٰه الذى لايبلغ كنه جاد اى لايصل الى تصوره بحقيقة كل من يجد فى اكتسابه

End:

يعنى اذالم يكن البحث من جهة العاملية يلزم ثبوت الخامس بالاستقراء فى اجزاء الكتاب وابوابه لابالعقل لان العقل يجوز ان يكون شيأ اخرغيرالخامس۔

Written in beautiful old *Nastaliq* with text marked with red lines. Contains occasional marginal notes. Slightly worm eaten. Repaired and bound.

Scribe : Yusuf bin Muhammad bin Ilyas (يوسف بن محمد بن الياس)

Date : AH 964/AD 1557.

II

الافتتاح شرح المصباح

AL-IFTITAH SHARH AL-MISBAH

Foll. 64; Lines 21; Size 20 x 15; 15 x 10

A rare commentary on the well-known work *"Al-Misbah"* (المصباح) of Al-Mutarrizi (المطرزى) by Hasan bin 'Ala al-Din

Al-Aswad commonly known as Hasan Pasha (حسن بن علاء الدين الاسود الشهير بحسن پاشا) The author was a great scholar of Arabic grammar. Besides the present commentary he also wrote "*Al-Mifrah Sharh al-Mirah*" (المفراح شرح المراح) a commentary on *"Mirah al-Arwah fi at-Tasrif"* (مرح الارواح فى التصريف) of Ahmad bin 'Ali bin Mas'ud (احمد بن على بن مسعود) (d.*circa* AH 700/AD 1300 see *al-Zerekly* vol.1, p. 175 and *Haji Khalifah* Vol.2, p.1651) see *Kahhalah* Vol.3, p.246.

Beginning:

الحمدللّٰه الذى انزل من السماء الفرقان و خلق من التراب الانسان و سور الموت بين الفقير والامير والسلطان الخ

End:

وان كان كثيرالاستعمال لعدم الحاجة فى الرفع اى فى اضمار الذى يحتاج اما التغير وقدتمت شرح المصباح المسمى بالافتاح والحمد للّٰه وحده وصلى الله على سيدنا محمد واله اجمعين يارب العالمين آمين

Written in clear *Nastaliq* with text marked with red lines. Slightly worm eaten but repaired and bound.

Front page bears a seal of Kutub Khana Haidari, Arrah (Bihar).

Scribe : Yusuf bin Muhammad bin Ilyas (يوسف بن محمد بن الياس)

Dated A.H.964/AD 1557.

The present copy was presented to the Library by Saiyid 'Ali Haider Arwi (Mohalla Guzri, Patna City) a grandson of the famous Urdu poet Safir Bilgrami.

Two other copies of the work are noticed in Berlin No.6538-39.

The work has been published from Matba' Maimana in AH 1309 in the margin of "Sharh al-Marah" (شرح المراح), an another

commentary of the work by Shams al-Din Ahmad (شمس الدين احمد) commonly known as ديكنقوز. See *Sarkis* p.906.

No.3355

(HL.No. 3217)

الكافيه

AL-KAFIYAH

Foll. 205; Lines 3; Size 22 x 14½; 11 x 17

Another copy of the well-known work of Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/A.D. 1248) already described above (see No.3341/IV)

Written in old *Naskh* with headings in red. Contains copious marginal notes throughout. Worm eaten. The copy is defective at the end. Around 42 folios at the end are damaged.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century A.H.

No.3356

(HL.No. 3976)

The Same

Foll. 122, Lines 5, Size 21 x 11½; 14½ x 9½

Another copy of the preceding work.

Written in *Naskh* within red ruled borders with headings in red. Contains occasional marginal notes.

Scribe : Saiyid Farhatallah (سیدفرحت الله)

Date : A.H. 1130/A.D. 1815

The last page contains a seal dated A.H. 1130 of Aley Muhammad Yusuf (آل محمد یوسف)

No.3357

(HL.No. 3358A)

The Same

Foll. 32; Lines 9; Size 24 x 15; 17½ x 10

Another copy of the preceding work.

Written in *Nastaliq* with marginal notes. Worm eatern. Fully laminated and bound.

Scribe : Not mentioned.

Date : A.H. 1226/ A.D. 1718

No.3358

(Acc.No. 4365)

The Same

Foll. 80; Lines 7; Size 22½ X 12½; 13½ X 7½

Another copy of the preceding work.

Written in *Nastaliq* with headings in red or marked with red lines. Slightly worm eaten but repaired and bound.

Scribe: Ahmad 'Ali bin Muhammad Mohsin (احمدعلی بن محمد محسن)

Date: AH 1240/AD 1824.

No.3359

(HL.No. 3981)

The Same

Foll. 52; Lines 8; Size 24½ x 16½; 17 x 9½

Another copy of the preceding work.

Written in *Naskh* with headings in red. Contains copious marginal notes on folios 1 to 8 and 15 to 17.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3360

(HL.No. 2975)

شرح الكافيه

SHARH AL-KAFIYAH

Foll. 129; Lines 19; Size 15 x 11½; 11½ x 9

An extremely rare and old, copy of a commentary by Ibn al-Hajib (ابن الحاجب) (d.AH 646/AD 1248) on his own grammatical work entitled *Al-Kafiyah* (الكافيه). Another copy of the work already described in Lib. Cat. Vol.20, No.2044.

Written in beautiful *Naskh* with headings in bold and the word قوله in red throughout. The copy is very old and slightly worm eaten. Fully laminated. An illegible seal is also found at the last page.

Scribe: Ahmad bin Faqih (احمد بن فقيه)

Date: AH 677/AD 1278.

The work appears to be unpublished.

No.3361

(HL No. 3078)

الحاشيه على الكافيه

AL-HASHIYAH 'ALA AL-KAFIYAH

Foll. 178; Lines 17; Size 28 x 19; 19 x 10

A valuable copy of a gloss on the well known work *Al-Kafiyah* of Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/ A.D.1248) by an anonymous author. The work appears to be compiled by some other person who has also not mentioned his name. The work is, however, by an Indian scholar (فاضل) as is evident from the following lines of the compiler:

وبعد فقد صنف طبقات الادباء والكتاب تصانيف فى علم الاعراب بحسب قوتهم فى البيان و سمتهم من بلاغة الخاطر والبيان لكن فاضلا من افاضل الهند اكرم الله مآبه وا جزل ثوابه قدعمل حواشى على الرسالة المشهورة فى الاعراب لشيخ الصناعة و قدوة الامة المشتهر فى المشارق و المغارب العلامة ابن الحاجب...

In accordance with the above note of the compiler, the scribe of the copy in his colophon named the work as "*Nuskha-i-Hashiyah-i-Fazil-i-Hindi*"(نسخه حاشيه فاضل هندى) i.e. the "Gloss by an Indian Scholar."

Beginning:

الحمد لله لالاء الوافية ونشكره لتوال نعمائه الكافية و نصلى على نبيه الرضى محمد الرافع مناصب الهداية لارباب اللباب بكلمة الباهرة و على اله و اصحابه المعللين لشهاب صحبته الفاخره والحاجبين عاديه اعداء الله ببوارق السيوف المهنده القاطعة و بعد... الخ

End :

ثم آخرالنون المختصه باخرالفعل عن التوين اذالفعل يستحق التاخر عن الاسم ثم ختم بحث النون بانقلابها الفا فى الوقف وهذا كماترى من باب حسن الختم والله اعلم بالصواب الاقوم فقط۔

Written in *Nastaliq* with text in red and corrections in margins. The copy is slightly worm eaten but repaired and bound.

Scribe: 'Abd al-Ghaffar (عبدالغفار)

Date: Dated AH 1266/ AD 1852

No other copy other than the one described below is noticed.

The work appears to be unpublished.

No. 3362

(Acc. No. 6162)

The Same

Foll. 182; Lines 15; size 23½ x 15½; 18 x 9½

Another copy of the preceding work.

Written in *Nastaliq* with text marked with red lines.

Slightly worm eaten but laminated and bound.

Scribe: Not mentioned.

Date: Dated A.H. 1250/A.D. 1836.

No other copy except the one described above is noticed.

No.3363

(HL No. 3266)

اعراب الكافيه

او

حل تركيب الكافية

I'RAB AL-KAFIYAH

OR

HALL TARKIB AL-KAFIYAH

Foll. 117; Lines 13; Size 24 x 14½ ; 17 x 11

A valuable work on grammatical analysis of the *Kafiyah* of Ibn al-Hajib (d.AH 646/AD 1248) (ابن الحاجب) by an anonymous author. Another copy of the work already described in Lib. Cat. Vol.20, No.2077.

Written in *Nastaliq* with text in red. Slightly worm eaten but repaired and bound.

Scribe: Muhammad Muhsin of Khujwa (Saran) (محمدمحسن کهجوه)

Date: Dated AH. 1257/AD 1841

The Colophon gives the name of the work as *"Hall Tarkib al-Kafiyah"* (حل تركيب الكافيه).

The work has been printed in AD 1817 from Matba' Muhammadi, Delhi under the title *"Ta'lil al-I'rab Shafiyah Hall al-Tarkib Kafiyah"* (تعليل الاعراب شافيه حل التركيب كافيه) a printed copy of the same is available in the Library at HL 3733 A. The copy contains on p.2 following inscription in a later hand ascribing the authorship of the work to the well-known scholar and author of

around fifty works, al-Saiyid al-Sharif al-Jurjani ('Ali bin Muhammad bin 'Ali) (السيد الشريف الجرجاني، على بن محمد بن على)(d.AH 816/AD 1431 see *Kahhala* Vol.71, p.216, *Sarkis* p.678):

المصنف هذالكتاب سيدالسيد المعروف بالسيدالشريف غفره الله

No. 3364

(HL.No. 3758)

الهادية الى حل الكافيه

AL-HADIYAH ILA HALL AL-KAFIYAH

Foll. 152; Lines 21; Size 19½ x 15½; 16 x 9

A rare commentary on *Al-Kafiyah* of Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/A.D. 1248) by 'Abdallah bin 'Ali bin Muhammad al-'Ula al-Tabrizi (عبدالله بن على بن محمد العلاء التبريزى).

The author was a great scholar and grammarian of his time. Besides the above work he also wrote *Al-Zawabit al-Kafiyah"* (الضوابط الكافيه).

His date of death is not known. However, he was alive in A.H. 700/A.D. 1301 when he presented the present work to the *Al-Wazir al-Amir* Haji bin Muhammad al-Sauji (الوزير الامير حاجى بن محمد الساوجى) in around A.H. 700/A.D. 1301. See Haji *Khalifah* vol. 2, p.1376, *Kahhala* Vol.6, p.93 *Hadiyah* Vol. 1, p.464.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين... قال الشيخ ابن الحاجب بسم الله الرحمن الرحيم قلت افتتح كتابه بالتسمية تبركا و اقتداء بكتاب الله تعالى...الخ

End:

ويعرب الاول لشبهه بالمصناف بسقوط النون كذا فى الحاشية فان قلت تمت تمام

Written in *Nastaliq* mixed with *Shikast* in two or more hands. Slightly worm eaten. Partly laminated, repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No other copy of the work is traceable. Appears to be not published so far.

No.3365

(HL.No. 3092)

الموشح

AL-MUWASHSHAH

Foll. 137; Lines 19; Size 26 x 16½; 17½ x 9

A well-known commentary on the *Kafiyah* of Ibn al-Hajib (ابن الحاجب)(d. A.H. 646/A.D. 1248) by Muhammad bin Abi Bakr bin Muhriz al-Khabisi (محمد بن ابى بكر بن محرز الخبيصى) (d. A.H. 731/ A.D. 1331 see *Kahhalah* vol.9, p.116). Another copy of the work already described in Lib. Cat. Vol.20, No.2051.

Written in *Naskh* with text marked with red lines. Contains marginal notes. Slightly worm eaten but repaired and bound. The front page contains a note regarding the purchase of the copy in A.H. 1291/ A.D. 1874 in Patna.

Scribe : Not mentioned.

Date : Dated, but date is illegible. Apparently 13th century A.H.

No.3366

(Acc.No. 1918)

الفوائد الضيائيه

AL-FAWAID AL-ZIYA'IYAH

Foll. 210; Lines 17; Size 24½ x 14½; 14½ x 7

Another copy of the well-known popular commentary on the *al-Kafiyah* (الكافيه) of Ibn al-Hajib (ابن الحاجب) (d. AH 646/ AD 1248) by Nur al-Din 'Abd al-Rahman bin Ahmad al-Jami (نورالدين عبدالرحمن بن احمد الجامی) (d. A.H. 898/A.D. 1492), already described above (see No.3342/IV)

Written in *Nastaliq* with text in red. Contains copious marginal notes. Slightly worm eaten. Fully laminated and bound.

Scribe Muhammad Amin Husain Ghulamallah (محمد امين حسين غلام الله)

Date : AH 1030/AD 1621.

Some more copies of the work are noticed in Asafiyah Nishan 41, No.14, 15, Nishan 43, No. 149, 164, Tehran No.417, 976 - 979 and Rampur No. 193 - 202.

No.3367

(HL.No. 2999)

The Same

Foll. 253; Lines 11; Size 25 x 17½; 16½ x 9

Another copy of preceding work.

Written in *Nastaliq* with headings in red. Contains copious

marginal notes from the beginning to folio 131a. Small pieces of paper are pasted on the following folios of the copy for additional notes and commentaries:

Foll. 2a, 3b, 6b, 7a, 12a, 22b, 23a, 29a, 56b and 67b.

At the beginning of the work some complicated issues of syntax have been explained in a later hand. Slightly worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No.3368

(HL.No. 3909)

The Same

Foll. 189; Lines 17; Size 25 x 14; 14½ x 7½

Another copy of the preceding work.

Written in *Nastaliq* with text marked with red lines. Contains copious marginal notes. The copy is defective at the end. Ends abruptly on the following line:

واغرونّ عطف علی هل ترین لاعلی ترین ای و منه ثمه قبل اغزون...

مع ضمیرالتشبیه فی اغزوا واغزن فی اغزوا بحذف الواوقبلها کما قیل اغزوا

Slightly worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No.3369

(HL No. 3668)

The Same

Foll. 162; Lines 17; Size 18½ x 12½; 16.7 x 10½

Another copy of the preceding work.

Written in *Nastaliq* with text marked with black lines. Slightly worm eaten but repaired and bound.

Scribe: Rubbed out.

Date: Rubbed out. Apparently 13th century A.H.

Title page bears a note, besides two other notes, regarding its purchase. It contains also the following four seals:

1. Two seals of Saiyid Amjad Husain Riziwi (سیدامجدحسین رضوی)
2. One seal of Saiyid Amjad Husain bin Riyaz 'Ali (سیدامجد حسین بن ریاض علی)
3. One seal of Madrasa Islamia, Bihar Sharif (مدرسہ اسلامیہ بہار شریف)

The seal of Saiyid Amjad Husain bin Riyaz 'Ali (سید امجد حسین بن ریاض علی) is found on the last page also.

No.3370

(Acc.No. 4349)

The Same

Foll. 167; Lines 13; Size 18½ x 9; 16½ x 7½

Another copy of the preceding work.

The copy is defective at the end. Nearly half portion of the copy is missing. It ends abruptly at the following lines:

فان کان آخره ای آخرالاسم المضاف الی یاء المتکلم الفا تثبت ای الالف علی اللغة...

Written in ordinary *Nastaliq* with text marked with red lines.

Slightly worm eaten but repaired and bound.

Scribe: Not mentioned.

Date: Not dated. Apparently 12th century A.H.

Title page bears a seal dated AH 1227/AD 1812 of some Saiyid 'Ata Husain (سیدعطا حسین) .

No.3371

(Acc.No. 2667)

The Same

Foll. 357; Lines 13-15; Size 25 x 14; 14 x 6½

Another copy of the preceding work. The copy is defective from both sides. It opens abruptly with the following line:

...وضع الوضع تخصیص... بحیث متی اطلق او احس الشی... فهم منه الشی الثانی قیل یخرج عنه... وضع الحرف حیث لایفهم معناه...

Ends abruptly as follows:

واغزون عطف علی هل ترین... ای و من ثم قیل اغزون برد الواو المحذوفه کمایرد... فی اغزوا واغزن فی اغزوا بحذف الوا وا المضموم... القوم واغزن فی اغزی بحذف... و هذا الاثلة وقعت...

Written in beautiful *Naskh* with headings in red. Contains copious marginal notes. Slightly worm eaten but repaired and bound. Some folios at the beginning as well as at the end are damaged.

Scribe: Not mentioned.

Date: Not dated. Apparently 12th century A.H.

No.3372

(HL.No. 3474)

The Same

Foll. 167; Lines 17; Size 24½ x 15½; 17½ x 8

Another copy of the preceding work. The copy is defective at both sides. It begins abruptly with the following lines:

علیه انه وضع لمعنی قلنا المراد بالمعنی مایتعلق به القصدو هو اعم من ان یکون لفظا او غیره... الخ

It also ends abruptly with the following lines:

نحوان خرجت خرجت اومعنی نحوان خرجت لم اخرج و یحتمل ان یکون تفصیلا لقد ای لم یقترن لقد سواء کان ملفوظا کقوله تعالی ان سرق

Written in *Nastaliq* with text marked with red lines. Slightly worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3373

(Acc.No. 4638)

The Same

Foll. 100; Lines 17; Size 20½ x 10; 16 x 7½

Another copy of the preceding work.

The copy is defective from both sides. It abruptly begins with the following lines:

...بعضهم النصب بها على انها فعل متعدى فاعله مضمر و معناه بتربته المستثنى عمانسب الى المستثنى منه نحو ضرب القوم زيداً حاشا عمروا۔ الخ۔

It ends also abruptly on the following line:

وسائر التوابع لانص عنهم فيها لكن ينبغى ان يكون حكمها حكم توابع المنادى...

Written in *Nastaliq* with text marked with red lines. Worm-eaten. Fully laminated and bound

Scribe: Not mentioned.

Date: Not dated. Apparently 13th century A.H.

No. 3374

(Acc.No. 2747/I)

الحاشية على الفوائد الضيائيه

AL-HASHIYAH 'ALA AL-FAWAID AL-ZIYA'IYAH

Foll. 199; Lines 15; Size 23 x 15½; 15 x 8

A gloss of the popular work *Al-Fawaid al-Ziya'iyah* of Nur al-Din 'Abd al-Rahman bin Ahmad al-Jami (نورالدين عبدالرحمن بن احمد الجامی) (d.AH 898/AD 1492) by 'Abd al-Ghafur al-Lari (عبدالغفور اللاری) (d.AH 912/AD 1506). Another copy of the work already described in Lib. Cat. Vol. 20, No.2055. The copy is defective at the end. It abruptly ends on the following lines:

قوله مثال لماهو بمعنى الامر وهو متعدو مستعمل فيما نقل عن نحو رويدزيدا ای اروا ده کما ان المثال الثانی...

Written in *Nastaliq* with the word قوله in red. Folios from 95 to the end of the copy have become brittle and fragile. Fully laminated

and bound.

Other copies of the work are noticed in Pishawar 37, Sr.No.1304, Istanbul Sr.No.2919, No.395, Kopirili No.1464, Danishkadah-i-Ilahiyat, Tehran, p.795, Aligarh No.892.722/43, Lahore No.479, Khudaiviyah, Egypt No.64, 193, 325, Madrasa Aliyah, Calcutta, No.19, Nur Uthmaniyah No.4535, Madras No.D-64 and Deoband No.15.

Scribe : Not mentioned.

Dated : Not dated. Apparently 13th century A.H.

The work has been frequently printed.

No.3375

(Acc.No. 2842)

حواشی مولانا جامی

HAWASHI MAUALANA JAMI

Foll. 84; Lines 25; Size 21 x 12½; 19 x 10½

A rare and valuable gloss of *"Al-Fawaid al-Zia'iyah"* (الفوائد الضيائيه) of Nur al-Din 'Abd al-Rahman Al-Jami (نورالدين عبدالرحمن الجامی) (d. AH. 898/AD 1429) probably by the author himself.

The copy is defective from the beginning. It opens abruptly as follows:

...المساواة بينهما بتركه و لايشترط المساواة فى الفقرتين ولم يذكروا اواديتها قوله كالعلة الغائية الشئى كما الى علة الفاعلية كالرسالة الشمسيه الى الشمس الدين نسيب العلة الغائيه... الخ۔

End :

لعدم لزومها للفعل بخلاف التنوين فانها لازمة للفعل اذالم يكن مانع فكانها ثابة

مع عروض الحذف هذا آخر حواشی مولانا عبدالرحمن جامی کتبه شریف محمد بن شیخ رحمت الله۔

Written in *Nasta'liq* with key words marked with red lines. Contains occasional marginal notes. Slightly worm eaten but repaired and bound.

Scribe: Sharif Muhammad bin Shaikh Rahmatallah (شریف محمد بن شیخ رحمت الله)

Date: Not dated. Apparently 12th century A.H.

Not other copy of the work is traceable.

No.3376

(HL.No. 3320)

الحاشیه علی شرح الجامی

AL-HASHIYAH 'ALA SHARH AL-JAMI

Foll. 206; Lines 23; Size 24½ x 18; 17 x 10

An old and valuable copy of a gloss of the well-known popular commentary *"Al-Fawaid al-Ziya'iyah"* (الفوائد الضیائیه) of Nur al-Din 'Abd al-Rahman al-Jami(نورالدین عبدالرحمن الجامی)(d.AH. 898/AD 1492) by an anonymous author. The work is divided into two volumes. A note in a later hand on the fly leaf of the second volume ascribes the authorship of the work to Muharram Afandi (محرم آفندی). But it appears to be incorrect. A printed copy of Muharram Afandi's work is available in the Library at HL.No.3764-65 which is quite different from the present work.

Vol.I

The first volume is defective from the beginning. It open

abruptly with the following lines:

اذلیس علی ...مصادر الافعال التی تنصبه علی المصدر الخ

End:

مقامه فی نحو ما جانی الازید۔ وهذا آخرقسم المعربات من الاسماء والحمدلله رب العالمین والصلواة علی نبیه محمد وآله الطیبین الطاهرین الی یوم الدین۔

Written in beautiful miute *Naskh* within red blue ruled borders with text in red. Contains occasional marginal notes. Worm eaten. Fully laminated and bound. Due to lamination the copy is not readable at places.

The copy contains some illegible seals at various places. The incription which could be deciphered is as follows: "وقف... سلطان... احمد خلد الله تعالی ملکه". It appears that the copy was once in a royal custody.

Scribe: Not mentioned.

Date: AH. 883/AD 1478 (mentioned in the second part of the work)

No.3377

(HL.No. 3320A)

The Same

Vol.II

Foll. 207 - 465; Lines and size same as above

The second volume of the preceding work.

Beginning:

اللهم عونك یا لطیف۔المبنی مانا سب مبنی الاصل او وقع غیرمرکب۔ المبنی کمامرفی حدالمعرب ضربان اما مبنی لفقدان موجب الاعراب... الخ۔

Folio 456 is missing. Four folios (from folio 462 - 465) at the end are partially damaged. These are further not readable due to lamination. Worm eaten. Fully laminated and bound.

Scribe: Not mentioned. (In the same hand as Vol.I above)

Date: AH 883/AD 1478

No. 3378

(HL.No. 3446)

تکمله حاشیه عبدالغفور

TAKMILAH HASHIYAH 'ABD AL-GHAFUR

Foll. 127; Lines 21; Size 27 x 17; 16½ x 9

A complement to the gloss of 'Abd al-Ghafur al-Lari (d. AH 912/AD 1506) on *Al-Fawaid al-Ziyaiyah* (الفوائد الضیائیه) of Nur al-Din 'Abd al-Rahman al-Jami (نورالدین عبدالرحمن الجامی) (d.AH 898/AD 1492) by Mulla 'Abd al-Hakim al-Siyalkuti (ملا عبدالحکیم السیالکوتی) (d.AH 1067/AD 1656). Another copy of the work already described in Lib. Cat. Vol.20, No.2057. The copy is defective from the beginning. It begins abruptly with the following lines:

مستعمل فی المعنی المجازی فباطل وان اراد ان فیه مجازا فی النسبة فهو لاتقتضی التعمیم۔ قوله ای استعانة الفاعل فی التاج الاستعانة یاری کردن وخواستن الخ

Written in *Nastaliq* with قوله in red. Contains copious marginal notes. Slightly worm eaten. Fully laminated and bound.

The copy was collated with its original by Sajjad 'Ali (سجاد علی) in AH. 1245.

An obliterated seal is found on the last page.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

One copy of the work, besides those already mentioned in Lib. Cat, Vol.20, No.2057, is also noticed in Subhanallah Collection Aligarh at No.892.722/12.

The copy was presented to the Library by Shifaul Mulk Hakim Saiyid Mazahar Ahmad.

No. 3379

(HL.No. 4046)

الحاشيه على حاشية عبدالغفور

AL-HASHIYAH 'ALA HASHIYAT 'ABD AL-GHAFUR

Foll. 226; Lines 21; Size 24½ x 12½; 16 x 7½

A well-known annotation on the gloss of 'Abd al-Ghafur al-Lari (عبدالغفور اللارى) (d.AH 912/AD 1506) by Mulla 'Abd al-Hakim al-Siyalkuti (ملا عبدالحكيم السيالكوتى) (d.AH 1067/AD 1656). Another copy of the work already described in Lib. Cat. Vol.20, No.2060-62.

First folio of the copy is wanting. The work abruptly begins with the following lines:

...المتاخرين ناقد السابقين وقائد اللاحقين عبدالحكيم بن شمس الدين ادامه الله مادام ... ولاح كوكب و هذا دعاء لايرد لانه لاصلاح اصناف البرايا...الخ

Written in beautiful clear *Naskh*. Slightly worm-eaten. Fully laminated and bound. The copy was in possession of some Muhammad Zamir al-Din Shamsi Mujibi Qadiri (محمدضميرالدين)

(شمسی مجیبی قادری as is evident from a note dated 23rd Rabi' al-Awwal AH 1233 on the last page. The last page also contains a seal dated A.H.1233 of some Amir Muhammad Muhyi al-Din Qadiri (امیرمحمد محی الدین قادری).

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No. 3380

(HL.No. 3731)

The Same

Foll. 1-44, 33-193(=104); Lines 25; Size 23 x 13½; 16½ x 7½

Another copy of the preceding work. The copy is defective from both sides. Since the copy was paginated, some 32 folios from the beginning were missing. However, these folios have been replaced by some other copy of the work.

The copy ends abruptly with the following lines:

قوله وان كان طاريافانّ جمعيا منقولة عن المصادر اوعى الظروف فوضعها لمعنى الافعال طارية بخلاف قوله فكان اظهر لانه ... يكون بمعنى ضرب فيصدق عليه انه اسم بمعنى الماضى بخلاف امس فانه لادلالة للماضى عليه الا...

Written in beautiful *Naskh* with the word قوله in red. The replaced folios are, however, written in *Nastaliq* with the word قوله in red. Badly worm eaten. Fully laminated and bound. First page bears an undated seal of Wajid 'Ali (واجد علی).

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

The copy was presented to the Library by Shifaul Mulk Hakim Saiyid Mazahir Ahmad.

No.3381

(HL.No. 4068)

(Two separate works bound together)

I

حل الشواهد

HALL AL-SHAWAHID

Foll. 1-28; Lines 15; Size 24 x 15; 15 x 9

A rare and very useful treatise explaining the difficult and complicated grammatical examples (الشواهد) quoted from Quran, Hadis and verses of poets in *Al-Fawaid al-Ziay'iah* (الفوائد الضيائيه) of Nur al-Din 'Abd al-Rahman al-Jami (نورالدين عبدالرحمن الجامى) (d.AH 898/AD 1492) by 'Abd al-Rahim bin 'Abd al-Karim (عبدالرحيم بن عبدالكريم). The author in his preface states that when the press copy of the work "Al-Fawaid al-Zia'iyah (الفوائد الضيائيه) was prepared, some of his eminent friends asked him to write a book explaining the difficult and complicated grammatical examples (الشواهد) quoted in the work from Quran, Hadis and verses of poets and he accordingly composed the present work.

The author, 'Abd al-Rahim bin 'Abd al-Karim al-Safipuri (عبدالرحيم بن عبدالكريم الصفى پورى) was a distinguished grammarian and philologist. He has a number of works to his credit viz *"Ghayat al-Bayan"* (غاية البيان), *"Al-Masalik al-Bahiyah"* (المسالک البهية), *"Sharh al-Mu'allaqat al-Sab'* (شرح المعلقات السبع), *Muntaha al-Arab*

fi Lughat al-'Arab" (منتهى الارب فى لغة العرب) etc. He died in AH. 1257 or AH 1267/AD 1841 or 1851. See *al-Zerekly* Vol.3, p.346 and *'Abd al-Hayy* vol.7, p.286.

Beginning:

الحمد لله رب العالمين والصلوٰة والسلام على حبيبه محمد النبى الامين وعلى آله الطيبين الطاهرين واصحابه ... و بعد فيقول العبد الاثيم عبدالرحيم بن عبدالكريم رزقه الله... لمااستتب طبع الفوائد الضيائيه على المقدمة الحاشيه...الخ

End:

فى شواهد الفوائد الضيائيه وماتوفيقى الابالله و هوحسبى... قد استتب طبع هل(؟) الشواهد سنة الف ومائتين وست وثلثين من السنن الهجريه بيد احقرالعباد كو بندپرشاد فى مقام العظيم آباد فى وقت الزهر(؟) يوم احد فى التاريخ سبعة من المحرم الحرام فقط تمت اتم فتم۔

Written in *Nastaliq* with text marked with red lines. Slightly worm eaten but repaired and bound.

Scribe : Gobind Prasad (گوبند پرشاد)

Date : AH 1236/ AD 1863

No other copy of the work is noticed. Probably not published.

II

الحاشيه على الفوائد الضيائيه

AL-HASHIYAH 'ALA AL-FAWAID AL-ZIYA'IYAH

Foll. 29-155, Lines 15, Size same as above

Another copy of the gloss of the popular work *Al-Fawaid Al-Zia'iyah* (الفوائد الضيائيه) by 'Abd al-Ghafur al-Lari (d.AH 912/AD 1506), already desribed above (see No.3374).

Written in *Nastaliq* with the word قوله in red. First three folios contain copious marginal notes. Slightly worm eaten but repaired and bound. The copy is defective at the end.

Scribe: Not mentioned.

Date: Not dated. Apparently 13th century AH.

No. 3382

(HL.No. 3811)

الشافيه

AL-SHAFIYAH

Foll. 90; Lines 3-9; Size 12½ x 16; 12 x 9

A popular work on etymology by Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/A.D. 1248). Another copy of the work already described in Lib. Cat. Vol.20, No.2078.

Written in *Nastaliq*. Thirty folios from the beginning contain copious marginal notes. Slightly worm eaten. Fully laminated. The copy is incomplete and abruptly ends as follows:

ويكونه فرعا والحرف زائده ... و بكونه فرعا و هواصل كمويه بلزوم نباء....

Scribe : Not mentiond.

Date : Not dated; apparently 13th century A.H.

The copy was presented to the Library by Shifa al-Mulk Hakim Saiyid Mazahir Ahmad.

No. 3383

(HL.No. 4412)

شرح الشافيه

SHARH AL-SHAFIYAH

Foll. 149; Lines 23; Size 20 x 13½; 19 x 8

A commentary on *Al-Shafiyah* of Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/A.D. 1248) by Fakhr al-Din Ahmad bin al-Hasan bin Yusuf bin Ibrahim al-Jarbardi (فخرالدين احمد بن الحسن بن يوسف بن ابراهيم الجاربردى) (d. A.H. 746/ A.D. 1345). Another copy of the work already described in Lib. Cat. Vol.20, No.2082.

Written in *Naskh* with the word قوله in red. Texts are also marked with red lines. Slightly worm eaten but repaired and bound.

Scribe: Ghulam Fathallah (غلام فتح الله)

Date: A.H. 1088/A.D. 1677

No. 3384

(HL.No. 3263)

The Same

Foll. 258; Lines 19; Size 21½ x 10; 16½ x 19

Another copy of the preceeding work.

Written in *Naskh*. However, folios 1 - 21a are written in *Nastaliq*. Text is marked with black lines. Worm eaten. Fully laminated and bound. At the end of the copy eight additional folios are found which are the repetition of folio 9a (first line) to folio 16b (2nd line).

Scribe : Not mentioned.

Date : Not dated; apparently 12th century A.H.

No. 3385

(HL.No. 3812)

شرح الشافيه

SHARH AL-SHAFIYAH

Foll. 141; Lines 17; Size 24 x 15; 17.5 x 9

A commentary on *Al-Shafiyah* of Ibn al-Hajib (d. A.H. 646/A.D. 1248) by al-Hasan bin Muhammad bin al-Husain al-Nisapuri commonly called Al-Nizam al-A'raj (الحسن بن محمد بن الحسين النيسابوری الشهير بنظام الاعرج) (d. A.H. 828/A.D. 1425). Another copy of the work already described in Lib. Cat. Vol.20, No.2087. For further detail about the author see *al-Zerekly* Vol.2 p.216, *Kahhalah* Vol.3, pp.281-82 and 291 alongwith other references quoted in them. See also *Haji Khalifah* Vol. 2, p.1195 and *Sarkis* p.1527.

Written in *Nastaliq* with text marked with red lines. Contains copious marginal notes. Slightly worm eaten but repaired and bound. Two folios (140-141) at the end are replaced in a later hand.

Scribe: Not mentioned.

Date : Not dated; apparently 12th century A.H.

The work has been repeatedly printed.

No.3386

(HL 3225)

(Three separate works bound together)

I

الشافيه

AL-SHAFIYAH

Foll. 60; Lines 8; Size 24 x 16; 16½ x 9

Another copy of the popular work on etymology by Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/A.D. 1248) already described above (see No.3382).

Written in *Nastaliq* mixed with *Shikast* with words marked with red lines. Contains occasional marginal notes. Slightly worm eaten but repaired and bound.

Scribe : Shaikh Salamat 'Ali (شيخ سلامت على)

Date : 1231 Fasli

II

هداية النحو

HIDAYAT AL-NAHW

Foll. 61b - 101b; Lines 13; Size Same as above

Another copy of the work described at No.3402.

Written in *Nastaliq* mixed with *Shikast* with occasional marginal notes. Slightly worm eaten but repaired and bound.

Scribe : Shaikh Salamat 'Ali (شيخ سلامت على)

Date : Not dated. Apparently 13th century A.H.

III

الکافیه

AL-KAFIYAH

Foll. 104b - 147b; Lines 7; Size Same as above

Another copy of the well-known work of Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/A.D. 1248) already described above (see No.3341/IV).

Written in *Nastaliq* with occasional marginal notes. Considerably worm eaten but repaired and bound.

Scribe : Rahman Husain (رحمٰن حسین)

Date : A.H. 1238/A.D. 1823.

No.3387

(HL.No. 3975)

الالفیه

AL- ALFIYAH

Foll. 63; Lines 9; Size 19½ x 11; 13½ x 7

A well-known metrical treatise on grammar by Jamal al-Din 'Abu Abdallah Muhammad bin 'Abdallah bin Malik at-Tai al-Jayyani (جمال الدین ابو عبدالله محمد بن عبدالله بن مالک الطائی الجیانی) (d.AH 672/AD 1273). Another copy of the work already described in Lib. Cat. Vol.20, No.2092.

Written in *Nastaliq* with headings in red. Contains copious marginal and interlinear notes and explanations. Worm eaten. Fully laminated.

Scribe : Abu Muhammad bin Abu Turab (ابومحمد بن ابو تراب)

Date : Not dated. Apparently 13th century A.H.

II

الكتاب المسمى بالجملة

AL-KITAB AL-MUSAMMA BI AL-JUMLAH

Foll. 1; Lines 14; Size same as above

A very short summary of the work described at Cat. No.3406/III.

Written in minute *Nastaliq*.

Scribe: Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No. 3388

(HL No. 3139)

(Two separate works bound together)

I

تمرين الطلاب فى صناعة الاعراب

TAMRIN AL-TULLAB FI SANA'AT AL-I'RAB

Foll. 104; Lines 19-24; Size 29 x 15; 15 x 9

A rare and old copy of a popular commentary on *Al-Alfiyah* (الالفيه) of Ibn Malik (ابن مالک) (d. AH 672/AD 1273 see Lib. Cat. Vol.20, No.2092) by Zain al-Din Khalid bin 'Abdallah bin Abi Bakr bin Muhammad bin Ahmad al-Jarjawi al-Azhari commonly known as al-Waqqad (زين الدين خالد بن عبدالله بن ابى بكر بن محمد بن احمد الجرجاوى الازهرى الشهير بالوقاد) (d.AH 905/AD 1499, see Lib. Cat.

Vol.20, No.2095). For further details about the author see *al-Zerekly* Vol.2, p.297, *Kahhalah* Vol.4/96-97 and *Sarkis* p.811-12 alongwith other references quoted in them.

Beginning:

يقول العبد الفقيرالى عفوربه الغنى خالد بن عبدالله الازهرى عامله الله بلطفه الخفى۔ الحمدللّٰه الذى رفع قدرمن اعرب بالشهادتين و نصب الدليل على وجود ذاته...الخ

End:

فقد حكى الفرا قوم خيره بربرة انتهى ولعله مثل بربرة وعلى كل تقدير ... لصحبه لا للمتجبين خلافا للمكودى وهذا آخرما اردنا جمعه فى هذا المختصر والحمدلله وكفى و صورة ماذكره مولفه فسح الله لعله انه وافق الفراغ منه الخ

Written in beautiful *Naskh* with marks in red. Slightly worm-eaten but repaired and bound.

Last page contains a seal with the following inscription: حسبنا الله ونعم الوكيل نعم المولى و نعم النصير

Scribe : Muhammadi bin Muhammad (محمدى بن محمد) whose name is found at the end of folio 117.

Date : A.H. 1057/AD 1647.

The work has repeatedly been published.

II

كتاب جمل الاعراب

KITAB JUMAL AL-I'RAB

Foll. 105b - 117b; Lines 19; Size 29 x 15; 15 x 9

A unique copy of a treatise on syntax by the celebrated grammarian and lexicographer Al-Khalil bin Ahmad bin 'Amar bin

Tamim al-Farahidi al-Basri (الخليل بن احمد بن عمرو بن تميم الفراهيدى البصرى). The author was born in 'Uman and grew up in Basra where he died in AH 170/AD 786. He led an unpretentious and pious life on the yield of a garden left to him by his father. Through his intensive studies and comprehensive teachings he left an everlasting influence on Arabic philology and virtually became its real founder. He was the first who gave Arabic grammar a comprehensive written form. He is also considered to be the founder of metrical system or the metre-order of the verses which has been adopted by all later authors. Further he was also recognised as the author of the first Arabic dictionary, the *'Kitab al-Ain'* (كتاب العين). The eminent grammarian Sibawaih (سيبويه)(d. AH 180/AD 796), considered to be the father of Arabic grammarian, was his pupil. Besides *'Kitab al-Ain'* (كتاب العين) his works include: *Kitab fi Ma'ani al-Huruf* (كتاب فى معانى الحروف), *Kitab Sharh Sarf al-Khalil* (كتاب شرح صرف الخليل), *Kitab fi Jumlat Alat al-'Irab* (كتاب فى جملة آلات الاعراب), *Kitab al-Nuqat wal-Shakl* (كتاب النقط والشكل), *Kitab al-Shawahid* (كتاب الشواهد), *Kitab al-Uruz* (كتاب العروض), *Kitab al-Iqa'* (كتاب الايقاع), *Kitab al-Nagham* (كتاب النغم), *Kitab al-Nawadir* (كتاب النوادر). For detail see *Encyclopaedia of Islam* Vol.IV, pp.962-64, *Dairat al-Ma'arif al-Islamia* Vol.8, pp.1033-35, *al-Zerekly* Vol.2, p.314, *Kahhalah* Vol.4, p.112, *Hadiyat* Vol.5, p.350, *Sarkis,* p.835.

The present work deals with rules of inflection and declension of words and also analysis and parsing of sentences taking examples from Quran and the verses of the eminent poets. The author in his preface claims that after a study of this short treatise one would feel relieved from the botheration of consulting any other work on the subject.

Beginning:

قال الخليل بن احمد رحمة الله تعالىٰ هذا كتاب جمل الاعراب اذ كان جميع النحو فى الرفع والنصب و الجروالجزم ...الخ

End:

قوله تعالىٰ "فمايكذبك بعد بالدين" وقس على مابينت لك ان شاء الله تعالىٰ وهذا ماوجدناه مكتوباوالحمدللّه على اتمامه وكماله وصلى الله على محمد المصطفى وآله وسلم كثيرا كثيرا وقع تسويد هذه الرسالة فى قرية جو يمند بتاريخ ثالث عشر شهرمحرم الحرام سنة ١٠٥٨ ثمان وخمسين بعدا لالف على يد... محمدى بن محمد۔

Written in beautiful clear *Naskh* with marks in red. Slightly worm eaten but repaired and bound.

Scribe : Muhammadi bin Muhammad (محمدى بن محمد)

Date : AH 1058/AD 1647

No other copy of the work is traceable, appears to be unpublished either.

No. 3389

(HL.No. 2445)

تمرين الطلاب فى صناعة الاعراب

TAMRIN AL-TULLAB FI SANA'AT AL-I'RAB

Foll. 178; Lines 17; Size 22½ x 7; 21½ x 11

Another copy of the popular commentary of al-Waqqad (الوقاد) already described above (see No.3388/I).

Written in *Nastaliq* with headings in red. Slightly worm-eaten. Fully laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No.3390

(HL.No. 3974/1)

ابنية الافعال/لامية ابن مالک

ABNIYAT AL-AF'AL / LAMIYAH IBN MALIK

Foll. 6; Lines 13; Size 19½ x 11; 13½ x 7

A well-known versified treatise on the orthography and conjugation of verbs by Jamal al-Din Abu 'Abdallah Muhammad bin 'Abdallah bin Malik al-Tai al-Jayyani (جمال الدين ابو عبدالله محمد بن عبدالله بن مالک الطائی الجیانی) (d. AH 672/AD 1274 see Lib. Cat. Vols. 5, No.151, Vol.20, No.2092 and Vol. 37, No.3296).

For commentaries on this work see Lib. Cat. Vol. 20, No. 2091 and Vol. 37, No.2396. See also *Haji Khalifa* Vol. 2 p.1536 where the work has been named as *Lamiyah Ibn Malik* (لامیہ ابن مالک).

Beginning:

الحمد لله لاابغی به بدلا   حمداً یبلغ من رضوانه الاملا

ثم الصلوة علی خیرالوری وعلی   ساد تنا اله و صحبه الفضلا

End:

واسئل الله من اثوب رحمة   سترا جمیلا علی الزلات مشتملا

وان یسرلی سعیا اکون به   مستبشرا آمنا لاباسرا وجلا

Written in *Nastaliq* with headings in red. Worm eaten. Fully laminated.

Scribe: Saiyid Abu Muhammad bin Abu Turab (سیدابومحمد بن ابوتراب)

Date: Not dated. Apparently 13th century A.H.

The work has been frequently printed.

No. 3391

(HL.No. 3270)

البهجة المرضيه

AL-BAHJAT AL-MARZIYAH

Foll. 148; Lines 15; Size 20 x 13½; 11½ x 6

A commentary on *Al-Alfiyah* (الالفيه) of Ibn Malik (ابن مالک) (d.AH 672/AD 1273) by Jalal al-Din 'Abd al-Rahman bin Abi Bakr al-Suyuti (جلال الدين عبدالرحمن بن ابی بکر السيوطی) (d.AH 911/AD 1505). Another copy of the work already described in Lib. Cat. Vol.20, No.2100.

Written in clear *Naskh* with text marked with red lines. Contains copious marginal notes. Slightly worm eaten but repaired and bound. Seven folios from the beginning are fully laminated.

Front page contains two seals, one is obliterated while the other one has the following inscription: 'ابوالطيب محمد شمس الحق عظيم آبادی'

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No.3392

(HL.No.3056)

شرح المقدمة الآجرومية

SHARH AL-MUQADDIMAT AL-AJURRUMIYAH

Foll. 93; Lines 15; Size 26½ x 16½; 17½ x 11½

A commentary on *Al-Muqaddimat al-Ajurrumiyah,* (المقدمة

(الاجرومية) the well-known treatise on grammar of Ibn al-Ajurrum al-Sanhaji (ابن الآجروم الصنهاجى) (d. AH 723/AD 1323 see *al-Zerekly* Vol.7, p.33, *Kahhalah* Vol.11/ p.215) by Shams al-Din Abul 'Azm Muhammad bin Muhammad bin Yusuf al-Halawi al-Shafi'i (شمس الدين ابو العزم محمد بن محمد بن يوسف الحلاوى الشافعى) (d.AH 883/AD 1478 see *al-Zerekly* Vol.7, p.50, *Kahhalah* Vol.II, p.312)

Written in beautiful *Naskh* on thick paper. The copy was prepared at the instance of Wali al-Din Khuda Bakhsh, the son of Khuda Bakhsh, the founder of the Library from a copy dated AH 1116/ AD 1704.

Scribe: Mahmud Alam Bihari (محمود عالم بهارى)

Date: Dated AH 1346/AD 1927-28.

No.3393

(HL.No. 3971)

شرح المقدمة الآجرومية

SHARH AL-MUQADDIMAT AL-AJURRUMIYAH

Foll. 42; Lines 15; Size 19½ x 11; 14½ x 7

A commentary by Zain al-Din Khalid bin 'Abdallah bin Abi Bakr bin Muhammad bin Ahmad al-Jarjawi al-Azhari commonly known as al-Waqqad (زين الدين خالد بن عبدالله بن ابى بكر بن محمد بن احمد الجرجاوى الازهرى الشهير بالوقاد) (d.AH 905/AD 1499). Another copy of the work already described in Lib. Cat. Vol.20, No.2110.

Written in *Nastaliq* with text marked with red lines. Worm-eaten. Fully laminated.

Scribe : Abu Muhammad bin Abu Turab (ابو محمد بن ابو تراب)

Date : Not dated. Apparently 13th century AH.

The work has been repeatedly printed.

No.3394

(HL.No. 3974/2)

الدرة البهية فى نظم الاجروميه

AL-DURRAT AL-BAHIYYAH FI NAZM AL-AJURRUMIYAH

Foll. 12; Lines 13; Size 19½ x 11 ; 14½ x 7

A versified version of the well-known treatise on grammar of Ibn al-Ajurrum al-Sanhaji (ابن آجروم الصنهاجى) (d.AH 723/AD 1323 see *Haji Khalifah* vol. 2, pp.1796-97, *Sarkis* p.25) by al-Sharaf al-'Imriti (الشرف العمريطى).

The author/versifyer, whose full name was Sharaf al-Din Yahya bin Nur al-Din Abi al-Khair bin Musa al-'Imriti al-Shafi'i al-Ansari al-Azhari (شرف الدين يحىٰ بن نور الدين ابى الخير بن موسىٰ العمريطى الشافعى الانصارى الازهرى) was a great scholar and author of his time. He flourished during 10th century and died after A.H. 989/AD 1581. His other works include: *Nihayat al-Tadrib fi Nazm Ghayat al-Taqrib* (نهاية التدريب فى نظم غاية التقريب), *Tashil al-Turuqat fi Nazm al-Warqat* (تسهيل الطرقات فى نظم الورقات). See *Sarkis* p.1385, *al-Zerekly*, Vol.8, p.174, *Kahhalah* Vol.11, p.215 with other references quoted therein.

Beginning:

الحمد الذى قد وفقنا للعلم خير خلقه وللتقى

حتى نحت قلوبهم لنحوة لكن لنظم شانه لم تحوه

End:

و افضل الصلوة والتسليم على النبى المصطفى الكريم
محمد و صحبه والآل اهل التقى والعلم والكمال

The scribe of the copy gives the title of this work as *Muskha Ajurrumiyah* (نسخه اجرومیه).

Written in ordinary *Nastaliq* with headings in red. Contains marginal notes. Worm eaten. Fully laminated.

Scribe : Abu Muhammad bin Abu Turab (ابومحمد بن ابو تراب)

Dated : Not dated. Apparently 13th century A.H.

The work has been repeatedly printed.

No. 3395

(Acc.No. 2514)

The Same

Foll. 13; Lines 11-13; Size 21½ x 16; 16 x 10

Another copy of the preceding work.

Written in *Nastaliq* with headings and vowel dots in red. The front page contains, besides some notes on some grammatical issues, a partly obliterated seal inscribing 'Ali Naqi (على نقى), who is probably the scribe of the copy.

Scribe : Saiyid 'Ali Naqi (سیدعلی نقی)

Date : A.H. 1288/ A.D. 1873-74.

No.3396

(HL.No. 3298)

مغنى اللبيب عن كتب الاعاريب

MUGHNI AL-LABIB 'AN KUTUB AL-A'ARIB

Foll. 210; Lines 23; Size 29 x 17; 21½ x 10

A grammatical treatise by Jamal al-Din Abu Muhammad 'Abdallah bin Yusuf bin Ahmad bin 'Abdallah al-Ansari al-Misri al-Hanbali commonly known as Ibn Hisham (جمال الدين ابو محمد عبدالله بن يوسف بن احمد بن عبدالله الانصارى المصرى الحنبلى الشهير بابن هشام (d.A.H. 761/A.D. 1359). Another copy of the work already described in Lib. Cat. Vol. 20, No.2118.

Written in *Nastaliq* with headings in red. Three folios from the begining contain copious marginal notes. Slightly worm eaten but repaired and bound.

Title page contains an obliterated seal dated A.H.1247/ A.D. 1831.

Scribe : Muhammad S'adallah bin Nizam al-Din (محمد سعدالله بن نظام الدين)

Date : AH 1244/AD 1827.

No.3397

(HL.No. 4023)

The Same

(Bound in two separate volumes)

Foll. (1-201 and 201-402) 402; Lines 15; Size 27½ x 18; 18 x 10

Another copy of the preceeding work, bound in two separate

volumes.

Written in old *Nastaliq* with copious marginal notes. Two folios at the begining contain a list of contents. The last page contains names of owners of the copy and dates of its purchases. One Muhammad Qutub al-Din bin Maulana Ghulam Farid Sanbhali (محمد قطب الدین بن مولانا غلام فرید سنبهلی) purchased the copy in A.H. 1246.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No. 3398

(HL.No. 3651)

المنهل الصافی فی شرح الوافی

AL-MANHAL AL-SAFI FI SHARH AL-WAFI

Foll. 290; Lines 19; Size 26 x 12½; 18½ x 7½

A commentary on *Al-Wafi,* the well-known treatise on grammar of Muhammad bin 'Usman bin 'Umar al-Balkhi (محمد بن عثمان بن عمر البلخی) (d. A.H. 830/A.D. 1427 see *Kahhalah* Vol.10, p.284, *Haji Khalifah* vol.2, p.1998) by Badr al-Din Muhammad bin Abi Bakr bin 'Umar al-Damamini (بدرالدین محمد بن ابی بکر بن عمرالدمامینی) (d. A.H. 827/ A.D. 1423). Another copy of the work already described in Lib. Cat. Vol. 20, No.2128.

Written in *Nastaliq* with text marked with red lines. Contains copious marginal notes. Worm eaten but repaired and bound. The copy is defective at the end. It abruptly ends on the following words:

فان قلت حکی فی التسهیل ان نصب زید فی نحو علمت زیدا ... من هو اولی من...

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No. 3399

(HL.No. 3151/1)

الارشاد فی النحو

AL-IRSHAD FI AL-NAHW

Foll. 117; Lines 4-7; Size 23½ x 17; 9½ x 7½

A well-known work dealing with syntax by Qazi Shihab al-Din Ahmad bin Shams al-Din bin 'Umar al-Zawali al-Daulatabadi al-Hindi (قاضی شهاب الدین احمد بن شمس الدین بن عمر الزاولی الدولت آبادی الهندی) (d. AH 849/AD 1445). Another copy of the work already described in Lib. Cat. Vol.20, No.2130.

Written in *Naskh* within red ruled borders with headings in red. Contains copious marginal notes. The copy was originally defective at several places. The missing folios were, however, replaced by new ones in a later hand to make the copy complete.

Worm eaten. Fully laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

No.3400

(HL.No.3903)

The Same

Foll. 135; Lines 7; Size 24 x 15½; 7½ x 4½

Another copy of the preceeding work. The copy is defective

at the end. Ends abruptly as follows:

لكونها شبهة ولا بتغيره الى لم اجد لكونه احتياطا وقل كسرسين عسيت واخواتها و عساكَ تعرف الاختلاف فى ضمير عساك...

Written in *Naskh* with marginal notes and interlinear explanation of words marked with red.

Worm eaten but laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century A.H.

No.3401

(HL No. 3752)

شرح الارشاد

SHARH AL-IRSHAD

Foll. 170; Lines 22; Size 23½ x 14½, 17 x 9

A defective copy of a commentary on *Al-Irshad fi al-Nahw* (الارشاد فى النحو) of Qazi Shihab al-Din Ahmad bin Shams al-Din bin 'Umar al-Zawali al-Dawlatabadi al-Hindi (قاضى شهاب الدين احمد بن شمس الدين بن عمر الزاولى الدولت آبادى الهندى) (d. AH 849/AD 1445 see Lib. Cat. Vol.20, No.2130). Since the copy is defective the name of the commentator is not traceable in the body of the Ms. However, the first and last pages of the copy contain a note by Shifa al-Mulk Hakim Saiyid Mazahir Ahmad, who is the donor of the Ms. to the Library, which ascribes the authorship to Wajih al-Din al-'Alavi al-Gujarati (وجيه الدين العلوى الگجراتى), who was a great scholar, traditionist, philosopher and jurist, flourished during 10th century A.H. He was born in AH 911/AD 1505 in a village Japaner in Gujarat and

died in Ahmadabad in AH 998/AD 1590. His works include:

Tafsir al-Baizawi (تفسیرالبیضاوی), *Al-Azudi* (العضدی), *al-Talwih* (التلویح), *al-Mutawwal* (المطول), *al-Mukhtasar* (المختصر), *Sharh al-Aqaid* (شرح العقائد) of al-Taftazani (التفتازانی), *Sharh al-Mawaqif* (شرح المواقف), *Sharh al-Maqasid* (شرح المقاصد), *Sharh al-Jami* (شرح الجامی), *Sharh al-Nukhbah* (شرح النخبه), *al-Basit* (البسیط) etc. For detail see *al-Zerekly* Vol.8/110, *Kahhala* Vol.13, p.160, *Abd al-Hayy,* Vol. 4/ p.343-44, *Arabi Adabiyat mein Pak wa Hind Ka Hissah* by Dr.Zubaid Ahmad, p.399. *Abjadul Ulum* 796-97, *Tazkirah* p.439.

The copy begins abruptly with the following lines:

المقدر وکذاترک العاطف اومن منزل منزلة اللازم ای... قوله الحمد ابتداء کلام و ترک العاطف لیلا یخل بالتنوین التی...النصب والصلواة۔

Also ends abruptly with the following lines:

الداخل علی الاسم و انها لتدخل المضارع ایضا کمایدخل الاسم تشبیها با لاسم...

Written in *Naskh* mixed with *Shikast* with text in bold. Six folios from the beginning are badly damaged while folio seven to ten appear to be a fragment of some other work. Similarly one folio at the end is damaged while four folios (i.e. ff.167 - 170) appear to be a fragment of some other work.

Worm eaten but repaired and bound.

Scribe: Not mentioned

Date: Not dated. Apparently 12th century A.H.

No. 3402

(HL.No. 3846)

هداية النحو

HIDAYAT AL-NAHW

Foll. 41; Lines 15; Size 24 x 15; 14 x 17

A copy of a very popular work on grammar prescribed almost in all traditional *Madrasas* in India. It is considered to be a must for beginners. According to the author, the work was compiled on the pattern of the well-known work *"Al-Kafiyah"* of Ibn al-Hajib (d. A.H. 646/ A.D. 1248, see Lib. Cat. Vol.20, No.2041).

The author of the work is not traceable. However, Maulana Habibur Rahman Mazhari in his *"Tazkiratul Musannifin* (تذكرة المصنفين) (pp.6-7) ascribes the authorship of this work to the great Indian scholar Siraj al-Din 'Usman Awadhi (سراج الدين عثمان اودهى) (d. A.H. 758/ A.D. 1357). He also gives details about the life and works of the scholar, in question, from *Nuzhat* (Vol. 2 p.77). But, interestingly, *Nuzhat* does not mention this work among the works of the scholar, Siraj al-Din Awadhi.

On the other hand Prof.Akhtar Rahi, in his work *"Tazkirah Musannifin Dars Nizami"* (تذكره مصنفين درس نظامى) (p.37) ascribes the authorhsip of the present work to Abu Hayyan al-Nahwi (ابو حيان النحوى) (d. A.H. 743 or 745/A.D. 1342 or 1344). But it is also not confirmed by other sources. *Sarkis* has, of course, given a passing reference to this work among the works of Abu Hayyan but he has directed the reader to see this work in the list of those works whose authors are not known. (See *Sarkis* p.308 and p.2034).

Under the given situation both the above contentions regarding the authorship of the present work appear to unacceptable.

Beginning:

الحمدلله رب العالمين والعاقبة للمتقين والصلوٰة والسلام على رسوله محمدو آله واصحابه اجمعين اما بعد فهذا مختصر مضبوط فى النحو جمعت فيه مهمات النحو على ترتيب الكافيه مبوبا...الخ

End:

ونون الخفيفه ... فى التثنية اصلاولافى جمع المونث لانه لوحركت النون لم تبق خفيفة فلم تكن على الاصل وان التقيتها ساكنة يلزم التقاء الساكنين على غيرحده و هو غيرحسن۔ تم هذا الكتاب سمى بهداية النحو فقط۔

Written in *Nastaliq* mixed with *Shikast* with headings marked with red lines. Contains occasional marginal notes. Considerably worm eaten but repaired and bound.

Scribe : Not mentioned.

Dated : Not dated. Apparently 13th century A.H.

The work has been repeatedly printed.

No.3403

(HL.No. 3888)

The Same

Foll. 101; Lines 11; Size 24½ x 14½; 18 x 9

Another copy of the preceding work. The copy is defective. Three or four folios from the beginning are wanting. It abruptly begins with the following:

لاتدل عليه الا بعد ذكره...كالبقرة كماتقول سرت...الى الكوفه و

علامته ان لا...

Written in bold *Naskh* with words فصل in red. Badly worm eaten. At places some folios are damaged. Laminated and bound.

Scribe: 'Abdallah (عبدالله) (as mentioned in a later hand)

Date: A.H. 1255/A.D. 1842 (as mentioned in a later hand)

No.3404

(HL.No. 3970)

The Same

Foll. 30; Lines 17; Size 19½ x 11; 12½ x 7½

An another copy of the preceding work.

Written in minuate *Nastaliq* with copious marginal notes. Headings are in red. Worm eaten. Fully laminated.

Scribe : Abu Muhammad bin Saiyid Abu Turab (ابو محمد بن سيد ابو تراب)

Date : Not dated. Apparently 13th century A.H.

The copy is bound together with other seven separate works.

No. 3405

(HL.No. 3847)

The Same

Foll. 34; Lines 15; Size 24 x 15; 14 x 7

Another copy of the preceding work. The copy is defective at the end.

Written in *Nastaliq* with the word 'فصل' in red. Headings are

also marked with red lines. Contains occasional marginal notes. Worm eaten. Laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3406

(HL.No. 3346)

(Four, excluding one which is in Persian, separate works bound together)

I

The Same

Foll. 63; Lines 10; Size 17½ x 10½; 12 x 5

Another copy of the preceding work.

Written in *Naskh* mixed with *Shikast*. First half of the copy contains copious marginal notes with headings in red. The copy is badly worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Dated A.H. 1239/A.D. 1823.

II

الرسالة الموسومة بالتتمه

AL-RISALAH AL-MAUSUMAH BI AL-TATIMMAH

Foll. 63b - 68a; Lines 10; Size Same as above

A short but useful treatise on syntax by an anonymous author. It appears that the author has composed this treatise for his son as is stated in the beginning.

Beginning:

الحمد لله رب العالمين و العاقبة للمتقين و الصلاة و السلام على رسوله محمدسيد النبيين و على آله واصحابه اجمعين يا بنى اطال الله تعالى عمرك و اعطاك علمانافعا۔ ان المبتدا و الخبر مرفوعان ابداً...الخ

End:

اما اذا دخل عليه لم فمجزوم و الامروالنهى و هو مجزومان نحواضرب و لايضرب۔

Written in *Nastaliq*. Worm eaten but repaired and bound.

Scribe: 'Ali Mirza (على مرزا)

Date: Not dated. Apparently 13th century A.H.

III

الكتاب المسمى بالجملة

AL-KITAB AL-MUSAMMA BI AL-JUMLAH

Foll. 48b - 49b; Lines 10; Size Same as above

A very short tract dealing with syntax by an anonymous author.

Begining:

بسم الله الرحمن الرحيم

اعلم ان اصل الجملة على اربعة... اسمية وفعليه وظرفيه و شرطيه

End:

والمعطوفيه هى ما عطف على سابقه و نظيرة كثيرة فى العبارت العرية

Written in *Nastaliq* with headings in red. Worm eaten but repaired and bound.

Scribe : 'Ali Mirza (على مرزا)

Date : Not dated. Apparently 13th century A.H.

IV

المصباح

AL-MISBAH

Foll. 87b - 131a; Lines 9; Size 17½ x 10; 14½ x 6

Another copy of the well-known grammer of Abul Fath Nasir bin Abd al-Saiyid al-Murtarrizi (ابوالفتح ناصربن عبدالسيد المطرزى) (d. A.H. 610/A.D. 1213) already described above (see 3341/III).

Written in clear *Naskh* with copious marginal notes. Worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No. 3407

(HL.No. 3103)

الاشباه والنظائر النحويه

AL-ASHBAH WA AL- NAZA'IR AL-NAHWIYAH

Foll. 262; Lines 39; Size 19 x 20; 23 x 10

A valuable work dealing with syntax by Jalal al-Din 'Abd al-Rahman bin Abi Bakr al-Suyuti (جلال الدين عبدالرحمن بن ابى بكرالسيوطى) (d. AH 911/AD 1505; see Lib. Cat. Vol.V, No.123).

Beginning:

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد وآله وسلم سبحان الله المتنزه عن الاشباه و النظائر والحمدللّه المتفضل بغفران الكبائر والصغائر۔ الخ

End:

مماقدمنا اما معرفة اوللمح اوموصولة و زائدة فهى طارات عليه

...المنصرف جزى۔ كملت الاشباه و النظائر النحويه والحمدلله وحده والصلاة والسلام على سيدنا محمد خيرالانام واله وصحبه وسلم تسليما كثيرا وكتبت باسم الشيخ الامام العالم العلامة السراج الدين ابى حفص عمرو الشيخ الامام العالم العلامة البحر الفهامة المحقق المدقق ... شهاب الدين ابى العباس احمد بن الشيخ الامام العلامة ...

At the end of the work, the copy contains a two-page note in reply of a query, beginning as follows:

الحمدلله الذى لاتاخذه سنة... على سيدنا محمد الذى نزل عليه افصح الحديث واحسنه و بعد فقد كثرالسوال عن وجه النصب فى قوله صلعم...الخ

The note ends as follows:

ماكان خصائص ظرفيه المشتق من اسم الواقع فيه۔ هذه عبارة وهذا يمين ما... اليه فلله الحمد على ما انعم فصلى الله على سيدنا محمد واله صحبه وسلم تسليما كثيرا دائما ابداً۔

The author in this work treated the subject matter under the following seven subjects (فن):

١۔ الاول : فن القواعد والاصول (fol. 2b)

٢۔ الثانى: فن الضوابط والاستثناء ات والتقسيمات (fol.72b)

٣۔ الثالث : فن بناء المسائل بعضها على بعض(fol.101a)

٤۔ الرابع: فن الجمع والفرق (fol.105a)

٥۔ الخامس : فن الالغاز والاحاجى والمطارحات والممتحنات(fol.124b)

٦۔ السادس : فن المناظرات والمجالسات والمذاكرات والمراجعات والمحاورات والفتاوى والواقعات والمراسلات والمكاتبات (fol.136a)

٧۔ السابع : فن الافراد والغرائب (fol.138a)

Each subject (فن) has been provided with an independent introduction so that, according to the author, each subject (فن) could be treated as a separate work if taken individually. If all the seven

subjects (فنون) are taken together, the work is to be named as *Al-Ashbah Wa al- Nazair al-Nahwiyah* (الاشباه والنظائر النحويه).

Written in *Naskh* with headings in red. Slightly worm eaten but repaired and bound.

Contains two undated seals on the front page; one of Muhammad bin 'Abdullah (محمدبن عبدالله) and the other one of Abu al-Taiyyib Muhammad Shamsul Haq Azimabadi (ابو الطيب محمد شمس الحق عظيم آبادى).

Scribe : Ibrahim bin 'Abbas al-Husaini (ابراهيم بن عباس الحسينى)

Dated : AH 1085/AD 1674.

For other copies of the work see Pishawar No.1374-77, Library of Sultan Ahmad, Istanbul No.1058, Rampur No.3332-35, Nur Usmaniyah No.4522, 4523, Asafiyah, Nishan 43, No.75-78, 217-220, Khadiviyah, Egypt No.3629, 7091, Berlin No.11, 4610, India office Library No.977, Paris Vol.10, No.40.

The work has been published from Hyderabad (India) in AH 1316-17/AD 1899.

No. 3408

(HL No. 3008/I)

الاقتراح فى علم اصول النحو

AL-IQTIRAH FI 'ILM USUL AL-NAHW

Foll. 73; Lines 15; Size 26½ x 19; 18 x 11½

A work dealing with principles of grammar by Jalal al-Din Abd al-Rahman bin Abi Bakr al-Siyuti (جلال الدين عبدالرحمن بن ابى بكر

(السيوطى) (d. AH 911/AD 1505). Another copy of the work already described in Lib. Cat. Vol.20 No.2134.

Written in beautiful bold *Naskh* from a copy preserved in the library at the instance of Wali al-Din Khuda Bakhsh, the youngest son of Khuda Bakhsh, the founder of the Library.

Scribe : Mahmud Alam bin Yawar Husain Bihari (محمود عالم بن یاور حسین بہاری).

Dated A.H. 1340/AD 1921-22.

No. 3409

(HL.No. 3313)

الفوائد والنكات

AL-FAWAID WA AL-NIKAT

Foll. 8; Lines 24; Size 22 x 18½; 18 x 11½

A rare copy of a work containing useful tips and informations on grammar and dictions. These tips and informations have been copied from the autograph writings of the author of *"Majma' al-Bahrain"* (مجمع البحرين) as is stated in the following lines at the beginning of the work.

كل هذه الفوائد والنكات منقولة من خط شريف مولف كتاب مجمع البحرين... الخ

The name of the author of *Majma al-Bahrain* (مجمع البحرين) as quoted above is Fakhr al-Din bin Muhammad bin 'Ali al-Tarih al-Najafi (فخرالدين بن محمد بن على الطريح النجفى). See Lib. Cat. Vol.20, No.2004. His death took place in A.H. 1085/A.D. 1676 see *al-Zerekly* Vol.5, p.138 and *Kahhalah* Vol.5/p.41 along with other references quoted therein.

Beginning:

بسم الله الرحمن الرحیم۔ فائدۃ۔ ممایفرق به بین القرآن والحدیث القلسی ان القرآن مختص بالسماع من الروح الامین... الخ

End:

وقدیکون ... ذا وجهین الالحاق والتانیث ... منونا وغیر منون و کذا ... والحمدلله اولا و آخرا۔ تم بعونه ومنه۔ تم هذا الفوائد۔

Written in *Nastaliq* with the words فائده and منها in red. Worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century AH.

No other copy of the work is traceable.

Apparently not printed so far.

No. 3410

(HL.No. 3114)

شرح الاصول الاکبریه

SHARH AL-USUL AL-AKBARIYAH

Foll. 144; Lines 19; Size 28½ x 23; 21 x 14

A commentary on *"Al-Usul al-Akbariyah"* (الاصول الاکبریه) of 'Ali Akbar bin 'Ali al-Ilahabadi (علی اکبر بن علی الاله آبادی) by the author himself (who died in A.H. 1091/A.D. 1680). Another copy of the work already described in Lib. Cat. Vol.20, No.2137.

Written in *Nastaliq* with text marked with red lines. Worm eaten but repaired and bound.

Scribe: Not mentioned.

Date: Not dated, apparently 13th century A.H.

No. 3411

(HL.No. 3751)

The Same

Foll. 204; Lines 17; Size 24 x 16; 17½ x 10

Another copy of the preceeding work.

Written in *Nastaliq* within blue and double red ruled borders with text in red. Worm eaten. Fully laminated and bound. Front page bears following inscription: الوقف از کتب جدیده لغایة ۱۲۶۳ اه alongwith a faint undated seal of Wajid 'Ali (واجد علی)

Scribe: Not mentioned.

Date: Not dated; apparently 13th century A.H.

The copy was presented to the library by Shifaul Mulk Hakim Saiyid Mazahir Ahmad.

No. 3412

(HL.No. 3300)

مراح الارواح

MARAH AL-ARWAH

Foll. 65; Lines 5; Size 29 x 18½; 15 x 9

A well-known popular work on grammar by Ahmad bin 'Ali bin Mas'ud (احمد بن علی بن مسعود). No detail about the author is available. Exact date of his death is also not known. According to *al-Zerekly* (Vol.I, p.175) he died around A.H. 700/A.D. 1300. For further references see *Haji Khalifah* Vol. 2, p.1651 and *Sarkis* p.374.

Beginning:

قال المفتقرالى الله الودود احمد ابن على ابن مسعود غفرالله له ولوالديه واحسن اليهما واليه۔ واعلم ان علم الصرف ام العلوم والنحو ابوها...الخ

End:

التى يجمع الاعلالان بتقديراعلا لها و فى التى لم يجتمع الاعلالان يكون حكمها ايضا كحكم طوى للمتابعة نحو طاويان۔

Written in *Nastaliq* with headings marked with red lines. Contains copious marginal notes. Slightly worm-eaten. Fully laminated.

Scribe : Not mentioned.

Date : 1206 Fasli.

For other copies see Asafiyah No.144, Deoband No.128, Afghanistan No.21, Batavae No.240 (1), London No. H 956, Jami'ah Baghdad No. 238, Bombay No.41, II, Asiatic Society No. 436, Gotha No. 194, Paris No. 163, Salar Jung No.2104, Tehran Vol.II No.436, 1014-1016, Rampur p.526, No.51-57, Punjab Public Library, Lahore No. 142, 219, Dayal Singh Trust No.326 and Khudaiviyah, Egypt No.4538.

The work has been published repeatedly.

No. 3413

(Acc.No. 4077)

The Same

Foll. 40; Lines 9; Size 23 x 15; 16½ x 9

Another copy of the preceding work.

Written in ordinary *Nastaliq* with copious marginal notes. Slightly worm eaten but repaird and bound.

Scribe : Tufail 'Ali Desnavi (طفیل علی دسنوی)

Date : AH 1230/AD 1819

No. 3414

(Acc.No. 3873)

The Same

Foll. 40; Lines 9; Size 24½ x 14½; 18 x 11

Another copy of the preceding work.

Written in ordinary *Nastaliq*. Worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : 1230 *Fasli*

No. 3415

(Acc.No. 4259)

The Same

Foll. 119; Lines 5-7; Size 18 x 11½; 14½ x 7½

Another copy of the preceding work. The copy consists of two defective copies of the work combined together to serve as a complete copy. Folios from 42 to the end of the copy are written in an other hand as distinguished from the earlier folios.

Written in *Naskh* with interlinear explanations of difficult words. Headings are in red. Worm eaten but repaired and bound.

Scribe : (of foll. 42 - 119) Mohammad Faqir (محمد فقیر)

Date : Not dated. Apparently 13th century A.H.

No. 3416

(HL No. 3344)

The Same

Foll. 33; Lines 7; Size 23 x 14; 14½ x 7½

Another copy of the preceding work. The work is defective at both sides. However, the missing page at the beginning has been replaced in a later hand.

Written in *Nastaliq* within red ruled borders with copious marginal notes. Worm-eaten and water stained.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No. 3417

(Acc No. 2036)

تسهیل الفوائد و تکمیل المقاصد

TASHIL AL-FAWAID WA TAKMIL AL-MAQASID

Foll. 186; Lines 9; Size 26 x 18; 19½ x 12

An old and valuable copy of a very popular work on syntax by Jamal al-Din Abu 'Abdallah Muhammad bin 'Abdallah bin Malik al-Tai (جمال الدین ابوعبدالله محمد بن عبدالله بن مالک الطائی)(d. A.H. 672/ A.D. 1274) who is well-known for his metrical treatise on grammar entitled *Al-Alfiyah* (الالفیه). See Lib. Cat. Vol.20 No.2092. For further detail about the author see *al-Zerekly* Vol.6, p.233, *Kahhalah*, Vol.i, p.234, *Sarkis* pp. 232-33 and *Dairah Ma'arif Islamiyah* Vol. pp.681-83.

Beginning:

"قال الشيخ الامام الاوحد شيخ النحاة والادباء...هذا كتاب فى النحو جعلته بعون الله تعالىٰ مستوفيالاصول مستولياعلى ابوابه وفصوله فسميته لذالک تسهيل الفوائد و تكميل المقاصد۔" الخ

End :

وهذا ماينقاداليه و لا يقاس عليه۔ تم الكتاب والحمد لله وصلواته على محمد خيرخلقه وعلى آله وصحبه وسلامه۔

Written in *Naskh* in double space with copious marginal notes. The copy is worm eaten but repaired and bound.

First page contains an unreadable note probably regarding the purchase and ownership of the copy. The verso of the page contains a list of chapters (باب) discussed in the work. Title page besides giving title and author of the work, contains several notes among which a note mentions A.H.1057 as a date of its purchase by Muhammad 'Ali bin... al-Shirazi. Just above the note there is a seal which is not readable due to the pasting of tissue paper.

Scribe: Not mentioned.

Date: Not dated. Apparently 11th century A.H.

Other copies of the work are noticed in Rampur, 23/531, Darul Kutub al-Jumhuriyat al-Muttahida al-'Arabiyah, No.5476, 5798, 5983, Koprili, No.1459, 1460, Kutub Khana Waliaddin, Istanbul, No.2906, Nur Uthmaniyah, No.4528, Batavae, No.2225, India Office (London) No.963, Paris, No.14, 64 and Baghdad, No.2249.

The work has been published in A.H. 1323 according to *Dairah Ma'arif Islamiyah* Vol/I, pp.681-83.

No. 3418

(HL No. 3600)

ابحاث دانشمندیه

ABHAS DANISHMANDIYAH

Foll. 24; Lines 20; Size 20 x 12½; 15½ x 7½

A rare gloss on the popular work *"Sharh al-Kafiyah li Ibn Hajib"*(شرح الکافیه لا بن حاجب) of Nur al-Din 'Abd al-Rahman Jami (نورالدین عبدالرحمن جامی) (d. AH 898/AD 1492) by 'Abd al-Baqi bin Ghaus al-Islam Siddiqi Jaunpuri (عبدالباقی بن غوث الاسلام صدیقی جونپوری) (d. AH 1084 or 86/AD 1673 or 1675 see Lib. Cat. Vol.21, No.2407).

According to the author the present work was the result of discussions he had with Nawwab Danishmand Khan during journey from Jaunpur to Shahjahanabad. Danishmand Khan, whose original name was Muhammad Shafi' (محمدشفیع) or Mulla Shafi' (ملاشفیع), was a Iranian trader. He was invited to the court by Shahjahan and was given the title of *Danishmand* (دانشمند) and appointed Governor of Shahjahanbad. His death took place in AD 1670 (See *Nizami* Vol.I, p.222)

Beginning:

بسم الله الرحمن الرحیم۔ کیف لا احمدک یا من و فقنی لاجالة الافکار فی تعریف المعطوف فافاض علی من تدقیقات الانظار۔ الخ

End:

هذا آخرما لاح لی فی هذا المقام بفضل ذی المن والانعام و هوا علم بالصواب اولا وآخرا والیه المرجع والمآب باطنا وظاهرا وله الحمد بکرة و عشیا وعلی نبیه الصلوٰة والسلام صباحا ومساء۔

Written in *Nastaliq* mixed with *Shikast*. Slightly worm eaten. Fully laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century AH.

No other copy of the work is traceable. Apparently not published so far.

No.3419

(Acc.No. 4364)

الفوائد الصمدية

AL-FAWAID AL-SAMADIYAH

Foll. 60; Lines 7; Size 16½ x 9½; 13½ x 7½

A valuable work dealing with syntax by Baha al-Din Muhammad bin Husain bin 'Abd al-Samad al-Harisi al-'Amuli (بهاء الدين محمد بن حسين بن عبدالصمد الحارثی العاملی) (d. AH 1031/AD 1622). For detail about the author and his works see Lib. Cat. Vol.3, pp.43-48. For further information see *al-Zerekly* Vol.6, p.102 and *Kahhalah*, Vol.9, p.242 and Vol.13, p.418 along with other references quoted in them. The author compiled this work for his brother, 'Abd al-Samad after whose name, according to the author it was named as *"Al-Fawaid al-Samadiyah"* (الفوائد الصمدیه) .

Beginning:

للاخ العزیز عبدالصمد جعله الله من العلماء العاملین و نفعه بها وجمیع المومنین و تشتمل علی خمسة حدائق...الخ

End :

فاناتوسل الیک بحبیبک محمد سیدالمرسلین و آله الایمة المعصومین صلوتک علیهم اجمعین الحمدلله رب العالمین۔

The work has been divided into five chapters called *Al-Hadiqah* (الحديقه). These are as follows:

(١) الحديقة الاولیٰ النحو

(٢) الحديقة الثانية فيما يتعلق با لا سماء

(٣) الحديقة الثالثة فيما يتعلق با لا فعال

(٤) الحديقة الرابعة فى الجمل و مايتبعها

(٥) الحديقة الخامسة فى المفردات

Written in *Nastaliq* with headings in red. Slightly worm eaten but repaired and bound.

Scribe: Ahmad 'Ali (احمد علی)

Date: AH 1205/AD 1790-91

For other copies see Rampur No, 215-217, Asafiayah Nishan 43, No.107, Tehran No.434 and No.1007, 1008.

The work has been repeatedly published.

No.3420

(HL.No. 3972)

The Same

Foll. 36; Lines 6; Size 19½ x 11; 13½ x 7

Another copy of the preceding work.

Written in *Nastaliq* with headings in red. Worm eaten. Fully lamianted.

Scribe : Abu Muhammad bin Abu Turab (ابومحمد بن ابوتراب)

Date : AH 1219/ AD 1805

The copy is bound together with seven other separate works.

No. 3421

(HL No. 3151/B)

The Same

Foll. 19; Lines 14; Size 23½ x 18; 16 x 9

Another copy of preceding work. The copy begins with the following lines which were ommitted in the preceding copy:

احسن كلمة يبداء بهاالكلام و خير يختم به المرام حمدک اللهم على
جزيل الانعام والصلاة والسلام على سيدالانام واله البررة الكرام سيما ابن عمله
على الذى نصبه علما للاسلام و رفعه فكسرالاصنام وجازم اعناق النواصب الليام
و واضع علم النحو لحفظ الكلام۔ بعد فهذه الفوائد الصمديه فى علم العربيه
حوت من هذا الفن مانفعه اعم و معرفته للمبتدئن اهم و تضمنت فوائد جليلة فى
قوانين الاعراب وفراء لم يطيع عليها الااولوا الالباب و ضعتها للاخ... الخ

Written in *Nastaliq* with occasional marginal notes. Slightly worm eaten but laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

The work has been printed in AH 1267 from Karkhana Ali Bakhsh Khan (Place not mentioned). Again it was printed in AH 1305 from Matba' Shaukat Jafari, Lucknow.

No 3422

(HL No. 3864)

شرح رسالة فى النحو

SHARH RISALAH FI AL-NAHW

Foll. 40; Lines 14; Size 23 x 15; 15 x 9

A defective copy of a commentary on an anonymous

grammatical treatise by an anonymous author.

Begins abruptly with the following lines:

...على انها الاسم والجملة بعلها صفة الخبر محذوف...الخ

Similarly ends abruptly as follows:

قال الله تعالیٰ فسجد الملايكة كلهم اجمعون ويجوز التاكيد بهما وان لم يتقدم كل قال الله تعالیٰ لاغوينهم اجمعين وان جهنم لموعدهم اجمعين وفی الحديث واذا صلی جالسا فصلوا جالسا اجمعون...

The quotations from the text are marked with ص, and the commentary with ش.

Written in *Nastaliq* with Quranic verses marked with red lines. Slightly worm eaten. Fully laminated and bound.

Scribe: Not mentioned.

Date: Not dated. Apparently 13th century A.H.

The copy was donated to the library by Shifa al-Mulk Hakim Saiyyid Mazahir Ahmad.

No.3423

(Acc.No. 4378)

كتاب فی النحو

KITAB FI AL-NAHW

Foll. 119; Lines 15; Size 24½ X 14½; 17½ X 8½

A fragment of an anonymous grammatical work. The copy is paginated and starts abruptly from folio 180 and ends also abruptly on folio 299.

Beginning:

زائدة كما تقدم و... لايقولون بالزيادة فان قلت وايضافان اللام

لاتدخل فی نحو زیدا ضربته مع ان الناصب ملتزم الحذف...الخ

End:

نعم بفتح العين و كنانة تكسرها و بهاقرأالكسائى و بعضهم يبدلها حاء وبها قرأ ابن مسعود وبعضهم...

Written in beautiful clear *Naskh* within red and blue ruled borders with headings and key words marked with red lines. Contains occasional marginal notes. Worm eaten but repaired and bound.

Scribe: Not mentioned.

Date: Not dated. Apparently 13th century AH.

No. 3424

(Acc.No. 4362)

العزى فى التصريف

AL-'IZZI FI AL-TASRIF

Foll. 38; Lines 7; Size 17½ x 10½; 13½ x 7½

A rare copy of the well-known work on marphology by 'Izz al-Din 'Abd al-Wahhab bin Ibrahim al-Zanjani (عزالدين عبدالوهاب بن ابراهيم الزنجانى). The author was a prominent scholar and grammarian who has a number of works to his credit. His other works include : *Sharh 'ala al-Wajiz* (شرح على الوجيز), *Mukhtasar min sharh al-Rafi'i* (مختصر من شرح الرافعى), *Mi'yar al-Nizar fi Ulum al-Ash'ar* (معيار النظار فى علوم الاشعار), *al-Hadi fi al-Nahw* (الهادى فى النحو), *al-Kafi Sharh al-Hadi* (الكافى شرح الهادى), *Umdat al-Hisab* (عمدة الحساب), *Fath al-Fattah Sharh Marah al-Arwah* (فتح الفتاح شرح مراح الارواح) etc. He died in Baghdad in A.H. 655/ A.D. 1257. See *al-Zerekly* Vol.4 p. 179, *Kahhalah* Vol.1 p.57, *Haji Khalifah* Vol. 2 p.1138-39, *Sarkis* p.977-78.

Beginning:

الحمدلله رب العالمين والعاقبة المتقين والصلاة والسلام على خير خلقه محمد واله واصحابه اجمعين اعلم ان التصريف فى اللغة التغيرو فى الصناعة تحويل الاصل الواحد الى امثلة مختلفة...الخ

End:

والفعلة بالكسرالنوع من الفعل تقول حسن الطعمةوالركبة والجلسة تمام شد نسخه زنجانى۔

Written in *Naskh*. Worm eaten but repaired and bound.

Scribe: Ahmad 'Ali bin Muhammad Muhsin (احمدعلى بن محمد محسن).

Date: A.H. 1205/A.D. 1790-91.

For other copies see Shefta Collection, Aligarh No.129, Subhanallah Collection, Aligarh No.892: 721, Bugwiyah Library, Sargodha No.30/1130, Madras No. 72, 213, Rampur No.213.

The work has been repeatedly printed.

No. 3425

(HL.No. 3977)

شرح التصريف العزى

SHARH AL-TASRIF AL-'IZZI

Foll. 76; Lines 15; Size 21 x 13½; 15 x 7½

A rare commentary on the preceeding work i.e. *Al-'Izzi Fi al-Tasrif* (العزى فى التصريف) of 'Izz al-Din al-Zanjani (عزالدين الزنجانى) (d. A.H. 655/A.D. 1257) by Sa'd al-Din Masud bin 'Umar al-Taftazani (سعدالدين مسعود بن عمر التفتازانى) (d. A.H. 791/A.D. 1388 see Lib. Cat. Vol.10, No.500)

The present work was author's first work which he completed at the age of only sixteen years. See *al-Zerekly* vol.7, p.219, *Sarkis* p.635-36, *Haji Khalifa* p.1138-39.

Beginning:

ان اروی زهر تخرج من ریاض الکلام من الاکمام وابهی...البیان و اسنان الاقلام حمداللہ سبحانہ علی تواتر نعمائہ...الخ

End:

بقول رحمت واحدہ للمرۃ و لطیفتہ او نحوھا للنوع و کذا خرجتہ وخرجہ واحدہ للمرۃ و دحرجۃ لطیفہ او نحوھا للنوع والطلاقۃ واحدۃ والمرۃ و حسنۃ وقبیحۃ او غیر بھما للنوع و کذالک البواقی۔

Written in clear *Nastaliq* with text marked with black lines. Worm eaten and water stained but repaired and bound.

Scribe : Not mentioned.

Date : Not dated; apparently 13th century A.H.

Other copies of the work are noticed in Rampur No.3345, Asafiyah No.135, Asafiyah, Nishan 18, 21, No.9, Buhar Library, Calcutta No.376 and India office Library, London No.CCVII.

The work has been published from Cairo in A.H. 1293/A.D. 1876.

No. 3426

(Acc.No. 1673)

کتاب الشکریۃ

KITAB AL-SHAKARIYYAH

Foll. 49; Lines 25; Size 20½ x 13; 14½ x 7½

A very rare and valuable commentary on *"Al-Maqsud fi*

al-Tasrif (المقصود فی التصریف) by Ahmad bin 'Imad (احمد بن عماد). There is a controversy among scholars on the authorship of the work *Al-Maqsud*. Imam Abu Hanifah (امام ابو حنیفه) (d. A.H. 150/A.D. 767) is said to be its author but some scholars differ. See *Haji Khalifah* Vol,2 p,1806. A number of commentaries have been written on the work. See *Haji Khalifah* Vol.2 p.1806. The present commentary by Ahmad bin 'Imad (احمد بن عماد) is, however, not found mentioned in *Haji Khalifah* or in any other reference works. No detail about the commentator, is also traceable.

The copy is defective. One folio from the beginning is missing. The copy opens abruptly as follows:

وخمسين غفرالله له برحمته و رضوانه فی رياض مجامع جنانه كتاباً موسوما بالمقصود فيه معالم للهدى و مصالح للدجى انواره ظهرت ازهاره زهرت اشجاره اثمرت اغصانه نشرت۔ فالتمس منى اصحابى وا خوانى فى الدين وخلافى فى طلب التصديق واليقين ان اشرحه لهم شرحاً... وسميته بالكتاب الشكريه۔ الخ

End:

لانّ فوق كل ذى علم عليم ولاتبادر بالانكار لحظ نفس وجهة حسد فان الحسود لايسود ولقد عزّ محسود وقدذل حاسد لقدكان حتما...

Written in beautiful elegant *Naskh* with text in red. The last page is slightly damaged and repaired.

Scribe : Hasan bin 'Abdallah (حسن بن عبدالله)

Date : A.H. 1097/AD 1686

No other copy of the work is noticed.

The work appears to be unpublished.

No. 3427

(HL No. 3358 B)

كتاب فی الصرف

KITAB FI AL-SARF

Foll. 132; Lines 5-7; Size 23½ x 13½; 19½ x 6½

A defective copy of a work on morphology. The copy is defective from both sides. Title and author of the work is not traceable. Someone has identified it with the work *"Al-Shafiyah"* (الشافیه) of Ibn al-Hajib (ابن الحاجب) (d. A.H. 646/A.D. 1248) and noted it down on the front page. But it appears to be incorrect.

Written in ordinary *Naskh* with marginal notes. It is written in two different hands. Worm eaten. Fully laminated.

Scribe: Not mentioned.

Date: Not dated, apparently 13th century A.H.

No. 3428

(HL 3768)

شرح كتاب فی الصرف

SHARH KITAB FI AL-SARF

Foll. 119; Lines 20; Size 22 x 14; 14 x 17

A defective copy of a commentary on a work on morphology by an anonymous author. The copy is defective from both sides. Shifaul Mulk Hakim Saiyid Mazahir Ahmad, the donor of the copy, has given the name of the work as *Sharh Shafiyah* which appears to be incorrect.

Begins abruptly :

اوالمجهول نحو قلت يا قوم و بعث يا عبد وخفت ياهول جاز الضم الصريح فى الاول و الكسر الصريح فى الاخرين بنا على القرينة وان لم تكن قرينة فالاولى الكسراوالاشمام فى الاول والضم اوالاشمام فى الاخرين..الخ

Ends also abruptly:

وهوعلى قسمين بطريق الوجوب وبطريق الجواز قال فى نحو ثابت اتصل به... المرفوع المتحرك...

Written in beautiful *Naskh* with text marked with red lines. The copy is badly worm eaten and requires careful treatment.

Scribe : Not mentioned.

Date : Not dated. Apparently 12th century A.H.

The copy has been donated to the Library by Shifaul Mulk Hakim Saiyid Mazahar Ahmad.

No.3429

(HL.No. 3969)

ملحة الاعراب

MULHAT AL-I'RAB

Foll. 14; Lines 17; Size 19½ x 11; 12½ x 7½

A short versified tract on syntax by Abu Muhammad al-Qasim bin 'Ali al-Hariri (ابو محمد القاسم بن على الحريرى) (d.AH 516/AD 1122 See Lib. Cat. Vol.20, No.1974).

Beginning:

اقول من بعد افتتاح القول   بحمد ذى الطول الشديد الحول

وبعده فاضل السلام   على النبى سيد الانام

End:

ثم الصلوة بعد حمدالصمد   على النبى المصطفى محمد

وآله و صحبه الاطهار القانتين فى دجا الاسحار

تمت ملحة الاعراب

فى نسخة زاد بيتان

ابياتها شين وهاء عين يا ايها الطالب كن فطين

ابياتها ثلاث مائه اتت وبعد خمس و سبعون وفت

Written in *Nastaliq* with headings in red.

Contains occasional marginal notes. Worm eaten. Fully laminated.

Scribe : Saiyid Abu Muhammad bin Abu Turab (سيدابو محمد بن ابو تراب)

Date : Not dated. Apparently 13th century A.H.

Repeatedly printed (see *Sarkis* pp.749-50).

The copy is bound together with other seven separate works.

No. 3430

(Acc.No. 2428)

الاعراب عن قواعد الاعراب

AL-I'RAB 'AN QAWA'ID AL-I'RAB

Foll. 16; Lines 17-19; Size 24½ x 16; 18½ x 10½

A popular treatise dealing with syntax by Jamal al-Din Abu Muhammad 'Abdallah bin Yusuf bin 'Abdallah al-Ansari al-Misri commonly known as Ibn Hisham (جمال الدين ابو محمد عبدالله بن يوسف بن عبدالله الانصارى المصرى الشهير بابن هشام) (d. AH 761/AD 1359 see Lib. Cat. Vol.20, No.2118)

Beginning:

بسم الله الرحمن الرحيم و به نستعين قال الشيخ الامام العلامه جمال الملة والدين ابو محمد عبدالله بن الشيخ الصالح جمال الدين يوسف ابن احمد بن عبدالله بن هشام الانصاری امابعد حمد الله حق حمده والصلوٰة والسلام علی سیدنا محمد واله من بعده فهذه فوائد جليلة فی قواعدالاعراب...الخ

End:

لان مالايوصف لايعطف عليه عطف البيان كالمضمرات وكثيرمن المتقدين الزائد يسميه صلة و بعضهم يسميه موكدا و بعضهم يسميه لغوا واجتناب هذه العبارة فی التنزيل واجب فی هذا القدر كفاية لمن تامله انشاء الله تعالیٰ وهو حسبی و نعم الوكيل۔

The work is divided into following four chapters:

۱۔ الباب الاول فی الجملة و احكامها (fol.1a)

۲۔ الباب الثانی فی الجارو المجرور (fol. 5b)

۳۔ الباب الثالث فی كلمات يحتاج اليه المعرب (fol. 7a)

۴۔ الباب الرابع فی الاشارات الی عبارات محررة مستوفاة موجزة (fol.12b)

Written in *Naskh* on ordinary paper. The copy is fragile.

Scribe : 'Ali bin Husain (علی بن حسين)

Date : AH 1303/AD 1885-86.

Other copies of the work are noticed in Rampur p.529, Darul Kutub Al-Jamhuriyat al-Muttahidah al-'Arabiayah No.5977, Nur Usmaniyah No.4618, Khudaiviya, Egypt No.17, 584, Tonk p.77, Majlis-i-Shurai Milli, Tehran Vol.II, No.310, Asafiyah No.160, Berlin No.6705, 6713, Leiden No. 63(1), Gotha No.208, 318, 319 and Paris No.4051.

At the end (foll. 15-16) the copy contains an another treatise in Persian entitled *"Risalah Tashrih al-Huruf"* by an anonymous author.

The work has frequently been printed.

No.3431

(HL.No. 3862)

رسالة اعراب فی النحو

RISALAH I'RAB FI AN-NAHW

Foll. 39; Lines 14-19; Size 24½ X 15; 18 X 9

A fragment of an anonymous work on grammatical analysis by an anonymous author. The work is defective from both sides. Since it is paginated, 47 folios from the beginning appear to be missing. It begins abruptly from folio 48 as follows:

بمحذوف صلة ماعلمت مضاف الیه مطلق حال من فاعل الصلة للثانی بحذف الیا والاکتفاء بالکسرة متعلق محققا والثالث علی الثانی وایضا مفعول مطلق وهو مصدر ... اذا عاد... الخ۔

Abruptly ends as follows:

یجوز ان تکون معترضة بین الشرط وجوابه کقوله تعالی "فان لم تفعلوا ولن تفعلوا فالتقوا النار" صرح به غیر واحد من المعربین والواوعلی هذا و او الاعتراض ... فالشرط مفعول رجح ورجح فعل امر و مطلقا قال المکودی...

Written in *Nastaliq* with text marked with red lines. Contains occasional marginal notes. Worm-eaten. Fully laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

The copy was presented to the Library by Shifa al-Mulk Hakim Saiyid Mazahir Ahmad.

RHETORIC

No.3432

(HL.No. 3468)

مفتاح العلوم

MIFTAH AL-ULUM

Foll. 174; Lines 19; Size 19 x 12½; 14 x 5

An old but defective copy of a well known work dealing with grammar, rhetoric and prosody, by Siraj al-Din Yusuf bin Abi Bakr bin Mahmud bin 'Ali bin Yaqub al-Sakkaki al-Khawarazmi (سراج الدين يوسف بن ابى بكر بن محمود بن على بن يعقوب السكاكى الخوارزمى (d. AH 626/AD 1228). The work is divided into three parts dealing with (1) Morphology (علم الصرف) (2) Syntax (علم النحو) and (3) Rhetoric and Prosody (علم المعانى و البيان).

The third part of the work has already been described in Lib. Cat. Vol. 28, Nos. 2142-44. For further details about the author see *al-Zerekly* Vol.8/22 and *Kahhala* Vol.13/282 with other references quoted in them.

The present copy is defective from both sides and partly damaged. It begins with the following lines of the second part:

كذالک وجير بكسر الراء وقد تفتح نظيراجل ويقال جير لا نعلن بمعنى حقا و نعم التصديق فى الخبر...الخ۔

It abruptly ends on the following lines dealing with the science of poetry (علم الشعر) of the third part:

وان كان منسوبا الى الجهل عن ...لرأى حقيق بالتامل فاعلمن ان لا يعد البيت الاول شعراً۔

Written in *Naskh* with headings in red. Worm eaten and partly damaged. Fully laminated and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century A.H.

No.3433

(HL.No. 3465)

شرح المفتاح

SHARH AL-MIFTAH

Foll. 234; Lines 23; Size 23 x 15; 15 x 9

A commentary on the third part of *Miftah al-Ulum* (مفتاح العلوم) of Siraj al-Din Yusuf bin Abi Bakr al-Sakkaki (سراج الدين يوسف بن ابى بكرالسكاكى) (d. AH 626/ AD 1228) by Sa'd al-Din Mas'ud bin 'Umar al-Taftazni (سعدالدين مسعود بن عمر التفتازانى) (d.AH 791/AD 1388). Another copy of the work already described in Lib. Cat. Vol. 20 No.2145.

The content of the first one folio of the earlier copy (No.2145) is missing from the present copy. The present copy begins with the following sentence which occurs on the second line (from below) of the 2nd page of the earlier copy:

القسم الثالث رتب الكتاب على ثلاثة اقسام۔ الاول فى علم الصرف والثانى فى علم النحو و الثالث فى علمى المعانى والبيان . . . الخ

Interestingly the content of last one page (i.e. folio 234b) of the present copy is missing in the earlier copy as the above copy abruptly ends with the following line which occurs on the last line of folio 234a of the present copy:

قلما يخلو عن نظم و تركيب للالفاظ

Present copy ends with the following line:

تيسير الامال والمشكور على ماافاض من النوال والحمدللّه على كل حال۔

Written in *Naskh* with copious marginal notes.

Folios 32-33, 48, 64, 88, 96 and 169 are blank. Folio 1a apparently contains concluding lines of some other tract in an another hand.

Slightly worm eaten. Fully laminated.

Scribe : 'Ubaidallah al-Khalidi (عبيداللہ الخالدی)

Date : Not dated apparently 12th century A.H.

The present work apparently not published so far.

The copy was presented to the library by Shifaul Mulk Hakim Saiyid Mazahir Ahmad.

No.3434

(Acc.No. 2482)

تلخيص المفتاح

TALKHIS AL-MIFTAH

Foll. 63; Lines 8-15, Size 30 x 18½; 20 x 10½

A well-known abridgement of the third part of *Miftah al-'Ulum* (مفتاح العلوم) of Siraj al-Din Yusuf al-Sakaki (سراج الدين يوسف السكاكى) (d. AH 626/AD 1228) by Al-Khatib Jalal al-Din Abul Ma'ali al-Qazwini (d. A.H. 739/A.D.1338) (الخطيب جلال الدين ابوالمعانى القزوينى). Another copy of the work already described in Lib. Cat. Vol.20, No.2153.

Written in *Nastaliq* on handmade thick paper with occasional

marginal notes and interlinear explanations of words. The copy, from beginning to folio no 27, contains 8 lines per folio while from 28a till the end there are 15 lines per folio. The copy is water stained.

Scribe : Haider Ali (حیدر علی)

Date : A.H. 1245/A.D. 1829.

No.3435

(HL.No. 3749)

The Same

Foll. 109; Lines 11; Size 24 x 15; 14 x 7

Another copy of preceding work.

The present copy is incomplete. The third part of the work on Rhetoric (علم البدیع) is not included in the copy.

Written in cursive *Nastaliq* on thick paper with headings in red. The beginning and end of the copy contain interlinear meaning of words and marginal notes. The copy is slightly worm eaten.

Scribe : Not mentioned.

Date : Not mentioned. Apparently 13th century A.H.

The copy contains an undated seal of Wajid 'Ali (واجدعلی) at the end. It was presented to the Library by Saiyid Mazahir Ahmad.

No.3436

(HL.No. 3726)

The Same

Foll. 83; Lines 14; Size 19½ x 15; 16½ x 10

Another copy of preceeding work.

Written in fair *Naskh* with vowel points in red. Some folios at the beginning and end of the copy contain interlinear meanings and marginal notes in red. The front page bears the inscription: نسخه معتبره جامعه تلخیص المفتاح درفن بلاغت in red. It also contains an obliterated seal. Two lines at the end of the copy have been rubbed out. The last page also contains an inscription : دربلده بنارس محله دال منڈی

Scribe : Not mentioned.

Date : AH 1248/AD 1832

No.3437

(HL.No. 3213)

الحاشية على المطول

AL-HASHIYAH 'ALA AL-MUTAWWAL

Foll. 186; Lines 13/15; Size 13 x 17½; 12½ x 6½

An old copy of the gloss of *Al-Mutawwal* (المطول) of Sa'duddin Mas'ud al-Taftazani (سعدالدین مسعود التفتازانی) (d. AH 791/AD 1388) by 'Ali bin Muhammad bin 'Ali commonly known as al-Saiyid al-Sharif al-Jurjani (علی بن محمد بن علی معروف به السید الشریف الجرجانی) (d.AH 816/AD 1413). Another copy of the work already described in Lib. Cat. Vol.20, No.2162.

Written in *Nastaliq* mixed with *Shikast* with the word قوله in red. Contains occasional marginal notes. Worm eaten. From folios 167 to the end the copy is partly damaged. Front page bears an undated seal of some 'Lutfullah' (لطف الله)

Scribe : Not traceable due to the damaged colophon.

Date : AH 1057/AD.1647

No.3438

(HL.No. 3082)

الحاشية على المطول

AL-HASHIYAH 'ALA AL-MUTAWWAL

Foll. 238; Lines 25; Size 23 x 16½; 15 x 7½

A very popular gloss of *Al-Mutawwal* (المطول) of Sa'duddin Mas'ud bin 'Umar al-Taftazani (سعدالدين مسعود بن عمر التفتازانی) (d. AH 791/AD 1388), by Mulla 'Abdal Hakim al-Siyalkuti (ملا عبدالحکیم السیالکوتی) (d. AH 1067/AD 1656). Another copy of the work already described in Lib. Cat. Vol.20, No.2168.

Written in beautiful minute *Naskh* with the words قال and قوله in red. The copy is slightly worm eaten. 25 folios from the beginning and some folios at the end are slightly damaged. These have, however, been laminated. The copy was in possession of some Saiyid Muhammad Zahir al-Haqq of Diyawan (Distt. Patna) as is mentioned at the foreheads of folios 144b and 237a.

The front page bears three seals, one is obliterated and illegible while the second and third bear the inscription: 'عطا' and روبدامان خدا دست امید بنده عاصی ترین،عبدالحمید ۱۲۱۳ ه. This page also bears the the following inscription: قد ملکنی الله تعالی منه وانا العبد المفتقر عطاء الله المدرس بدارالخلافة شاه جهان آباد لازال عامرا الی یوم التناد۔

Scribe : 'Abdur Rahim bin Hafiz 'Abdur Rahman al-Ahmadabadi (عبدالرحیم بن حافظ عبدالرحمن الاحمدآبادی)

Date : Not clearly mentioned. Apparently 12th century A.H.

No.3439

(HL.No. 3630)

The Same

Foll. 176; Lines 21; Size 28 x 17½; 20 x 10

Another copy of the preceeding work. The copy is, however, incomplete and ends abruptly on the following lines:

"فاذاقال له ارحل فقدكمال اظهارالكراهية لانه يدل على الارتحال المستلزم الكراهية و على هذا الوجه يكون فى لايقم مع قطع النظر... دلالة على كمال اظهر... ايضا لانها اقوى من دلالة الرمز والارسال الان دلالة رحل على كمال اظهار الكراهية التزامية و دلالة لايقم عليه... المراد...."

The above lines occur on the 2nd line of folio 161b of the preceding work. Since the preceding work contains 238 folios, the contents of 78 folios (from 161b to 238) of the preceding copy are missing in the present work.

Written in *Nastaliq* with the word قوله in red. Contains occasional marginal notes. Slightly worm eaten.

A seal of Wajid Ali (واجدعلى) dated AH 1267 is found on the first and last pages.

Scribe : Not mentioned.

Date : AH 1267/ AD 1851

No.3440

(HL.No. 3409)

الشرح المطول

AL-SHARH AL-MUTAWWAL

Foll. 177; Lines 25-27; Size 26½ x 17½; 19 x 11

A very old and valuable copy of the well-known commentary

on *Talkhis al-Miftah* (تلخيص المفتاح) of Jalal al-Din Abul Ma'ali Muhammad bin Abd al-Rahman bin 'Umar al-Qazwini (جلال الدين ابوالمعالى محمد بن عبدالرحمن بن عمر القزوينى) (d. AH 739/AD 1338), by Sa'd al-Din Mas'ud bin 'Umar al-Taftazani (سعدالدين مسعود بن عمرالتفتازانى) (d. AH 791/AD 1388). Another copy of the work already described in Lib. Cat. Vol,20, No.2155.

Written in beautiful and clear *Naskh* with text marked with red lines. Contains copious marginal notes. Slightly worm eaten and damaged but repaired and bound.

Scribe : Muhammad al-Tirmizi (محمد الترمذى)

Dated : AH 831/AD 1427-28.

The copy was donated to the Library by Shifa-ul Mulk Hakim Saiyid Mazahir Ahmad.

No.3441

(HL.No. 4060)

The Same

Foll. 342; Lines 17; Size. 24½ x 16; 15 x 9

Another copy of the preceeding work.

The copy is, however, defective at the end. It abruptly ends with the following lines:

وعن هذا القبيل لفظ ايضا فى كلام المتاخرين عن الكتاب وثالثها اى ثالث المواضع التى ينبغى ان تتانق.....

The above lines occur on the third line (from below) of the last but one folio (i.e. folio 176a) of the preceeding work. Hence contents of around one folio (folio 176b to 177a) are missing in the

present copy.

Written in very clear and beautiful *Naskh* with text marked with lines. Contains copious marginal notes. The copy appears to be old. Worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century A.H.

No.3442

(Acc.No. 2430)

The Same

Foll. 54; Lines 22-24; Size 22 x 15; 16 x 9

A fragment of the preceeding work. The present work consists of 54 folios only while the preceding complete copy (HL. No. 3409) consists of 177 folios. The present copy abruptly ends on the following lines:

كقوله تعالى "وان الدين لواقع" ونحوه التعبير عنه للفظ اسم المفعول كقوله تعالى "ذالک يوم مجموع له الناس"۔

The above lines occur on 11th line (from below) of folio 51 of the preceding complete copy.

Written in *Nastaliq* with occasional marginal notes in Lucknow. Written by two hands. Slightly worm eaten and water stained.

Scribe : Kuland Prasad bin Mulchand bin Basant Rai al-Jaunpuri (کلند پرشاد ابن مول چند ابن بسنت راے الجونپوری)

Dated : AH 1220/AD 1806.

No.3443

(Acc.No. 1923)

The Same

Foll. 305; Lines 18; Size 22½ x 14½; 17 x 10½

Another old copy of the preceding work.

Written in *Naskh* with text marked with red lines. Contains copious marginal notes. Slightly worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century A.H.

No.3444

(Acc. No. 3582)

The Same

Foll. 195; Lines 19-25; Size 19 x 10; 17 x 9

Another copy of the preceding work.

The copy is incomplete from the beginning. However, it has been made complete by attaching 56 folios of an another copy of the work in place of the missing original folios.

Written in *Nastaliq* with text marked with red lines. Contains copious marginal notes. The last folio gives the date of composition of the work i.e. Wednesday, the 11th Safar (صفر) AH 748/ AD 1346.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century A.H.

No.3445

(HL No. 3133)

The Same

Foll. 149; Lines 16-28; Size 28 x 21½ ; 17½ x 10

Another old copy of the preceding work.

Written in beautiful clear *Naskh* within red ruled borders with headings in red. Contains occasional marginal notes. Title page contains several notes three, of them are dated A.H. 1116, A.H. 1136 and A.H. 1184. The page also contains a seal dated 1282 with the following inscription:

Abu Bakr bin 'Umar al-Junaid (ابوبکر بن عمرالجنید)

Slightly worm eaten. Repaired and bound.

Scribe : Salah bin Hifzallah bin 'Ali Suhail (صلاح بن حفظ الله بن علی سهیل)

Dated : AH 1108/AD 1696 - 97.

No.3446

(HL No. 4059)

مختصرالمعانی

MUKHTASAR AL-MA'ANI

Foll. 168; Lines 16; Size 24½ x 16; 17 x 9

An old copy of a shorter commentary on *Talkhis al-Miftah* (تلخیص المفتاح) of Jalal al-Din Muhammad bin 'Abd al-Rahman bin 'Umar al-Qazwini (جلال الدین محمد بن عبدالرحمن بن عمر القزوینی) (d. AH 739/AD 1338), by Sa'd al-Din Mas'ud bin 'Umar al-Taftazani

(سعدالدين مسعود بن عمرالتفتازانی) (d. AH 791/AD 1388). Another copy of the work already described in Lib. Cat. Vol.20, No.2173.

Written in *Nastaliq* with text marked with red lines. Twenty folios from the beginning contain marginal notes. Slightly worm eatern. Fully laminated. Last page contains a useful note on al-Taftazani, the author of the work.

Scribe : Muhammad Latif bin Shaikh Wali Muhammad bin Shaikh Ahmad Shattari al-Sufi (محمدلطيف بن شيخ ولی محمد بن شيخ احمد شطاری الصوفی)

Date : A.H. 1027/A.D. 1793.

No.3447

(Acc.No. 3656)

The Same

Foll. 88; Lines 15-16; Size 22 x 15; 18 x 8½

Another old copy of the preceeding work. The copy is defective at the end. It abruptly ends at the following:

ای بدون المناسبة بين زيد و عمرو فانه لايصح الحدالمستدان ولهذا حكموا بامتناع...

The last page appears to be of some other work.

Written in *Nasta'liq* with text marked with lines in more than two hands. Contains copious marginal notes. Worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century A.H.

No.3448

(HL.No. 3328)

The Same

Foll. 229; Lines 17-21; Size 15 x 9; 15 x 7½

Another copy of the preceeding work.

Written in *Nastaliq* in different hands, with text marked with red lines. Contains marginal notes. Slightly worm eaten but repaired and bound.

Scribe : Not mentioned.

Date : Dated AH 1233/AD 1814.

No.3449

(HL.No. 3795)

The Same

Foll. 147; Lines 11-15; Size 26 x 17; 17 x 11

Another copy of the preceeding work.

The copy is written in different hands in *Nastaliq* and *Shikast* with the text marked with lines. Contains occasional marginal notes. It is defective from the beginning and starts abruptly with the following lines:

امالمرکب فظاهر واما المفرد فکما تقول عندالتعداد جارية ثوب بساط الی غیرذالک۔ والبلاغة فی الکلام مطابقة لمقتضی الحال مع فصاحة ای فصاحة الکلام...الخ

The copy is badly worm eaten.

Scribe : Not mentioned.

Date : Apparently 13th century A.H.

No.3450

(HL.No. 3643)

الحاشية على مختصر المعانى

AL-HASHIYAH 'ALA MUKHTASAR AL-MA'ANI

Foll. 53; Lines 19; Size 26½ x 15; 17½ x 9½

A useful gloss of the first part of *Mukhtasar* al-Ma'ani (مختصرالمعانى) of Sa'd al-Din Mas'ud bin 'Umar al-Taftazani (سعدالدين مسعود بن عمر التفتازانى) (d. AH 791/ AD 1388) by Nizam al-Din 'Usman commonly known as Maualanazadah al-Khata'i (نظام الدين عثمان المشهور بمولانازاده الخطائى) (d. AH 901/AD 1460). Another copy of the work already described in Lib. Cat. Vol.20 No.2177.

Written in *Nastaliq.* Earlier portion of the copy extending to folio 15b appears to be written in two or three hands. This portion also contains copious marginal notes.

The copy is worm-eaten and fully laminated.

Scrbe : Not mentioned.

Date : AH 1242/AD 1826.

No.3451

(HL.No. 3606)

الفرائد فى شرح الفوائد

AL-FARAID FI SHARH AL-FAWAID

Foll. 200; Lines 21; Size 23 x 12½; 18 x 7½

A commentary of *"Al-Fawaid al-Ghiyathiyah"* (الفوائد الغياثيه) of 'Abd al-Rahman bin Ahmad 'Azud al-Din al-Iji (عبدالرحمن

(بن احمد عضدالدين الايجى) (d. AH. 756/AD 1355) by Mahmud bin Muhammad al-Faruqi al-Jaunpuri (محمود بن محمد الفاروقى الجونپورى) (d.AH 1062/ AD 1651). Another copy of the work already described in Lib. Cat. Vol. 20, No.2193.

Written in *Nastaliq* with text marked with red lines. Contains occasional marginal notes. Slightly worm eaten. Fully laminated.

Scribe : Not mentioned

Date : Not dated. Apparently 12th century A.H.

The copy was sribed in Jaunpur on the instance of some Daniyal Arkhital Das Kayasth (دانيال اركهيتل داس كائستهه) as is evident from a note on the last page.

The copy was donated to the Library by Shifaul Mulk Hakim Saiyid Mazahir Ahmad.

The work has been printed in AH 1243 by Matba' Qayyumi, Kanpur.

No.3452

(HL.No. 3628)

المثل السایر فی ادب الکاتب والشاعر

AL-MASAL AL-SAIR FI ADAB AL-KATIB WA AL-SHA'IR

Foll. 223; Lines 21; Size 29 x 19; 20 x 12½

A popular work on the art of literary composition in prose and verse by Zia al-Din Fakhr al-Islam Abul Fath Nasrallah bin Abi'l Karam Muhammad bin Muhammad bin 'Abd al-Karim bin al-Wahid al-Shaibani commonly called Ibn al-Asir al-Jazari (ضياء الدين فخرالاسلام ابوالفتح

نصرالله بن ابى الكرم محمد بن محمد بن عبدالكريم بن الواحد الشيبانى الشهير بابن الاثيرالجزرى (d. A.H. 637 = A.D.1239). Another copy of the work already described in Lib. Cat. Vol.20, No.2194.

The work completes in two volumes. Both the volumes are bound together while the earlier copy is in two separate volumes.

The present copy begins with the following sentence which is not present in the earlier copy:

"صل اللهم على محمد وعلى آله وسلم"

Similarly the Vol.I of the present copy ends on the following lines:

وفيه تقديم و تاخيرو هذا الموضع من علم البيان تتكاثر محاسنه فاعرفه۔ والحمد لله وحده تم الجزء الاول من المثل السائر فى ادب الكاتب والشاعر

However, Vol.I of the earlier copy ends on the following line which occurs on 6th line (from below) of folio 110 of the present copy:

صورة الهلال بالقلامة لان من العادة ان تشبه القلامة بالهلال فلما صار ذالک مشهورا متعارفا حسن عکس القضية فيه۔

Written in *Naskh* with blue and red ruled borders with vowel points. Headings are in red. The copy appears to have been copied verbatim from an old copy dated AD 1030/AD 1620-21 scribed by some 'Ali Abidin (على عابدين) .

Scribe : Amir Mirza (اميرمرزا)

Date : Not dated. Apparently 13th century AH.

The copy was presented to the Library by Shifa-ul Mulk Hakim Saiyid Mazahir Ahmad.

No.3453

(HL No. 3568)

رسالة فی تحقیق معانی الاستعارات

RISALAH FI TAHQIQ MA'ANI AL-ISTI'ARAT

Foll. 8; Lines 25-27; Size 25½ x 15½; 20½ x 10½

An old and rare copy of a work dealing with metaphor, its various kinds, usages and other related matters by 'Isam al-Din bin Muhammad (عصام الدین بن محمد). Exact title of the work is, however, untraceable. Full name of the author was 'Isam al-Din Ibrahim bin Muhammad bin Arabshah al-Isfaraini (عصام الدین ابراهیم بن محمد بن عربشاه الاسفرائینی), who was a great scholar of Transoxiana. He authored a number of books on the subject among them *Al-Atwal* (الاطول), a commentary on *'Talkhis al-Miftah'* (تلخیص المفتاح) of Jalal al-Din Muhammad bin 'Abdur Rahman al-Qazwini (جلال الدین محمد بن عبدالرحمن القزوینی) (d.AH 739) got wide popularity. For his life see Lib. Cat. Vol.15, No.982. For further details see *al-Zerekly* Vol.I, p.66, *Sarkis,* pp.1330-31, *Kahhalah* Vol.I, pp.101-02 alongwith other references quoted in them.

Beginning:

"یقول العبد المفتقرالی الطاف ربه الخفیه عصام الدین ابن محمد...
مغفرته الجلیلة" الخ

End :

الحمدلله علی تمام الاصباح بعد الظلام المجوح الی المصباح و نرجو الانتظام به
بتلک دعاء الطلبة فی الصباح والرواح۔

Colophon in Persian runs thus:

تمت تمام این رساله در تحقیق معانی الاستعارات بروز پنجشنبه بوقت ظهر

بتاریخ دواز دهم شهر رجب المرجب ۱۰۸۹ هجری تحریر یافت ... حافظ امان الله من ادعی سواه فبطل دعواه۔

Written in *Nastaliq* mixed with *Shikast* with key sentences marked with red lines. Slightly worm eaten. The work is bound with other seventeen separate works.

Scribe : Hafiz Amanullah (حافظ امان الله)

Date : A.H. 1089/AD 1678.

No other copy of the work is traceable.

No.3454

(Acc.No. 2845)

كتاب فى البلاغة

KITAB FI AL-BALAGHAT

Foll. 139; Lines 11; Size 25.3 x 13½; 12 x 8½

An old and valuable work on rhetoric. Title and author of the work are not traceable as the copy is defective from both sides. The author deals at length with the definition, kinds and various stages of rhetoric and discusses its importance. Since the copy is defective it begins abruptly thus:

تطبيق الكلام على مقتضى الحال هو الذى يسميه الشيخ عبدالقادر بالنظم حيث يقول النظم هو توخى معانى النحو فيما بين الكلام على حسب الاغراض التى تصاغ لهاالكلام۔...الخ

The copy is paginated and 10 folios from the begining appear to be missing.

End: It abruptly ends with the following words:

وحمل الزمخشرى التنكير فى قوله تعالى "قالوا ان لنا لا جراعليه" واو

للتعليل كقوله تعالى "وعد الله المومنين والمومنات..."

Written in *Naskh* with copious marginal notes and interlinear meaning of words. Slightly worm-eaten and repaired.

Scribe : Not mentioned.

Date : Not dated. Apparently 11th century AH.

No.3455

(Acc.No. 6054)

كتاب في المعاني والبيان

KITAB FI AL-MA'ANI WA AL-BAYAN

Foll. 40; Lines 17-29; Size 19½ x 12; 13½ x 6½

A defective copy of a work dealing with rhetoric by an anonymous author. The copy is defective from both sides.

Begins abruptly as follows:

...وضعا دون نحو الرحمن جدا هم الى الحكم باختصاص هذا الاستجماع... على هذه التفرقه الوصفيه فتامل_ يدل على هذه الصفات اى... كمامر آنفا_ يلزم ان يفهم صفة الظلم الخ قيل لانم اشتهار فرعون... الظلم مطلقا كاشتهار ذات الله بصفات الكمال فالقياس غير صحيح فتامل...الخ

Also ends abruptly on the following:

عدم فصاحة الكلام مع عدم التنافر من اخلال التنافر مع الفصاحة اذفى كل منهما وحدشرط و فقط شرط الفصاحة الكلام فحديث الاولوية انمايدفع... الفاسدين وهو انتفاء قيد فقط... الاجر وهو انتفاء القيد_

Written in *Nastaliq*. Slightly worm eaten.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3456

(Acc.No. 4710)

كتاب فى المعانى والبيان

KITAB FI AL-MA'ANI WA AL-BAYAN

Foll. 139; Lines 15; Size 24 x 15; 16½ x 8

A defective copy of a work dealing with rhetoric by an anonymous author. The copy is defective from both sides.

Begins abruptly thus:

"معنى التنديم والتخصيص واما قبل ... فكان الامرفى حيزّ الاحتمال ففى انما بنى للتنديم و فى المستقبل..قلما يستعمل فى الماضى الاحيث يمكن تداركه فى المستقبل..الخ

The work is divided into two parts (فصل), first dealing with prosody (علم المعانى) while the second with rhetoic (علم البيان).

The first part ends on folio 23a with the following lines:

اذالم تصُن عرضا ولم تخش خالقا و تستحى مخلوقا فماشئت فاصنع۔ تم علم المعانى بعون الله تعالى و يتبعه علم البيان انشاء الله العزيز وحده۔

The second part begins from folio 24b with the following lines:

بسم الله الرحمن الرحيم۔ الفصل الثانى فى علم البيان و قدّم قبل الخوض فى المقصد مقدمة ليشيرمنها الىٰ تعيين موضوعة.. عليه ضبط اصوله و ماكان البيان على ماعرفه معرفه مراتب العبارات...الخ

Ends abrutply as follows:

اللفظ فيه كالخطب والرسائل واما المحاورات فلا يتحمل رعايته لذالک ورد فى النهى عنه... كسجع الكهال اللهم...

Written in *Nastaliq* with headings and text in red. Badly worm eaten and uncarefully repaired.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

PROSODY

No.3457

(HL.No. 3433)

القسطاس فى العروض

AL-QUSTAS FI AL-ARUZ

Foll. 9 (16b - 25a); Lines 21; Size 23½ x 15½; 16½ x 9½

A work on prosody by Abul Qasim Mahmud bin 'Umar al-Zamakhshari (ابوالقاسم محمود بن عمر الزمخشرى) (d. AH 538/AD 1143). Another copy of the work already described in Lib. Cat. Vol. 20, No.2208. The work, however, begins with the following line omitting the sentence which mentions the name of the author:

اسأل الله الذى عدل موازين قسطه و عاير مكائيل قبضه . . .

Written in *Nastaliq* on light green paper with headings in red. The copy is slightly worm eaten. Fully laminated. Bound with two other separate works.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

The copy was presented to the library by Shifaul Mulk Hakim Saiyid Mazahir Ahmad.

No.3458

(HL.No. 3696)

نهاية الراغب فی شرح عروض ابن الحاجب

NIHAYAT AL-RAGHIB FI SHARH 'ARUZ IBN AL-HAJIB

Foll. 47; Lines 21; Size 29 x 17½; 23 x 10

A commentary on *Al-Maqsad al-Jalil* (المقصد الجليل) of Jamal al-Din bin Abu 'Amar 'Usman bin Umar bin Abi Bakr, commonly known by Ibn al-Hajib (جمال الدين بن ابو عمرو عثمان بن عمر بن ابی بکر الشهير بابن الحاجب) (d. AH 646/AD 1248) by Jamal al-Din Abu Muhammad 'Abd al-Rahim bin al-Hasan bin 'Ali al-Isnawi al-Shafi'i (جمال الدين ابو محمد عبدالرحيم بن الحسن بن علی الاسنوی الشافعی) (d.AH 772/AD 1370). Another copy of the work already described in Lib. Cat. Vol.20 No.2217. For further details about the author see *al-Zerekly* Vol. 3/244, *Kahhala* Vol 5/203-4 and other references quoted in them.

Written in careless *Nastaliq* with text marked with red line. Contains occasional marginal notes. Although the copy is slightly worm eaten and damaged, it contains on the last folio a note of attention (تنبيه) which is not found in the ealier copy (No.2217). Thus the present copy ends on the following lines:

واستر باحا للثواب واصلاحا لقال اولی الالباب وانشراحا لبال ذوی الحباب۔

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No.3459

(HL 3428)

شرح القصيدة الخزرجية

SHARH AL-QASIDAT AL-KHAZRAJIYAH

Foll. 61; Lines 19; Size 24½ x 14½; 18½ x 9½

A commentary on *Al-Qasidat Al-Khazrajiyah,* a versified work on meter and rhyme, of Ziya al-Din Abu Muhammad 'Abdallah bin Muhammad al-Khazraji (ضياء الدين ابو محمد عبدالله بن محمد الخزرجى) (d. AH 626/ AD 1228), by Shaikh Ghulam Naqshband bin Shaikh 'Ata allah al-Shafi'i al-Lakhnawi (شيخ غلام نقشبند بن شيخ عطاء الله الشفيعى اللكهنوى) (d. AH 1126/ AD 1714). Another copy of the work already described in Lib. Cat. Vol.20 No.2213/II. Date of composition of the work has been derived through the following chronogram:اقصى حل الخزرجيه (i.e. 1095 AH)

Written in ordinary *Nastaliq* with headings in red.

Slightly worm-eaten. Fully laminated. Front page contains an obliterated seal.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

The copy was presented to the library by Shifaul Mulk Hakim Saiyid Mazahir Ahmad.

No.3460

(HL.No. 3657)

فتح رب البرية لشرح القصيدة الخزرجية

FATH RABB AL-BARIYAH LI SHARH AL-QASIDAT AL-KHAZRAJIYAH

Foll. 41; Lines 17; Size 23 x 15; 15 x 7

A commentary on the versified work on meter and rhyme of Ziya al-Din Abu Muhammad 'Abdallah bin Muhammad al-Khazraji (ضياء الدين ابو محمد عبدالله بن محمد الخزرجى) (d. AH 626/ AD 1228) by Zain al-Din Abu Zakariya bin Muhammad al-Ansari al-Shafi'i (زين الدين ابو زكريا بن محمد الانصارى الشافعى) (d. AH 926/ AD 1520). Another copy of the work already described in Lib. Cat. Vol. 20, No.2213/1.

The present copy begins with the following sentence omitting the lines which mention the name of the commentator:

الحمدلله الذى وضع علم العروض ليعلم به اوزان المنظوم... الخ

Written in *Nastaliq* with occasional marginal notes. Slightly worm-eaten. Fully laminated.

Scribe : Not mentioned

Date : Not dated. Apparently 13th century A.H.

The copy was presented to the Library by Shifa-ul Mulk Hakim Saiyyid Mazahir Ahmad.

No.3461

(HL.No. 3434)

عروضية

ARUZIYAH

Foll. 8 (25b - 32); Lines 21; Size 23½ x 15½; 16½ x 9½

A tract on prosody and rhyme by 'Abd al-Baqi bin 'Abd al-Samad (عبدالباقی بن عبدالصمد). No detail about the author is traceable. The work appears to be compiled in AH 1091 which is derived from the title of the work chosen by the author i.e. عروضیه (70+200+6+800+10+5 = 1091)

Beginning:

هذه فوائد كافية فی علم العروض والقافية اثبتها طرس التاليف يدالاعقف الاسيف اقلّ عبدالفرد الاحد عبدالباقی بن عبدالصمد...

End :

وقيل عليه الصحيح انها فی بحر الوافرالاانه دخل فيه العقص و فيه ان العقص مخصوص بالصدر غير معهوده فی الابتداء قد التزم هنا فی كل ينظر فالاصح القول الاول۔

Written in *Nastaliq* on light green paper with headings in red. Contains copious marginal notes on early six pages. Slightly worm eatern. Fully laminated. Bound with two other separate works.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

No other copy of the work is noticed. Appears to be unpublished.

The copy was presented to the Library by Shifa-ul Mulk Hakim Saiyid Mazahir Ahmad.

No.3462

(HL.No. 3245/8)

مبسوط الکافی فی العروض و القوافی

MABSUT AL-KAFI FI AL-'ARUZ WA AL-QAWAFI

Foll. 16; Lines 19; Size 23½ x 16; 16½ x 10

A useful tract on prosody and rhyme by Al-Ahmad al-Dahhan (الاحمد الدهان)whose full name appears to be Ahmad al-'Afif bin As'ad al-Dahhan (احمد العفیف بن اسعد الدهان). Nothing is traceable about the author.

Beginning:

حمدا لمن تنزه عن الابتداء و الغایة و یسر صدر العجز و النهایة وقصر کل عن شکر مدید انعامه الوافی... الخ

End :

قیل لبعض الادباء ماحسن السجع قال ماخف علی السمع قیل مثل ماذا قال مثل هذا والحمد للّٰه علی الاتمام والصلوٰة والسلام علی خیر الانام وعلی آله واصحابه الکرام و بحرمتهم نسئل الله تعالی حسن الختام۔

The work has been divided into following three chapters (الباب) and a conclusion (الخاتمه) :

۱۔ الباب الاول فی بیان مراتب التراکیب الشعریه

۲۔ الباب الثانی فی بیان الزحاف والعلل

۳۔ الباب الثالث فی اعاریض البحور و ضروبها

۴۔ الخاتمه فی اشتباه بعض الابحر

The copy was prepared at the instance of some Abu Muhyi al-Din Muhammad Ibrahim (ابومحی الدین محمد ابراهیم) as is mentioned in the colophon.

Written in clear *Naskh* with headings in red. The copy is bound with other sixteen separate treatises.

Scribe : Murad 'Ali (مراد علی)

Date : AH 1292/ AD 1875

No.3463

(HL.No. 3432)

الرسالة فی العروض

AR-RISALAH FI AL-ARUZ

Foll. 16; Lines 21; Size 23½ x 15½; 16½ x 9½

A useful tract on prosody by an anonymous author. Exact title of the work is not traceable.

Beginning:

"الفن الاول من تتمة العروض من علم المعانی و هوالکلام فی الشعر" الخ

End :

ترکت صلوة الخمس غیر ملوم : انانستحی یارب قد قمت قائما

اناجئتک عریاناوانت کریم : فانصف کیف کسرشوکة العیب

The work has been divided into three sections (فصل). The first deals with the definition of the poetry (فی بیان المراد من الشعر), the second with meters (فی تتبع الاوزان) while the third with rhyme (فی الکلام فی القافیه)

Written in *Nastaliq* on light green paper with headings in red. Contains occasional marginal notes. The copy is slightly worm eaten and fully laminated. Bound with two other separate works.

Scribe : Not mentioned.

Date : Not dated. Apparently 13th century A.H.

The copy was presented to the library by Shifaul Mulk Hm. Saiyid Mazahir Ahmad.

No.3464

(HL.No. 3624)

مکتوب فی شرح بیت السکاکی

MAKTUB FI SHARH BAIT AL-SAKKAKI

Foll. 4; Lines 16; Size 29½ x 18; 22 x 11

A rare copy of letter written by some Maulana Jamal al-Din 'Ali bin Abi al-Qasim (مولانا جمال الدین علی بن ابی القاسم) to some Muhammad bin Yusuf al-Fazli (محمدبن یوسف الفضلی) seeking information on the meters of the following verse of Siraj al-Din Yusuf bin Abi Bakr al-Sakkaki (d. A.H 626/A.D 1228):

وحرف کنون تحت رأی ولم یکن بدال یادم الرسم غزه النقط

Beginning:

اصغرالممالیک ...ملک الغرة الرضیة...والاخلاق المرضیة علی بن محمد یخدم المقام الاعظم الاعزالاکرم...الخ

End:

بقیتم لنا بآل احمد شیعة لاوزارنا جنی بکم یحصل الخط

Written in *Nastaliq*. Slightly worm eaten.

Scribe : Muhammad Ahsan Bihari (محمد احسن بهاری)

Date : AH 1267/AD 1851.

No other copy of the work is traceable.

ḤANAFI PRINCIPLES OF JURISPRUDENCE

No. 3084

Folios 44; lines 13; size 25.5×16.5, 18×10.5

منار الانوار

MANÂR AL-ANWÂR

Author: Abu'l Barakât 'Abdallâh b. Aḥmad Maḥmûd a'n-Nasafi
ابو البركات عبدالله بن احمد بن محمود النسفى (d. 710 A.H. = 1310 A.D.)

Beginning :

الحمد لله الذى هدانا الى الصراط المستقيم ...اعلم ان اصول الشرع ثلثة الكتاب و السنة و اجماع الامة ـ

End :

و هذا اذا صبر فى هذين القسمين حتى قتل صار شهيدا ـ

Another copy of a well known work on the principles of Jurisprudence already described in our Cat. XIX part I, No. 1502

Written in Naskh. Not dated. Probably 13th century A.H.

Accn. No. 33347
H. L. No. 4055

No. 3085

Folios 124; lines 7; size 22.5×12.5, 15×7

THE SAME

Another copy of the same work.

Written in Naskh.

Not dated. Probably 13th century A.H.

Accn. No. 6657
H. L. No. 3822

No. 3086

Folios 80; lines 15; size 27.5×21.5, 17×11

دائر الوصول الى علم الاصول

DÂ'IR AL-WUṢÛL ILÂ 'ILM AL-UṢÛL

Author : Mîrak Mu'in Abu 'Abdallâh Muḥammad b. Mubârak S͟hâh b. Muḥammad al-Harawi - ميرك معين ابو عبد الله محمد بن مبارك شاه بن محمد الهروى (d. 755 A. H, = 1354 A.D.)

Beginning :

الحمد لله الذى سقى لاصول المستنبطين من كوثر غرائب الفهوم ماء ... اما بعد فان كتابي مدار الفحول فى شرح منار الاصول مع وجازة لفظه و غموض لحظه لما لم يعر عن نبذ من الاطناب لخصت منه هذا المختصر -

End :

و لهذا اى و لبقاء الحرمة اذا صبر فى هذين القسمين اى الاخرين حتى قتل صار شهيدا لانه بذل نفسه لاقامة حق محترم -

Another copy, of an abridgement of Madâr al-Fuḥûl, a commentary on Manâr al-Anwâr (See No. 3084) already described in our Cat. XIX, part 1, No. 1506.

Occasional marginal notes.

Written in Nask͟h.

Not dated. Probably 11th century A.H.

The last page is supplied by a latter hand.

Accn. No. 3408
H. L. No. 3129

No. 3087

Folios 106; lines 21–27; size 30×21, 20×12

شرح المنار

SHARḤ AL-MANÂR

Author : Muḥammad Ya'qûb al-Banâni al-Lâhori ad-Dehlavi محمد يعقوب البنانى اللاهورى الدهلوى **(1098 A H. 1687 A.D.)**

A commentary on al-Manâr (See No. 3084–85).

Beginning :

الحمد لله المبدى و المعيد...و بعد فيقول الفقير الى الفضل الربانى محمد يعقوب البنانى قال المصنف زاد الله قدره ـ

End :

ان يعتبر كل مسمى بانفراده فى ثبوت الجزاء له كانه وحده ليس معه غيره ـ

For the details of the author see our Cat. V Part II No. 474.

For another copy of the work see Rampur Cat. III No. 2035.

Written in Nasta'liq. Not dated. Probably 11th century A H.

Colophon reads :

هذا ما تيسر لى من تلخيص الفوائد و الزوائد فى بلدة كابل ـ

First Folio supplied by a latter hand.

Accn. No. 3478

H. L. No 3187

No. 3088

Folios 175; lines 19; size 27.5×18, 19.5×9.8

THE SAME

A commentary on al-Manâr by anonymous author.

Beginning :

الخفى الذى دفع فى مقابلة القياس الجلى ثم اعلم ان فى المستحسن بالقياس الخفى يصح تعديته الى محل آخر لانه و ان اختص باسم آخر و هو استحسان ـ

End :

لان اول الكلام خطر و تحريم ممتد فيجوز ان يقصد انقطاعه بهذه الغاية و لذالك المذكور وجب العمل ۔

Worm-eaten. Defective at both ends.

Written in Nasta'liq.

Not dated. Probably 13th century A.H.

Accn No 3663.
H. L. No. 3366

No. 3089

Folios 288; lines 37; size 34.5×24, 25×13

كشف الاسرار

KASHF AL-ASRÂR

Author : 'Abd al-Azîz b. Aḥmad b. Muḥammad al-Bukhâri عبدالعزيز بن احمد بن محمد البخاری (d 730 A.H. =1329 A.D.)

Beginning :

الحمد لله الذی یصور النسم فی شبکات الارحام ... اعلم فان علوم الدین احق المفاخر ان اکتب لهم شرحا ۔

End :

فلا یجوز النسخ به و بقوله تعالی یرید الله بکم الیسر ولا یرید بکم العسر ۔ و قوله جل ذکره یرید الله لان یخفف ۔

A detailed commentary on Uṣûl al Bazdawi اصول البزدوی) (See No. 1489) already described in our Cat. XIX No. 1491.

Badly worm eaten and defective at the end.

Written in Naskh

Not dated. Probably 11th century A.H.

Accn No. 6555
H. L No. 3631

No. 3090

Folios 505; Lines 23; size 21×15, 15.5×8.5

THE SAME

Another copy of the same work.

Beginning :

الاستقصا و لم يكن ... فى هذا الفن شرفا و سموا و حل محله مقام الثريا بجدا او علوا ... وادرج فيه ما به نظام الفقه و قوامه -

End :

و ذكر صدر الاسلام ابو البشرمع ان تسميته الاستشناء و التعليق -

Badly worm eaten. Defective at both ends.

Written in Nasta'liq.

Not dated. Probably 12th century A.H.

Accn. No. 6612
H. L. No. 3754

No. 3091

Folios 202; lines 19; size 26×16, 19×9

التوضيح فى حل غوامض التنقيح

AT-TAUḌÎḤ FI ḤALL GHWÂMIḌ AT-TANQÎḤ

Author : 'Ubaidallâh b. Mas'ûd b. Taj ash-Sharî'ah Maḥmûd b. Ṣadr ash-Sharî'ah Aḥmad b. Jamâl ad-Dîn
عبيد الله بن مسعود بن تاج الشريعه محمود بن صدر الشريعه احمد بن جمال الدين (d. 747 A. H. = 1346 A.D.)

Beginning :

بالمحتاج اليه لايطرد ش و قد عرفه الامام الرازى فى المحصول بهذا و اعلم ان التعريف اما حقيقى كتعريف الماهيات الحقيقية و اما اسمى كتعريف الماهيات الاعتباريه -

End :

و المراد باخويه حرمة لا يحتمل السقوط و حرمة يحتمل السقوط لكنهما لم يسقط و هما حق الله تعالى و يجب الضمان لوجود العصمة و الله ولى التوفيق و العمة و بيده ازمة التحقيق ـ

Another copy of the well known commentary on Tanqîḥ al-Uṣûl already described in our Cat. XIX, Part I, No. 1515

The last folio contains inscription bearing سيد غلام نجف and يا محمد خذيبدى and dated 1132 A. H.

Defective at the beginning.

Written in Nasta'lîq.

Dated the 11, Sha'bân, 1096 A. H.

The colophon reads as follows :—

قد وقع الفراغ من كتابة هذالكتاب المسمى بالتوضيح شرح التنقيح فى علم الاصول يوم الاحد احدعشر من شعبان المعظم ـ

Scribe زكى الدين بن ماشى مسعود

Accn. No. 3499
H. L. No. 3219

No. 3092

Folios 112; lines 14–15; size 22×17, 16×7

THE SAME

Another copy of the preceding work.

Beginning :

حامداً لله تعالى اولاً و ثانياً ولعنان الثناء اليه ثانيا و على افضل رسله محمد و اله مصليا . . . قال العبد المتوسل الى الله باقوى الذريعة عبيد الله بن مسعود بن تاج الشريعة ـ

End :

نحوان دخلت الدار فانت طالق العقد سببا عنده لكن التعليق آخرالحكم الى زمان وجود الشرط ـ

Worm-eaten Defective at the end.
Written in Nasta'liq.
Not dated. Probably 12th century A. H.

Accn. No. 6566
H. L. No. 3837

No. 3093

Folios 306; lines 17; size 22×17, 13.5×8

THE SAME

Another copy of the same work with beginning as above.

End :

و لهذا اذا صيرفي هذين القسمين حتّى قتل صار شهيدا ـ

Written partly in Naskh & partly in Nasta'liq. Dated : 1212 A. H.
The Colophon runs as follows :

الكتاب بعون الله الملك الوهاب المسماة بالتوضيح شرح التنقيح فى التاريخ الرابع من الشهر الرجب المرجب سنة ۱۲۱۲ كل الكتاب بيدالعبد الضعيف النحيف الخاطى احقر العباد فتح محمد الجونفورى عفا الله عنه و نفعه الله و جميع الطالبين ـ

The title page of the work contains two seal one of واجدعلى, dated 1257 A. H. and محمد اسمعيل and the last page also contains two seals of واجد على .

Scribe : فتح محمد الجونفورى

Accn. No. 6471
H. L. No. 3406

No. 3094

Folios 194; lines 19-23; size 28.5×18, 19×8

THE SAME

Continuation of the same work beginning with :

الى ابناء الدنيا و من خزفاتهم فضلاً عنى ان اذكر من الكتب الشريعة اسماء هم وصفاتهم سميته بالتوضيح فى حل غوامض التنقيح و الله تعالى مسئول ـ

and ending as follows :

و المراد باخويه حرمة لايحتمل السقوط و حرمة يحتمل السقوط لكنها تسقط و هما حق الله تعالى و يجب الضمان لوجود العصمة و الله ولى النعمة و التوفيق ـ

Defective at the beginning. Written in Nasta'liq.

Not dated, Probably 12th century A.H.

Marginal notes are found at many places.

Accn. No. 3426

H. L. No. 3145

No. 3095

Folios 185; Lines 21; Size 32×14, 18.5×9.5

THE SAME

Another copy of the same work, beginning :

ماء و لفروعها من قبول القبول ماء القبول الاول ريح الصبا على ان جعل اصول الشريعة ممهدة المبانى و فروعها دقيقة الحواشى اى لطيفة الاطراف ـ

and ending :

و العوائق متمادية و الطوارق متوالية وايدي التصاريف متطاولة ولوانى اعد ذنوب دهرى لضاع لقطرفيها و الرمال ـ

Worm-eaten. Defective at the beginning.

Written in Nasta'liq.

Not dated. Probably 13th century A.H.

Scribe : ملا غياث الدين

Accn. No. 3507

H. L. No. 3227

No. 3096

Folios 183; lines 29; size 21 × 18, 21 × 12.5

التلويح الى كشف حقائق لتنقيح

AT-TALWÎḤ ILÄ KASHF ḤAQÂIQ AT-TANQÎḤ

Author : Sa'daddîn Abû Sa'îd Masûd b. 'Umar at-Taftâzânî
سعدالدين ابو سعيد مسعود بن عمر التفتازاني (d. 793 A.H. = 1390 A D.)

Beginning :

الحمد لله الذى احكم بكتابه أصول الشريعته الغراء و رفع بخطابه فروع الحنيفية السمحة البيضاء حتى أضحت كلمة الباقية راسخة الاساس شامخة البناء۔

End :

لينسب العقل الى الحامل و يجعل الفاعل اله الا ان فى ذكره ههنا تفرط ... و ختم الكتاب على لفظ وجوه العصمة عصمنا الله تعالى بعونه الكريم۔

Another copy of the well known commentary on al-Tauḍiḥ (No 3091-95 above) and Tanqiḥ (No. 1513) described in our Cat. XIX (i) No. 1517.

Marginal notes at many places.
Written in Naskh
Not dated. Probably 11th century A. H.

Accn. No. 3512
H. L. No 3233

No. 3097

Folios 228; lines 8-29; size 27 × 17, 24.5 × 13.5

THE SAME

Another copy of the same work ending :

و على ما ذكره المصنف ان المعنى الذى يدل عليه النظم اما ان يكون عين الموضوع ۔

Defective at the end.
Written in Nasta'liq & Naskh
Not dated. Probably 11th century A.H.

Accn. No. 8520
H. L. No 3241

No. 3098

Folios 179; lines 19; size 29×16.5, 19×11.5

THE SAME

Another copy of the same work ending :

ايقاع الا يقاع عين الا يقاع اولا يجب اصلاً و هو . . . . و الا مور اللا موجوده واللا معدومة كالايقاع مثلاً ۔

Worm eaten. Defective at the end.

Written in Naskh.

Not dated. Probably 11th century A.H.

The title and the last page of the work contain two seals of راجد علی . Marginal and inter-lineary notes are found at many places.

Accn. No. 3091
H L. No. 3764

No. 3099

Folios 389; lines 21; size 28×17, 16.5×8.5

الحاشیه علی التلویح

AL-ḤÂSHIAH 'ALÂ AT-TALWÎḤ

Author : Ḥasan b. Muḥammad Shâh al-Fanâri commonly known as Chalapi حسن بن محمد شاه الفناری المعروف بچلپی (d. 886 A.H. = 1481 A.D.)

Beginning :

الحمد لله علی شمـــول نعمته الجسام و حصول الفقه فی الدین من اصول الفخر الاسلام حبیب الله ۔

End :

و لا یجوز سقوط حرمة ترکها فی الجمله بالاعذار هذا اخر ما اردنا ایراده فی حواشی الکـتاب ۔

Another copy of the comprehensive gloss on at-Talwiḥ already described in our Cat. XIX (i) No. 1522.

Written in Naskh.

Not dated. Probably 12th century A. H.

Accn. No.
H. L. No. 3079

No. 3100

Folios 362; lines 23; size 26.5×16, 16×7.5

THE SAME

Another copy of the same work.

There is a seal of واجد علی at the beginning as well as at the end.
Written in Naskh.

Not dated. Probably 12th century A.H.

Scribe : شیخ محمد

Accn. No.
H. L. No. 3753

No. 3101

Folios 60; lines 19-21; size 21.5×14, 15×7

THE SAME

A gloss on the same work by an anonymous author.

Beginning :

فانه لایکون عوضاو قوله خال عن تعظیم و اجلال یخرج الثواب و من الوجوه التی یستحق بها العوض عند المعتزله ۔

End :

فیکون العقل واقعا بمجموع قدرة الله تعالی و قدرة العبد و ھو مسبط ھذا ماقصدت ایراده فی ھذ المقام۔

Defective at the beginning

Written in Nasta'liq.

Not dated. Probably 12th century A.H.

Accn. No. 6544

H. L. No. 3608

No. 3102

Folios 269; lines 13; size 23×4.15. 16 5×9

مسلم الثبوت

MUSALLAM ATH-THUBÛT

Author : Qâḍi Muḥibballâh b. 'Abd ash - Shukûr al-Bihâri قاضی محب الله بن عبدالشکور البهاری (d. 1119 A.H. = 1707 A.D.)

Beginning :

الحمد لله الذی نزل آلآیات و ارسل البینات ... اما بعد فیقول الشکور الصبور محب الله بن عبدالشکور . . . و سمیته بالمسلم ۔

End :

و علیه ابتنی ابن الصلاح من تقلید غیر الا ربقه لان ذالك لم یدر غریم و فیه ما فیه ۔

Another copy of the well known work on principles of Jurisprudence described in our Cat. XIX (i) No. 1530,

Written in Nasta'liq. Dated : 24th Muharram 1277 A H.

Scribe : محی الدین اوکوی در بهنگوری

Accn. No. 3627

H. L. No 3330

No. 3103

Folios 72; lines 7; size 22×16, 12.5×6.5

THE SAME

Another copy of the same work, ending with the following :

فان السقوط بالموت لضرورة فوت المحل فيظهر فى حق من عليه دون من له المقالة الثالثة فى المبادى اللغويه ـ

Worm eaten and incomplete. Written in Nasta'liq.

Not dated. Probably 13th century A. H.

Accn. No. 6594

H. L. No. 3725

No. 3104

Folios 350; lines 19; size 24.5×16, 17.5×10.5

شرح مسلم الثبوت

SHARH MUSALLAM ATH THUBÛT

Author : Mullâ Nizâm ad-Din b. Mullâ Qutb ad-Dîn al-Anṣari as-Sihâlwi ملا نظام الدين بن ملا قطب الدين الانصارى السهالوى (d. 1161 A.H. = 1747 A.D.)

Beginning :

الحمد لله الذى عم الاحسان و الصلوة على سيد انبيائه . . . . اما الاصول فاربعة هذا مع ما فى خبره ظاهر فى ان الاصل بمعنى الدليل ـ

End :

فا ستدلال صحة موقوف على مقدمه غير ظاهره فلا يقرب تم اقول اباحة التزويج معلوم من التعليل . . . . و لعله فى اصل الكتاب ـ

Another copy of a commentary on Musallam ath-Thubût Part 1 No. 1533 under the title الفوائد العظمى

Written in Nasta'liq.

Dated : 1271 A. H.

Accn. No

H. L. No. 3607

No. 3105

Folios 128: lines 21; size 25×19, 20×11

شرح مسلم الثبوت

SHARḤ MUSALLAM AṮẖ-Ṯẖubût

Author : Mullâ Ḥasan b. Qâḍi Ghulâm Muṣṭafâ b. Mullâ Muḥammad As'ad al-Lakhnawi ملا حسن بن قاضی غلام مصطفی بن ملا محمد اسعد اللکهنوی (d. 1199 A. H. = 1784 A. D.)

Beginning :

الحمد لله رب العالمين ..... قال الكتاب مرتب على مقدمة - اقول رتب المصنف كتابه على اربعة اقسام الاول المقدمه -

End :

و هو ولى التوفيق و الافضال قال المقالة الثالثة فى المبادى اللغوية اقول -

For the details of author see our Cat. XXI No 2269.

A commentary on Musallam aṯẖ-Ṯẖubût.

Slightly worm-eaten.

Written in Nasta'liq.

Not dated. Probably 13th century A. H.

The title page contains two seals which have been disfigured by some mischievous hands. A seal of حکیم سید مظاهر احمد شفاء الملك also appears on the same page.

Accn. No.
H. L. No. 3807

No. 3106

Folios 158; lines 25; size 29×18.5, 22×11

شرح مسلم الثبوت

ج ۱

SHARḤ MUSALLAM ATH-THUBÛT
Vol. 1

Author: 'Abd al 'Ali Muḥammad b. Nizâmaddin al-Anṣâri al-Lakhnawi commonly known as Baḥr al-'Ulûm عبد العلی محمد بن نظام الدین الانصاری الکھنوی المعروف ببحر العلوم (d. 1225 A. H. =1310 A.D.)

Beginning:

الحمد لله الذی خلق الانسان بعد ان لم یکن شیأ مذکورا ... اما بعد فیقول العبد الضعیف ... عبدالعلی محمد بن نظام الدین ۔

End:

قلنا لا نعلم الالحاق بقـــوله علیه وآله واصحابه الصلوة والسلام ... بل یقدر ثابتا مثله فیعلق به فلا محذور و هذا ۔

Another copy of the work described in our Cat. XIX, part I No. 1534 under the title of فواتح الرحموت . The work is divided into two volumes.

Written in Nasta'lîq

Not dated. Probably 13th century A.H.

Accn. No. 3410

H. L. No. 3131/A

No. 3107

Folios 152; lines 33; size 29×18.5, 22×11

THE SAME
Vol. 2

Second volume of the same work, which begins from the point where volume I ends

Beginning :

الشارح و قالوا ثانيا ماله صلى الله عليه و آله و اصحابه و سلم اهو دين . .
الكهف و اصحابه لهم شان بحسب على ماقصه الله تعالى فى كتابه المجيد ـ

End :

وقد كان معادى شديد الرسول الله عليه و آله و اصحابه و سلم فحمله الله
تعالى ـ

Defective at the end.

Written in Nasta'liq.

Not dated. Probably 13th century A.H.

Accn No 3410.
H. L. No. 3131/B

No. 3108

Folios 112; lines 16; size 28×17, 21×11

THE SAME

First volume of the same work.

Beginning :

الحمد لله الذى خلق الانسان بعد ان لم يكن شيأ مذكورا . . . اما بعد فيقول
العبد الضعيف . . . عبد العلى محمد بن نظام الدين ـ

End :

المقالة الثالثة فى المبادى اللغويه من لطف الله سبحانه ـ

Written in Nasta'liq.

Not dated. Probably 13th century A.H.

The title page of the work contains a seal of راجد على dated 1257 A.H.

Accn No.
H. L. No. 3611

No. 3109

Folios 171; lines 29; size 30×20, 22.5×12

THE SAME

Another copy of the work with the same beginning.

End:

فلا نذكره هذا تمت مقالات المبادی بفضل ولی التوفیق و الایادی ای النعماء
الحمدلله الذی یسرنا شرح المبادی و المرجوه من المفیض ان یوفقنا شرح المقاصد
... اجمعین .

Written in Nasta'lîq.

Not dated. Probably 13th century A.H.

Scribe: سید سلیم الله البخاری

Accn. No. 36816
H. L. No. 4190

No. 3110

Folios 280; lines 23; size 27×17, 23×10.5

THE SAME

Another copy of the work with the same ending as of No. 3109 above. Beginning is the same as the ending of No. 3108 above.

Consists of Part 3 (الثالث), only.

Written in Nasta'liq.

Not dated. Probably 13th century A.H.

Accn. No. 6556
H. L. No. 3632

No. 3111

Folios 350; lines 19; size 54.5×16, 17.5×10.5

شرح مسلم الثبوت

ج

SHARH MUSALLAM ATH-THUBÛT

Vol. 1

Author: Mullâ Niẓâm ad-Din b. Mullâ Quṭb ad-Din al-Anṣari as Sihâlwi ملا نظام الدين بن ملا قطب الدين الانصاری السہالوی (d 1161 A.H. = 1747 A.D.)

Beginning:

مسئلة اختلف فی وجوب القضاء بل هو بامر جدید و علیه الاکثر او بما یوجب الاداء و هو المختار العامـة الحنفیة و اضطربت العبارة فی هذه المسئلة فعبـارة فخر الاسلام العلامه.

End:

فالاحتمالات ثلثة الاول التجوز و الثانی الاشتراك و الثالث الوضع فقط و الاولان خلاف الاصل كما قد مر غیر مرة فبقی الثالث و هو ـ

Another copy of a commentary on Musallam ath-Thubut described at No. 3104 above.

Defective at the beginning. It lacks the first chapter in full and 2nd in part; 3rd chapter is intact.

Written is Nasta'liq.

Not dated. Probably 13th century A. H.

Accn. No. 3429

H. L. No. 3148/A

No. 3112

Folios 311; lines 15; size 25.5×19, 17×9

THE SAME

Vol 2

Continuation of the same work

Beginning :

المطلوب لاندفاع الجواب بالوجهين اما اندفاع الاول فظاهـــر و اما اندفاع الثانى فلانه ح اللغة بالقضايا ـ

End :

مع ان حقه التقديم و تفصيل انواعها ما فيها من الاختلاف فمذكورة فى علم المعانى ـ هذا تمت مقالات المبادى بفضل ولى التوفيق و الايادى ـ وهى جمع ايدى معنى ان النفع و قد مر ما يتعلق باختلاف الجمع فى بحث الامر فتذكر و ليكن هذا آخر ما اريد نظمه فى سلك شرح الكتاب ـ

Slightly worm-eaten.
Written in Nasta'liq.

Not dated. Probably 13th century A. H.

Accn. No. 3429
H. L. No. 3148/B

No. 3113

Folios 176, Lines 113, Size 23×15.5; 14×8

التوضيح فى حل غوامض التنقيح

AT-TAUḌIḤ FI ḤALL GHWÂMIḌ AT-TANQÎH

Author : 'Ubaidallâh b. Mas'ûd b. Taj ash-Sharî'ah Maḥmûd b. Ṣadr ash-Sharî'ah Aḥmad b. Jamâl ad-Din
عبيد الله بن مسعود بن تاج الشريعه محمود بن صدر الشريعه احمد بن جمال الدين (d. 747 A. H. = 1346 A. D.)

Beginning : As No. 3084 above.
End :

[باب البيان، فصل الاستثناء]

و قد اورد اصحابنا قوله تعالى الا الذين تابوا من امثلة الاستثنا المقطع وجهه ان المتصل هو الاخراج .

Another copy of التوضيح described at Nos. 3091 — 3095 abve. The Ms. is defective at the end.

Worm-eaten.
Written in Nasta'liq.
Not dated. Probably 13th century A. H.
Accn, No. 36585
H. L. No. 4179

No. 3114

Folios 88; lines 19; size 23.5×17, 16×8.5

نور الانوار

NÛR AL-ANWÂR

Author : Aḥmad b. Abi Sa'id b. 'Abdallâh b. Abdarrazzâq b. Khâs al-Makki احمد بن ابى سعيد بن عبدالله بن عبدالرزاق بن خاص المكى (d. 1130 A.H. ≈ 1717 A.D.)

Beginning :

الحمدلله الذى جعل اصول الفقه ... و بعد فلما كان كتاب المنار اوجز كتاب الاصول متناً و عبارةً و اشملها نكتةً ـ

End :

انه يترجح الدلالة على الاقتضاء عنـــد المعـارضة مثاله قوله عدم لعائشة رضى الله عنها ـ

Another copy of a commentary on Manâr al-Anwâr (No 3084) already described in our Cat. XIX No. 1511.

Written in Nasta'lîq

Not dated. Probably 13th century A.H.

Accn. No 36743
H. L. No. 4173

No. 3115

Folios 22; lines 19; size 27.5×17.5, 23×10

عقد الجيد فى مسائل الاجتهاد و التقليد

'IQD AL-JÎD FÎ MASÂIL AL-IJTIHÂD WA AT-TAQLÎD

Author : Aḥmad b 'Abd ar-Raḥim commonly known as Shâh Wali-allâh ad-Dehlawi احمد بن عبد الرحيم المعروف بشاه ولى الله الدهلوى (d. 1174 H. A. = 1762 A. D.)

Beginning :

الحمد لله الذى بعث سيدنا محمدا الى العرب . . . اما بعد فيقول العبد الضعيف . . . ولى الله بن عبدالرحيم ـ

End :

و الذى يقتضيه الدليل انه لا يلزم بل يستغنى من شاء و من اتفق لمكن من غير تلفظا لمرخص و هذا آخر ما اردنا ايراده فى هذا الرسالة ـ

Another copy of the work already described in our Cat. XIX part 1, No. 1539. (The copy at No. 1539 is defective at the end to the extent of one folio.)

Written in Nasta'liq.

Not dated. Probably 13th century A. H.

Accn. No. 34'5
H. L. No. 3134/1

No. 3116

Folios 7; lines 23; size 27 5×17.5, 23×10

القول السديد فى مسائل الا جتهاد و التقليد

AL-QAUL AS-SADÎD FÎ MASÂIL AL-IJTIHÂD WA AL-TAQLÎD

Author : Aḥmad b. 'Abd ar-Rahîm commonly known as Shâh Wali-allâh ad-Dehlawi احمد بن عبدالرحيم المعروف بشاه ولى الله الدهلوى (d. 1174 A. H. = 1762 A. D.)

Beginning :

اللهم ارنا الحق حقا واهدنا لاتباعـــه و ارنا الباطل باطلا . . اما بعد فهذه تعليقة اذكر فيها ماحضرنى فى بعض مسائل الاجتهاد و التقليد -

End :

ان ذالك حكم الله عبده و صلواته صحيحة لاتباعه منها على الوجه المامور به و ح فكيف يمنع الاقتداء مع الحكم بصحة صلواته فى نفسه انتهى -

For the details of the author see our Cat. XIX Part 1, No. 1537.

It is an original work on Ijtihâd and Taqlîd.

Slightly worm-eaten

Written in Nasta'lîq

Not dated Probably 13th century A. H.

Accn. No 3415
H. L. No. 3134/2

No. 3117

Folios 26; lines 19; size 27.5×17 5, 23×10

الا نصاف فى بيان سبب الا ختلاف

AL-INṢÂF FÎ BIYÂN SABAB AL-IKHTILÂF

Author : Aḥmad b. 'Abd ar-Raḥim commonly known as Shâh Wali-allâh ad-Dehlawi احمد بن عبد الرحيم المروف بشاه ولى الله الدهلوى (d. 1174 A. H. = 1762 A. D.)

Beginning:

الحمد لله الذى بعث سيدنا محمدا صلوات الله عليه اما بعد فيقول الفقير الى رحمة الله الكريم ولى الله بن عبدالرحيم ۔

End:

و بان يقولوا انا وجـــدنا آباءنا على امته وانا على آثارهم مقتدون والى الله المشتكى وهو المستعان و به الثقة و عليه التكلان ۔

Another copy of the work already described in our Cat. XIX part 1, No. 1537.

Worm-eaten
Written in Nasta'liq.
Not dated. Probably 13th century A. H.

The last three pages contain some notes dealing with the views of the four Imâms and different jurists regarding صلواة الوتر .

Accn. No. 3415
H. L. No. 3134/3

No. 3118

Folios 242; lines 15; size 14×12, 10×6

شرح عين الوصول الى علم الاصول

SHARḤ 'AYN AL-WUṢÛL ILÂ 'ILM AL-UṢÛL

Author: Muḥammad S'ad allâh محمد سعد الله

Beginning:

الحمد لله و الصلواة و السلام على سيد الكونين و آله و صحبه اجمعين هذه رسالة انشاه مولانا و استاذنا سلطان المحققين و برهان المدققين المتجرين . . . قال هذه فائدة مشتملة على مقدمة رتبية و تقسيم و خاتمة المقدمة اللفظ قد يوضع لشخص لعينه ۔

End :

فهی ثابتة له بامر الله و لا تدبر فی یده حینئذ و انما الامر الله یعذب من یرید بعدله و ینجی من یشاء بفضله ۔ و الیه المعاد و الخوض الی الله و هو بصیر بالعباد لاملجا . . . و الیه المصیر . . . نعم النصیر . . . عبده و رسوله ۔

A commentary on 'Ayn al-Usûl ilâ 'Ilm al-Usûl.

Written in Naskh. Dated : 14th Jamâdî al-Awwal, 1140 A.H.

Scribe : شیخ نعمت الله

Accn. No. 3616

H. L. No 3333

No. 3119

Folios 208; lines 18; size 26.5 × 19, 19 × 9.5

تحریر الدائر

TAHRÎR AD-DÂIR

Author : Muhammad Nûr 'Âlam b. Muhammad Tâj 'Âlam as-Siddîqi ar-Râmpûri al-Afghâni محمد نور عالم بن محمد تاج عالم الصدیقی الرامپوری الافغانی

Beginning :

الحمد لله الذی لا اله الا هو علی الواسع و الامکان . . . اما بعد فیقول العبد المفتقر الی ربه . . . محمد نور العالم ابن محمد تاج عالم الصدیقی نسبا والکر هکتیسری وطناً و مولدا . . ان زبدة دایر الاصول فی شرح منار الاصول ۔

End :

قوله الاخیرین بخلاف الاولین فانه لو صبر حتی قتل لایصیر شهیدا لانه لم یبذل نفسه لاقامة حق محترم لعدم بقاء الحرمة مع الترخص فیها ۔

A rare gloss on Dâ'ir al-Usûl fî Sharh Manâr al-Usûl.

No copy of the work seems to be recorded.

Worm-eaten. Written in Nasta'liq

Not dated. Probably 12th century A.H.

Accn. No. 3427

H. L. No. 3146

No. 3120

Folios 21; lines 25; size 22.5×15, 19×10

رساله فی الاصول

RISÂLAH FÎ AL-UṢÛL

A commentary on principles of Jurisprudence written by an anonymous author.

Beginning :

مسئله وجوب الشئ یتضمن حرمة ضده یعنی اذا وجب شئ یفهم فی ضمنه ان ضد هذا الشئ حرام ۔

End :

والتکلیف یتعلق بالکسب الذی هو مقدر للعبد فلا تیعلق الا بالمقدور لابالممتنع فلا شناعة فافهم وفیه ای فیه ۔

Problems (Masâ'il) discussed in the Risâlah include :—

Wujûb, Jawâz, Taḥrîm, Mandûb, Mubâḥ, Aḥkâm, Taklîf Mâ lâ Yutâq.

Defective at both ends.

Written in Shikasta.

Not dated Probably 12th century A.H.

Marginal notes are found at many places.

Towards the second half of the bound volume are found : (i) a short Risâlah on Bay' in Persian (ff 22–31), (ii) Sharḥ Risâlah Shamsiyah in Logic (ff. 32–55), and (iii) a four-page discussion on Logic (ff. 56–59).

Accn. No. 3447

H. L No. 3166/1

No. 3121

Folios 264; lines 21; size 25×16, 16.5×8.5

مجموعة الاصول فى اصول الامام ابى حنيفه

MAJMÛ'AT AL-UṢÛL FÎ UṢÛL AL-IMÂM ABI ḤANÎFÂ

Part 3

A work of an anonymous author on principles of Jurisprudence.

Beginning :

كتاب البيوع الاصل ان البيع شرع لدفع النزاع الذى يكون حراما و للانتفاع ايضاً و ان المال عين طاهر متبذل منتفع به ـ

End :

ان يرد على الورثة ثلث العبد الموهوب و ان يفسخ العقد فيرد كل العبد و اخذ الموهوب له عبد نفسه ـ

The third part of the work on Ḥanafite Principles of Jurisprudence beginning with كتاب البيوع and ending with كتاب الهبه, each كتاب consisting of sevaral باب and فصل each of them beginning with the word الاصل .

This part contains the followings Kitâbs :—

Folio 1b	١ ـ كتاب البيوع
Folio 78a	٢ كتاب الصرف
Folio 84b	٣ ـ كتاب الكفاله
Folio 100b	٤ ـ كتاب الحواله
Folio 108a	٥ كتاب القضا
Folio 126a	٦ ـ كتاب الشهاده
Folio 147a	٧ ـ كتاب الرجوع عن الشهاده
Folio 150b	٨ ـ كتاب الوكاله
Folio 176b	٩ كتاب الدعوى

Folio 204a	١٠ —كتاب الاقرار
Folio 218b	١١—كتاب الصلح
Folio 231a	١٢—كتاب المضاربه
Folio 243b	١٣—كتاب الوديعه
Folio 249a	١٤—كتاب العاريه
Folio 251b	١٥—كتاب الهبة

The content combines principles and points of the Ḥanafite Jurisprudence. Folio 100b reads :—

كتاب الحوالة الاصل ان الحوالة فى الشريعة نقل الدين من ذمة المحيل الى ذمة المحتال عليه فصارت الحوالة نقلاً شرعيا والدين وصف شرعى يظهر اثره فى المطالبة فجاز ان يوثر النقل الشرعى فى الذى يثبت شرعاً كالدين ـ اما العين فحسى فلا ينتقل بالنقل الشرعى بل يحتاج الى النقل الحسىّ و لهذا خصت الحوالة بالديون فالمديون يسمى محيلاً والداين يسمى محالاً و محتالا و المال يسمى محالا به و محتالا به و الذى قبل الحوالة يسمى محالاً و محتالاً عليه ـ

Written in Naskh.

Not dated. Probably 11th century A.H.

Accn. No. 3513

H. L. No. 3234

No. 3122

Folios 271; lines 21; size 24.5×16, 16.5×8.5

THE SAME

Part 4

Beginning :

الاصل ان حاجة النـاس اصل فى الشرع للعقود فشرعت الاجارة لترتفع حاجة النـاس و كل شئ يحتاج النـاس اليه ـ

End :

صـار تاركا لدعواه لان الامتناع عن اخذ الحق بعد الدعوى عند القاضى يكون تـاركا للدعوى و على هذا تخريج المسائل ـ تم الكـتاب ـ

Continuation of the above in the uniform pattern. This fourth volume beginning with كـتاب الاجارة and ending with كـتاب الخنثى contains the following Kitabs :—

Folio 1b	١ ـــ كتاب الاجاره
Folio 24b	٢ ـــ كتاب الاكراه
Folio 29b	٣ ـــ كتاب الحجر
Folio 34a	٤ ـــ كتاب المـاذون
Folio 45b	٥ ـــ كتاب الغصب
Folio 58b	٦ ـــ كتاب الشفعة
Folio 80a	٧ ـــ كتاب القسمه
Folio 92b	٨ ـــ كتاب المزارعه
Folio 96b	٩ ـــ كتاب المساقات
Folio 100a	١٠ ـــ كتاب الذبائح
Folio 104a	١١ ـــ كتاب الاضحيه
Folio 111a	١٢ ـــ كتاب الكراهيه
Folio 123a	١٣ ـــ كتاب احياء الاموات
Folio 130a	١٤ ـــ كتاب الاشربه
Folio 131b	١٥ ـــ كتاب الصيد

Folio 113a reads :—

الفصل الثانى فى اللبس لا يحل للرجل لبس الحرير بعد الطبخ و لبس الديباج ولوكان لبس فى الحرب و يحلّ للنساء عند ابى حنيفة و عندهما لا بأس بلبس الديباج و الحرير فى الحرب لانّ الحاجة ماسة اليه فى الحرب فانّه يردّ الحديد لقوته ولا يحلّ لبس الحرير والذهب للرّجال الاّ قدر اربعة اصابع مضمومة و عند البعض مفتوحة لانّ النبى عليه السلام خرج و باحدى يديه حرير و بالاخرى ذهب فقال هذان حرامان على ذكور امتّى حلّ لاناثهم الاّ انّ القليل عفوٌ و هو قدر اربع اصابع آه .

Written in Naskh.

Not dated. Probably 11th century A.H.

Accn. No. 3471

H.L. No. 3190

MÂLIKI PRINCIPLES OF JURISPRUDENCE

No. 3123

Folios 245; Lines 24; size 25.5×16.5, 17.5×8

حاشيه على شرح المختصر

ḤÂSHIAH 'ALÂ SHARḤ AL-MUKHTASAR

Author : Sa'd ad-Din Mas'ûd b. 'Umar at-Taftâzâni
سعد الدين مسعود بن عمر التفتازانى (d. 793 A. H. = 1390 A. D.).

Beginning :

الحمد لله الذى وفقنا للوصول الى منتهى اصول الشريعة ـ

End :

من الترجيح على ما فى جهة واحدة و مافيه جهات على مافيه جهتان او ذلك من التفاصيل و هذا معنى قوله وفيها ذكر ارشاد لذالك و الله الهادى سبيل الرشاد . . . نعم الوكيل ـ

Another copy of the work already described in our Cat. XIX part I, No. 1549.

Worm-eaten.
Written in Naskh.
Not dated. Probably 12th century A. H.
Scribe : محمد على بن محمد صالح

The folios 2a–7b and 24a–39b are wanting. Title page contains 5 defaced seals, one of them legible to the extent of رفعناه مكانا عليا, and several owners writings among, them محمد على ابن مولانا سعيد الاشرف مدظله العالى

Accn. No. 283 (New)
H. L. No. 4287

SHÎ'Â PRINCIPLES OF JURISPRUDENCE

No. 3124

Folios 25; lines 16; size 16×9 5, 11×5

مبادى الوصول الى علم الاصول

MABÂDI AL-UṢÛL ILA ILM AL-UṢÛL

Author : Jamâluddin Abu Manṣûr al-Ḥassan b. Yusuf al-Muṭahhar al-Ḥilli جمال الدين ابو منصور الحسن بن يوسف المطهر الحلى (d. 726 A.H. = 1325 A.D.)

Beginning :

الحمد لله المتفرد بالاولية والدوام ... اما بعد فهذا كتاب مبادي الوصول الى علم الاصول قد اشتمل من علم اصول الفقه ـ

End :

و ان ارادوا غيره فهو باطل لان العلم او الظن بالنق ... من دليل و ليكن هذا آخر ما تذكره فى هذه المقدمه ـ

Another copy of the work already described in our Cat. XIX Part 1, No. 1568.

Worm-eaten.

Written in Naskh.

Dated 1116 A. H.

Marginal notes are found throughout.

Accn. No 6545
H L. No. 3610

No. 3125

Folios 155; lines 14; size 20.5×16, 13×7

معالم الدين

MA'ÂLIM AD-DÎN

Author: Ḥasan b. Zain ad-Dîn aṣh-Shahîd aṣ-Ṣâni حسن بن زين الدين الشهيد الثانی (d. 1011 A. H. = 1602 A. D.)

Beginning :

الحمد لله المتعالی فی عز جلاله عن مطارح الا فهام ... بکمال ذاته عن مشابهة الانام ... اما بعد فان اولی ما انفقت فی تحصیله ۔

End :

ان احتمال التقیه علی ما هو المعلوم من احوال الائمة علیهم السلام اقرب و اظهر و ذالك كاف فی الترجیح فکلام الترجیح عندی هوالحق ۔

Another copy of the work already described in our Cat. XIX Part 1, No. 1573.

Written in Naskh

Dated. 2 Rabi'al - Awwal 1076 A.H.

Scribe : محمد اسمعیل بن محمد قاسم

Accn. No. 220 (New)
H. L. No. 4235

No. 3126

Folios 89; lines 21; size 27.5×19, 20.5×10.5

THE SAME

Another copy of the same work.

Written in Nasta'liq.

Dated. 15th Jamâdi al-Awwal 1219 A.H.

Accn No. 6558
H L. No. 3635

No. 3127

Folios 105; lines 5; size 19×14, 10.5×5

زبدة الأصول

ZUBDAT AL-UṢÛL

Author : Bahâ'addîn Muḥammad b. Ḥasan b. 'Abd aṣ-Ṣamad al-Ḥârithi al-'Âmili بهاء الدين محمد بن حسن بن عبد الصمد الحارثی العاملی (d. 1030 A H. = 1621 A.D.)

Beginning :

ابهی اصل یبتنی علیه الخطاب و اولی قول فصل ینتهی الیه اولو الالباب
حمد من تنزه عن وصمة التحدید و القیاس ۔

End :

و بتركب المرجحات مثنی و ثلاث و رباع فصاعدا فاتبع منها الاقوی
و الزم ماهو اقرب الی الفتوی ۔

Another copy of the work already described in our Cat. XIX Part 1, No. 1580.

Written in Naskh.

Dated 22 Dhu'l Hijjah 1020 A. H.

Marginal notes are found throughout.

Scribe: محمد بن خلیل الله Transcribed at Mash'had. Frequent marginal notes.

The colophone reads thus:

تمت الزبدة بتوفیق الله سبحانه یوم السبت ثانی و عشرین شهر ذی الحجة الحرام عام الف و عشرین
من الهجرة فی المشهد المقدس الرضوی علی شرفها الصلوة و السلام علی ید احقر عباد الله و احوجهم الی
رحمة الله محمد بن خلیل الله التبریزی عفی عنهما بمنه و کرمه آمین رب العالمین ۔

Accn. No. 6545
H. L. No. 4326

No. 3128

Folios 74; lines 7; size 16×10, 10×5

THE SAME

End :

تـاويله ارجح و تركبات المرجحات مثنى و ثلاث و رباع فصاعدا فاتبع منها الاقوى و الزم ماهو اقرب الى الفتوى ـ

Written in Naskh.

Dated 1115 A.H.

The colophone reads thus :

فرغ من نقله الى البياض مؤلفه اقل العباد عملا و اكثر رجاء و املا محمد المشهور بهاء الدين العاملى عامله الله بلطفه الخفى الجلى ثانى عشر اول شهور الثامنة من العشر الثانى بعد الالف و الحمد لله اولا و آخرا و ظاهرا و باطنا ـ

Marginal notes are given at many places.

Accn. No. 6545
H. L. No. 3609

No. 3129

Folios 189; lines 23; size 24.5×14, 17.5×9

غـاية المأمول

GHÂYAT AL-MA'MÛL

Author : Mullâ Muḥammad Jawâd b. Sa'd al-Kâẓimi
ملا محمد جواد بن سعد الكاظمى (d. 11th century A. H.)

Beginning :

نحمدك يـا من وفقنا لسلوك طريق العمل بكتابه المبين . . . و بعد فيقول العبد الفقير . . . محمد المشتهر بجواد الكاظمى ـ

End :

و ماليس كذالك فلافان ذالك هو الاول بل طريق النجاة فى آلاخرة
و الاولى -

A commentary a Zubdat al-Uṣûl (No. 3127).

Another copy of the work already described in our Cat. XIX No 1581.

Written in Nasta'lîq.

Dated. 13 Ramaḍân 1095 A. H.

Accn. No. 958
H. L. No 4400

No. 3130

Folios 126; lines 21; size 23×14, 16×8.5

اساس الاصول

ASÂS AL-UṢÛL

Author : Sayyid Dildâr b. Mu'in an-Nasîrâbâdi al-Laknawî
سيد دلدار على بن معين النصيرآبادى الكهنوى (d. 1235 A.H.=1819 A.D.)

Beginning :

الحمد لله الذى جعل لنا العقل دليلا . . اما بعد فيقول . . . السيد على المدعو
بالسيد دلدار على . . . ان اعظم العلوم الدينية بعد علم التوحيد هو علم الاصول -

End :

و التقرير و على الصلاة نعوذ بالله من شرور انفسنا و سيأت اعمالنا و
ليكن هذا آخر ما اردنا ايراده فى ذالك الكتاب -

A well known work on Shi'â Principles of Jurisprudence.

Worm-eaten

Written in Naskh.

Not dated. Probably 13th century A.H.

Scribe : محمد جواد كشميرى

The Ms. belongs to Dîwân Nâṣir 'Ali collection.

Accn No. 1618
H. L. No.

No. 3131

Folios 13; lines 13; size 19.5×15, 13×6

ايضاح مصطلحات

ÎḌÂḤ MUṢṬALAḤÂT

Author : Muḥammad Amân محمد امان

Beginning :

الحمد لله رب العالمين ... اما بعد فيقول العبد الذليل المفتقر الى رحمة ربه ... محمد امان غفرالله له و لوالديه ان هذه رسالة فى ايضاح مصطلحات ـ عبائر الانتخاب و نحوها امتثالا لبعض الديانين ايده الله تعالى لسلوك منهاج الصالحين وهى مرتبة على ثلثة فصول و خاتمة ـ

End :

وهما من مصنفات الشهيد الثانى واذا اطلقت المهذب فهوللقاضى الا مع قرينته تدل على كونه شرح النافع بمختصر واذا اطلق الروضة فهى شرح اللمعة له واذا اطلق الكافى فهولا بى الصلاح ... على كونه لثقة الاسلام محمد بن يعقوب الكليبى واذا اطلقت الجالع فهولابن السعيد رحمه الله ـ

A short work on the Shi'â principles of Jurisprudence consisting of the following Faṣls and Khâtimah.

الفصل الاول فيمايدل على الاجماع ـ الفصل الثانى فيمايدل على مختار صاحب الكتاب ـ الفصل الثالث فيمايدل على التوقف و نحوه ـ

In the first chapter (الفصل الاول) the author defines the term الاجماع and says thus :

اعلم رحمك الله ان ما وقع فى سائر الاصحاب من لفظ عند علمائنا اجمع او اجماعاً او اتفاقا او قولا واحداً او انفرد به الامامية او نحو ذالك فيدل على الاجماع صريحاً ـ

and in the second chapter he refers to the terms, prepared by the Shi'â Jurists.

فاعلم ان لفظ الاظهر و الظاهر و الاقرب و الاشبه و الاصح و الانسب و الاجود و الامتن و الاحسن و الاقوى و المعتمد و المقبول و المرتضى و القوى و الجيد و الوجه تدل على اختيار قائله كما صرح به فى الاخير فى جامع المقاصد ـ

Written in Naskh.

Not dated, Probably 13th century A.H.

Accn. No. 17386

H. L No. 3899

ḤANAFI JURISPRUDENCE

No. 3132

Folios 167; Lines 19; size 19.5×14, 16×1.5

بستان الفقيهه

BUSTÂN AL-FAQÎH

Author : Abû'l Laith Naṣr b. Muḥammad b. Aḥmad b. Ibrâhîm as-Samar Qandî ابوالليث نصر بن محمد بن احمد بن ابراهيم السمرقندى (d. 373 A.H.=983 A.D.)

The author is a well known Ḥanafi Jurist who has left behind him a number of valuable works on different branches of Tradition and Jurisprudence. among them خزانة الفقه شرعة الاسلام و شرح الجامع الصغير و فضائل رمضان و تنبيه الغافلين etc.

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على الظالمين ...
قال الشيخ الامام الفقيه ابو الليث نصر بن محمد بن ابراهيم السمرقندى رحمة الله
عليه انى قد جمعت فى كتابى هذا فنوناً من العلم ما لا يسع جهله ـ

End :

لا يدخلون الجنة فعاق والديه و مد من خمر و منان قديم الفراغ من
السويد النسخة المسماة ببستان الفقيهه ـ

An important work on theology and Jurisprudence with references and quotations from the basic sources, the Qurân, the Ḥadîth and the Ijmâ'. It consists of 158 Bâbs. The first bâb of the work begins with فى طلب العلم and the last ends with فى مداراة الناس

Worm-eaten.
Written in Nasta'liq.
Not dated. Probably 12th century A. H.
Scribe : امان الله

Accn. No. 3635
H. L. No. 3353

No. 3133

Folios 330; lines 17; size 27×18, 19×9.5

الهدايه

AL-HIDÂYAH

Vol. 1

Author : Burhân ad-Dîn 'Alî b. Abî Bakr b. 'Abd al-Jalîl al-Farghânî al-Rashtî برهان الدين على بن ابى بكر بن عبد الجليل الفرغانى الرشتى (d. 593 A.H. = 1196 A.D.)

Beginning :

الحمـــد لله الذى اعلى معـالم العلم و اعلامه ... فصرفت عنـان العناية الى شرح آخر موسوم بالهداية ـ

End :

و لان الحاجة تشتمل الغـنى و الفقير فى الشرب و النزول و الغـنى لا يحتاج الى صرف هذه الغلة لغنـاه و الله اعلم بالصواب ـ

Another copy of the work already described in our Cat. XIX Part I, No. 1629.

Written in Naskh

Not dated. Probably 11th century A. H.

Accn. No. 33317

H. L. No. 4038

No. 3134

Folios 264; lines 19; size 25×16.5, 24.5×12.5

THE SAME

Vol 1

Another copy of the work with the same beginning and end.

Worm-eaten.

Written in Nasta'liq.

Not dated. Probably 12th century A. H.

Marginal notes are found at several places.

Accn No. 892
H. L. No. 4388

No. 3135

Folios 246; lines 19; size 25×16.5, 24.5×11.5

THE SAME

Vol. 2

The continuation of the preceding work.

Beginning :

كتاب البيوع — قال البيع ينعقد بالايجاب و القبول اذا كانا بلفظ الماضى مثل ان يقول احدهمابعت و الآخر اشتريت -

End :

و قيل الانكشاف بخلاف ما اذا كانا نصفين او كانت الميتة اغلب لانه لا ضرورة فيه و الله تعالى (اعلم) تم كتابة ستة اجزاء و ستة اوراق منه بتوفيق الملك المعين الناصر -

Worm-eaten.

Written in Nasta'liq.

Not dated. Probably 12th century A.H.

Scribe : عبد السلام

Marginal notes are found at many places.

Accn. No. 892A
H. L. No. 4389

No. 3136

Folios 318; lines 19; size 27×17.5, 19×10

THE SAME

Vol. 2

Another copy of the preceding work.

Slightly worm eaten.

Written in Nasta'liq

Not dated. Probably 12th century A.H.

Occassionally, marginal notes are found.

Accn. No. 3550

H. L. No. 3195

No. 3137

Folios 129; lines 25; size 30×24, 23×13.5

THE SAME

Vol. 2

Another copy of the same work

Written in Nasta'liq.

Dated. 21 Rabî'al-Awwal 1208 A. H.

Scribe : شهاب الدين احمد دهلوى

Occassionally notes are found on the margins.

Accn. No. 3550

H. L. No. 3258

No. 3138

Folios 210; lines 21; size 23.5×15, 16×7.5

الفتاوى السراجيه

AL-FATÂWÂ AS-SIRÂJÎYAH

Author: Sirâj ad-Dîn 'Ali b Uthmân al-Aushi al-Farghâni
سراج الدين علي بن عثمان الاوشي الفرغاني (d. 6th century A.H.)

Beginning:

قال العبد الضعيف تولاه الله بعصمه و خص اسلافه برحمته هذا
اما اختصرته من كتاب سبق منى جمعه و تصنيفه و نظمه ـ

End:

قد مات عن سنين الهدى لمستنبطى الاحكام بالراى و الفهم ـ

Another copy of the work already described in our Cat. XIX Part I, No. 1674.

Worm-eaten.
Written in Naskh.
Dated. 22 Rabi' al-Akhir 1088 A. H.
The colophon reads thus:

تم هذه الفتاوى الشريفة المسمى بسراجى بعون الله . . . فى يوم الاحد بتاريخ الرابع و العشرون من
شهر ربيع الاخر فى السنة ١٠٨٨ ـ

Accn. No. 3451
H. L. No. 3162

No. 3139

Folios 181; Lines 19–23; size 26.5×19, 20.5×11.5

قنية المنيه لتتميم الغنيه

QUNYAT AL-MUNYAH LI TATMÎM AL-GHUNYAH

Part I

Author : Abu'r Rijâ Najm ad-Din Mukhtâr b. Maḥmûd az-Zâhidi al-Ghazmîni ابو الرجا نجم الدين مختار بن محمود الزاهدي الغزميني (d 658 A.H. = 1260 A.D.)

The author, a distinguished scholar of his age, was born in Ghazmin, a town of Khwarzm, and travelled to Baghdâd and Rûm. He wrote (1) al-Ḥâwi fi al-Fatâwâ, (2) al-Mujtabâ and (3) Zâd al-A'immah in Jurisprudence; and (4) an-Nâsiriyah on the prophethoo and the miracles.

Beginning :

الحمد لله الذى اوضح معالم العلوم و اعلى منارها ـ

End :

و فى الجامع الكرخى لوكان بينهما ثمن عبد دين باعاه من رجل ـ

The work begins with كتاب الطهارة and ends at كتاب الشركة . The author in the preface says that he extracted the present work from a treatise entitled منية الفقها by his master فخرالدين ابو منصور العربى . The author has used the first letter of the Jurists and the books referred to in this work. For example in باب مايكره من العمل فى الصلوة the author writes :-

شج لاباس بان يتكلم مع المصلى و يجيب هو برأسه بم مثله به ورد الكتاب و الاثر عن عائشة رضى الله عنها عن فرغ المقتدى عن الصلوات و الدعوات لما فرغ امامه عن التشهد لايكره و الموافقة فى الاستعمال شرط دون الاذكار .

The last chapter contains the issues (مسائل) and their replies that are not covered by earlier Jurists of the ages close to the writer.

باب مسائل لم توجد فيها رواية منصوصة ولا جواب من المتاخرين . شاف اشترى الوكيل ولم يره و سلمه الى الموكل ثم غاب الوكيل او مات او هو حاضر لكن لم يخاصم البايع هل للموكل ان يرده على البايع وصى القاضى اذا قدر له القاضى نفقة ينفقها على الصغار .

See Brit. Mus. 199 and Suppl. 281; Cairo, III, 99; Ḥâjkh, IV, 572.

Written in Naskh.
Dated 777 A.H.
45 Folios in a later hand.

Accn No. 3285
H. L. No. 3014 A

No. 3140

Folios 185; lines 19-23; size 26 5×19, 21×11.5

THE SAME

Part 2

The continuation of the same work beginning with the remaining portion of كتاب الشركة & ending with كتاب السجلات

Beginning :

او قتل لهما عبد او غصب او استهلك او ورثا دينا عن رجل فقبض احدهما نصيبه فهو حصته ـ

End :

فشهد عليه الوارثان المقران به هل يقبل شهادتهما كشهادتها بالدين او لا ـ

Written in Naskh
Dated 777 A. H.
113 Folios in a later hand.

The colophon reads :

تمت الكتاب بعون الله الملك الوهاب فی وقت الظهر من یوم الاربعاء عشرین من شهر ربیع الاول سنة سبع و سبعین سبعماة علی ید العبد المذنب الراجی الی رحمـة الله الباری یوسف بن مولانا شیخ بهاول الخوارزی غفر الله له ولوالدیه ولاستاذه و لجمیع المومنین و المومنات و المسلمین و المسلمات لاحیاء منهم و الاموات ـ

Accn. No. 3286
H. L. No. 3014 B

No. 3141

Folios 61; lines 16; size 32.1×20, 25×13

الحقایق المنظومه

AL-ḤAQÂ'IQ AL-MANẒÛMAH

Part I

Author : Maḥmûd b. Muḥammad b Dâ'ûd Lu'lu'i al-Bukhâri
محمود بن محمد بن داؤد اللولوئی البخاری (d. 671 A.H.=1272 A.D.)

Beginning :

الحمد لله الاحد بذاته الواحد بصفاته ... و بعد یقول الواثق بکرم ... عبیده محمود بن محمد بن داوٗد و اللؤلوئی البخاری الافشنجی ـ

End :

وان کان ولد اللعان ... فاتت عن ولد ذکر اواثنی ثم اکذب الملاعن نفسه فعند ابی حنیفة رحمه الله لایثبت النسب و عندها ثبت ـ

A copy of the work already described in our Cat. XIX No. 1611.
Written in Naskh.
Not dated. Probably 14th century A. H.

Accn. No. 3236
H. L. No. 2967

No. 3142

Folios 187; lines 15; size 24×17, 18.5×11.5

THE SAME

Part II

Beginning :

تفسير العتاق يأتى فى مسئلة تجرى الاعتاق املك اى اضبط لصاحبها و اقوى افعل منى الملك كانها بملكه و تمسكه ـ

End :

باع دار اوشرط الفنا فى بيع الدار فسد البيع عند الاول لان البايع لايملك الفناء و قال الثانى يجوز لطريق و الفنا سبحة امام البيوت من فتاوى قاضى خان رحمه الله ـ

The second part of the same work from كتاب العتاق to كتاب البيوع

Written in Naskh

Not dated. Probably 14th century A.H.

Accn. No. 3323

H. L. No. 3053

No. 3143

Folios 226; lines 15; size 24×17, 18.5×11.5

THE SAME

Part III

Beginning :

اقتسما دارا بغير حبر — على استواء قيمة لا قدر

ثم استحق نصف ذا لم ينتقص — لكن اذا ما شاء ينقضا يعترض

و فى الرضا بقدر ذاك ينقلب — على الشريك والاخير مضطرب

End :

كنت بان اقتطف من افراده و اجتنى من ثماره فاختلفت الى طبقات الناس
فى الاقتباس و الاقتناص و وصلت الظلام بالضياء و الصباح بالمساء ـ

The third part of the same work beginning with كتاب القسمة and ending with a portion of كتاب الكراهية

Written in Naskh.

Not dated. Probably 14th century A. H.

Accn. No 3324

H. L. No 3054

No. 3144

Folios 250; lines 29-31; size 31.5×24, 21.5×12.5

فصول الاحكام فى اصول الاحكام

FUṢÛL AL-AḤKÂM FÎ-UṢÛL AL-AḤKÂM

Author: Abu'l Fatḥ Zain ad-Din b. Abi Bakr 'Imâd ad-Dîn b. 'Ali b. Abi Bakr ابو الفتح زين الدين بن ابى بكر عماد الدين بن على بن ابى بكر (d. after 670 A.H.)

Beginning :

باسمه يبداء كل كتاب و يختم و ينثر كل خطاب و ينظم ـ

End :

بخلافه هذه الجملة كتبتها فى الكامل املاء و عن هذه المسئلة الاخير اجيب
فى واقعة الفتوى ـ

Another copy of the work already described in our Cat. XIX part 1, No. 1685.

Slightly worm-eaten.

Written in Naskh.

Not dated. Probably 8th century A. H.

Two folios at the beginning & 43 at the end are in a later handwriting.

Accn. No. 3407
H. L. No 3123

No. 3145

Folios 77; lines 10-13; size 24×18, 19×11

منية المصلى

MUNYAT AL-MUṢALLÎ

Author: Sadîd ad-Din al-Kâshghari سديد الدين الكاشغرى (d. 7th century A.H.)

Beginning :

الحمد لله رب العالمين .... اعلموا وفقكم الله و ايانا ان انواع العلوم كثيرة واهم الانواع بالتحيصل مسائل الصلوة ـ

End :

و هو يطعم بفتح العين فى الاول و كسرها فى الثانيه لا تفسد و ان زاد حرفا لم يتغير ـ

Another copy of the work already described in our Cat. XIX, part I, No. 1689

Defective at the end.

Written in Naskh.

Not dated. Probably 12th century A.H.

Accn. No. 36742
H. L. No. 4172

No. 3146

Folios 1—196; lines 7; size 25.5×22, 16×5.7

کنز الدقائق

KANZ AD-DAQÂIQ
Part I

Author : Hâfiẓ ad-Din Abu'l Barakât 'Abdallah b. Aḥmad b. Mahmûd an-Nasafi حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفى (d. 710 A.H.=1310 A.D.)

Beginning :

الحمد لله الذى اعز العلم فى الاعصار و اعلى حزبه و الانصار و الصلوة على رسوله المختص بهذا الفضل العظيم ـ

End :

و ان شرط تركها على النخل فسد ولو استثنى منها ـ

Another copy of the same work already described in our Cat. XIX part 2, No. 1693.

The first part of the work ending with the continuing discussion of كتاب البيوع

Slightly worm-eaten.

Written in Naskh.

Dated. 11 Rabi ath Thânî 1080 A.H.

Scribe : مصطفى بن قاضى عبداللطيف الماهى

Accn. No. 3651

H. L. No. 3355 A

No. 3147

Folios 197—397; lines 7; size 26×21.5, 14×7.5

THE SAME
Part II

The continuation of the preceding work.

Beginning :

ارطالا معلومة صحّ كبيع برّ فى سنبلة و باقلى فى قشره واجرة الكيال ـ

End :

فاجعل كان و لم يكن و اقسم ما بقى على سهام بقى ـ

Slightly worm-eaten.

Written in Nasta'lîq.

Dated : 11 Rabi ath-Thâni 1080 A.H.

Scribe : مصطفی بن قاضی عبداللطیف الهاشمی

Accn. No. 3652
H. L. No. 3355 B

No. 3148

Folios 237; lines 9; size 29×18 5, 17.5×7.5

THE SAME

Another copy of the same work.

Beginning :

الحمد لله الذی اعز العلم فی الاعصار واعلی حزبه و الانصار و الصلوة علی رسوله المختص بهذا الفضل العظیم ـ

Written in Naskh.

Not dated. Probably 11th century A.H.

Last page contains a seal of محمد شفیع dated 1086 A.H.

Accn. No. 3540
H. L. No. 3261

No. 3149

Folios 224; lines 19; size 21.5×17, 16×9

كتاب الاختيارات العلميه

KITÂB AL-IKHTIYÂRÂT AL-'ILMÎAH

Author : Taqiad-Dîn Abu'l 'Abbâs Aḥmad b. 'Abd al-Ḥalîm b. 'Abd as-Salâm b 'Abdallâh al-Ḥanbalî known as Ibn Taimiyah

تقی الدین ابو العباس احمد بن عبد الحلیم بن عبد السلام بن عبد الله الحنبلی المعروف بابن تیمیه

Beginning :

كتاب الطهارة باب المياه الطهارة تارة تكون من الاعيان النجاسة و تارة من الاعمال الخبيثة و تارة من الاحداث المانعة ـ

End :

و يعتبر فى الاقرار عرف المتكلم فيحمل مطلق كلامه على اقل محتملاته و الله سبحانه و تعالىٰ اعلم ـ

For the details of the author see our Cat. V part II, No. 462.

Written in Naskh.

Not dated. Probably 13th century A. H.

The title page contains two seals of Abu Tayyab Muhammad Shams al-Haq.

Accn. No. 3497
H. L. No. 3203

No. 3150

Folios 32; lines 18-21; size 17.5×12.5, 13·8×8

مناسك الحج

MANÂSIK AL-ḤAJJ

Author : Taqiad-Din Abu'l 'Abbâs Aḥmad b. 'Abd al-Ḥalîm b. 'Abd as-Salâm b. 'Abdallâh al-Ḥanbali known as Ibn Taimiyah

تقى الدين ابو العباس احمد بن عبد الحليم بن عبد السلام بن عبدالله الحنبلى المعروف بابن تيميه

Beginning :

قال الشيخ الامام العالم العلامه ناصر السنة و ماحى البدعه تقى الدين ابو العباس احمد بن .... المعروف بابن تيميه ـ

End :

و بسط ما فى هذا المختصر و شرحه مذكور فى غير هذ الموضع الله سبحانه و تعالى اعلم ـ

A work on Jurisprudence dealing with Ḥajj (Pilgrimage), divided in two faṣls.

Written in Naskh.

Dated : 1307 A.H.

Scribe : ابراهيم آل احمد

Accn. No. 3541
H. L. No 3249

No. 3151

Folios 327; lines 19–25; size 34×20.5, 21×8.5

شرح الوقايه

SHARḤ AL-WIQÂYAH

Author : 'Ubaid Allâh b. Mas'ûd b. Tâj ash-Sharî'âh Maḥmûd b. Ṣadr ash-Sharî'âh Aḥmad b. Jamâl ad-Dîn
عبیداللہ بن مسعود بن تاج الشریعه محمود بن صدر الشریعه احمد بن جمال الدین (d. 747 A.H=1346A.D)

Beginning :

الحمــــد لله رب العالمين و الصلوة على خير خلقه محمد و آله اجمعين يقول العبد المتوسل الى الله تعالى باقوى الذريعة عبيد الله بن مسعود بن تاج الشريعه سعد جده و انجح جده ـ

End :

قلنا التحرى يصار اليه لدفع الحرج و اسواق المسلمين لا تخلو عن المطروق و المغصوب و المحرم و مع ذالك يباح التناول اعتماد اعلى الغالب و الله اعلم بالصواب ـ

Another copy of the work already described in our Cat. XIX part 1, No 1654

Worm-eaten.
Written in Naskh.

Dated : Rabi'al-awwal 1090 A. H.

Three seals of سید محمد and two seals of زین العابدین احمد dated 1152 are found on the last page of the work while a seal of سید نوازش علی is on the first page of the work and is dated 1232 A H.

Accn. No. 3465
H. L. No. 3184

No. 3152

Folios 287; lines 17; size 25.5×19, 17×8.5

THE SAME

Another copy of the same work.

Worm-eaten.

Written in Naskh.

Not dated. Probably 11th century A.H.

Accn. No. 3532
H.L. No. 3253

No. 3153

Folios 167; lines 21-23; size 20.5×15.5, 16.5×9

THE SAME

Another, incomplete, copy of the same work.

Beginning :

فى الاجارة بلا ذكر الحقوق و المرافق فان الاجارة تقع على المنفعة و المنفعة
يدون هذه الاشياء اما البيع فيرد على الرقبة ـ

Worm-eaten; defective at the beginning. A few folios at the end are supplied by a later hand.

Written in Naskh.

Dated : 1198 Fasli.

Scribe : غلام حيدر الصديق

The colophon runs as follows :

قد وقع الفراغ من تسويد هذه النسخة المتبركة المسماة بشرح الوقاية فى علم الفقه بتاريخ السلخ من
الرجب المرجب سنه مطابق سنه ١١٩٨ فصلى فى بلدة البنارس كاتبها و مالكها احقر الناس غلام حيدر الصديق
ساكن و مالك مقدوم پور من قريات پوگنه ابهم پور سركار صوبه بهار ـ

Accn. No. 3492
H. L. No. 3211

No. 3154

Folios 130; lines 13; size 18×12.5, 11.5×6

مختصر الوقايه

MUKHTAṢAR AL - WIQÂYAH

Author : 'Ubaid Aallâh b. Mas'ûd b. Tâj ash-Shari'âh Maḥmûd b. Ṣadr ash-Shari'âh Aḥmad b. Jamâl ad-Din

عبيدالله بن مسعود بن تاج الشريعه محمود بن صدر الشريعه احمد بن جمال الدين (d. 747 A.H. = 1346 A.D)

Beginning :

الحمد لله رافع اعلام الشريعة الغراء و بعد فان العبد المتوسل الى الله تعالى باقوى الذريعة عبيد الله ابن مسعود ابن تاج الشريعه .... يقول ـ

End :

و فى غنم مذبوحة بها ميتة هى اقل تحرى و اكل فى الاختيار ـ

Another copy of the work already described in our Cat. XIX part 1, No. 1665.

Worm-eaten & water stained.

Written in Naskh.

Not dated. Probably 10th century A.H.

Folios 1a-2b, 4a-5b, 65a-74b and 130a-130b are supplied by a later hand.

Accn. No. 32828
H. L No. 3987

No. 3155

Folios 403; Lines 21; Size 26.5×17.5, 19×9

شرح مختصر الوقايه

SHARḤ MUKHTAṢAR AL - WIQÂYAH

Author : Abu'l Makârim b. 'Abdallâh b. Muḥammad
ابو المكارم بن عبد الله بن محمد (10th century A.H.)

Beginning :

وطى بهيمة بلا انزال عطف على الانقطاع و من الغسل للجمعة عندنا وقيل ليستحب وقيل فرض ويجب عند مالك ـ

End :

بخلاف ما اذا اختلف الاوانى والاقل طاهر فانه لايتحرى ويتيمم عندنا خلافا للشافعى لان التراب يقوم مقام الماء فلا ضرورة فى التحرى كذا فى الكافى و الهداية ـ

Another copy of the work already described in our Cat. XIX part I, No. 1668.

Defective at the beginning.

Written in Nasta'lîq.

Dated : 12 Shawwal 1017 A.H.

Scribe : محمد بن سكندر

The colophon runs as follows :

تم هذ الكتاب المسمى بشرح ابو المكارم بعون الله الوهاب اوان الاستوا يوم الجمعة مورخا ١٢ من شهر شوال سنة الف و سبع عشر من الهجرة بخط فقير احقر العباد محمد بن سكندر مترطن تلاره فى عمل نور الدين جهانگير بادشاه غازى خلد الله ملكه و سلطانه مالكه شيخ عبدالصمد ابن شيخ عبدالله اروى ـ

Accn. No. 3522
H. L. No. 3243

No. 3156

Folios 224; lines 23; size 25×18, 18×11.5

شرح مختصر الوقايه

SHARH MUKHTASAR AL-WIQÂYAH

Author: Maḥmûd b. Ilyâs al-Ḥanafi محمود بن ایاس الحنفی

Beginning:

الحمــد لله الذی انار برافته منـار الاسلام هداية الی طريق ارشاد و اضاه بحكمته معالم الاحكام .... كتاب الطهارة - الطهارة .... بالفتح والضم خلاف نجس وقد جاءت الكتب تسع و اربعين -

Ending:

وغيره باعتبـار الغـالب و هذا لان القليل لايمكن التحرز عنه و تيعذر الامتنـاع عنه فصار عفوا عفی الله تعـالی عنـا سيئآ تنـا و عما طق القلم فی تحرير شرحنا هذا -

A commentary on Mukhtaṣar al-Wiqâyah of 'Ubaid Allâh b. Taj ash-Sharî'ah (see No. 3154)

Written in Naskh.

Not dated. Probably 11th century A. H.

Accn. No. 3472
H. L. No. 3191

No. 3157

Folios 216; lines 15; size 24×17.5, 18.5×11.5

غاية البيان

GHÂYAT AL-BAYÂN

Vol. II, Part 1

Section 1

Author : Amîr Kâtib b. Amîr 'Umar b. al-'Umaid al-Itqâni commonly known as Qiwâm ad-Din امير كاتب بن امير عمر بن العميد الاتقانى المعروف بقوام الدين (d. 758 A.H. 1356 A.D)

Beginning :

لما فرغ عن الايمان و كفارة التى هى دائرة بين العبادة و العقوبة شرع فى بيان العقوبات المحضه وهى الحدود ـ

End :

وا نما لا يفعله لان فيه لحاق الذل و الصغار بالمسلين فلايجوز ذالك ـ

The first part of a copy of the 2nd Vol. of the commentary on al-Hidâyah already described in our Cat. XIX part 1, No. 1636 beginning with كتاب الحدود and ending with كتاب كيفية القتال

Written in Naskh.

Dated : [1347/1349 A. H.]

Scribe : [محمود عالم بهارى]

The present copy consisting of volumes 2 & 3 only, divided into two parts subdivided into four sections, described here under Nos. 3157—3167 is a recent transcription of Nos. 1636—1638 only which were on their way to become illegible.

Accn. No. 3305
H. L. No. 3035

No. 3158

Folios 211; lines 15; size 24×17.5, 18.5×11.5

THE SAME
Section 2

The continuation of the preceding commentary beginning with a portion of كتاب كيفيه القتال and ending with كتاب المفقود

Beginning:

لقوله عليه الصلوة و السلام لا ينبغى لمؤمن ان يذل نفسه الا اذا كان المسلمون يخافون الهلاك على انفسهم ـ

End:

ونحن قد استوفينا ذالك قبل هذا ناقلا عن مبسوط شيخ الاسلام و الله اعلم بالصواب ـ

Written in Naskh.
Dated: 22, Muḥarram al-Ḥarâm, 1349 A. H
Scribe : محمود عالم بهارى

Accn. No. 3306
H. L. No. 3036

No. 3159

Folios 200; lines 15; size 24×17.5, 18.5×11.5

THE SAME
Section 3

The continuation of the preceding commentary beginning with كتاب الشركة and ending with a portion of باب خيار العيب

Beginning :

كتاب الشركة مناسبة الشركة بالمفقود من حيث ان المال فى

يد الشريك امانة ـ

End :

فى الاصل بدونها اى فى الثوب و السويق بدون الزيادة قوله لانها

لا تنفك عنه اى لان

Written in Naskh.

Dated : 1347 A. H.

Scribe : محمود عالم بهارى

Accn. No. 3307

H. L. No. 3037

No. 3160

Folios 274; lines 15; size 24×17.5, 18.5×11.5

THE SAME

Section 4

The continuation of the above work beginning with the concluding portion of باب خيارالعيب and ending with a portion كتاب الصرف

Beginning :

الزيادة لا تنفك عن الاصل يقال ... السويق اى جدحه قوله لالحقه

اى لحق البائع ـ

End :

و فسد البيع فى الصفرايضا لان فى تمييزه ضررا ولو تبايعا هذا النوع

من الدراهم بعضها ببعض ـ

Written in Naskh.

Dated : 11 Rabi'al Awwal, 1349 A.H.

Scribe : محمود عالم بهارى

Accn. No. 3308

H. L. No. 3038

No. 3161

Folios 178; lines 15; size 24×17, 18.5×11.5

THE SAME

Vol. II Part II

Section 1

Beginning :

يجوز حال ما كفل قادر على اتيانه قوله قال و اذاماب المكفول به برى الكفيل ۔

End :

و قد مرّ بيان ذالك عند قوله و ان شهدا على رجل انه طلق امرأته قبل الدخول ثم رجعا ضمنا نصف المهر و الله اعلم۔

The second part of a copy of the second volume of the commentary already described in our Cat. XIX, part 1, No 1637 beginning with the remaining portion of باب الكفالة and ending with باب الرجوع من الشهادة

Written in Naskh
Dated : [1347 A.H.]
Scribe : [محمود عالم بهاری]

Accn. No. 3303
H. L. No. 3033

No. 3162

Folios 186; lines 15; size 24×17.5, 18.5×11.5

THE SAME

Section 2

The continuation of the preceding work beginning with كتاب الوكالة and ending with فصل فيمن لايكون خصما

Beginning :

اورد كتاب الوكالة عقيب كتاب الشهادة لان فى كل واحدة من الشهادة والوكالة اعانة الغير ـ

End :

اذا اقام المدعى البينة ان فلانا وكله بقبضها و كان احق بامسا كها ـ

Written in Naskh.

Dated : 16 Rabi' al-Awwal, 1347 A.H.

Scribe : محمود عالم بہاری

Accn. No. 3306
H. L. No. 3034

No. 3163

Folios 311; lines 15; size 24×17.5, 18.5×11.5

THE SAME

Section 3

The continuation of the preceding commentary beginning with باب ما يدعيه الرجلان and ending with فصل فى الصدقه

Beginning :

باب ما يدعيه الرجلان لما ذكر فى ما تقدم دعوى الواحد شرع فى دعوى الاثنين لان المثنى بعد الواحد ـ

End :

و قد ذكرناه من قبل اى فى كتاب القضا فى باب القضا بالمواريث و الله اعلم بالصواب ـ

Written in Naskh.

Dated : 20 Ramaḍân al-Mubârak, 1347 A. H.

Scribe : محمود عالم بہاری

Accn. No. 3309
H. L. No. 3039

No. 3164

Folios 205; lines 15; size 24×17.5, 18.5×11.5

THE SAME

Vol. III Part I

Section 1

Beginning :

كتاب الاجارات ـ ناسب الاجارة الهبة لان كل واحد منهافيه معنى التمليك ـ

End :

اراد بها خيار الاعتاق و الضمان . . . التى ذكرها و قد مر بيانه آنفا و بيان ما بعده ايضا الى الضمان ـ

The first part of a copy of the 3rd volume of the preceding commentary already described in our Cat. XIX part I, No. 1638 beginning with كتاب الاجارات and ending with a portion of كتاب العبد المشترك

Written in Naskh.

Dated : 11 Rabi' ath-Thâni, 1349 A.H.

Scribe : محمود عالم بهارى

Accn. No. 3310
H. L. No. 3040

No. 3165

Folios 206; Lines 15; size 24×17.5, 18.5×11.5

THE SAME

Section 2

The continuation of the preceding commentary beginning with a portion of باب موت المكاتب and ending with a portion of فصل فيما يتغير بعمل الغاصب

Beginning :

باب موت المكاتب و عجزه و موت المولى - و انما ذكر هذا الباب آخرا لان الموت و العجز عارضان بعد الكتابة -

End :

فكان له ان يضمنه قدر جميع قيمتها اصله اذا قطع يدى العبد كذا فى شرح الاقطع رحمه الله -

Written in Naskh.

Dated : 1349 A.H.

Scribe : محمود عالم بهارى

Accn No 3311
H. L. No. 3041

No. 3166

Folios 178; lines 15; size 24×17.5, 18 5×11.5

THE SAME

Section 3

The continuation of the same commentary beginning from a portion of فصل فيما يتغير بعمل الغاصب and ending with a portion of باب المهاياة

Beginning :

قوله و كذا الجزور يعنى اذا غصب الجزور وهى التى اعدت للذبح من الابل من الجزور هوالقطع -

End :

فلم يجز و الثانى هبة الدين و انه يجوز و ان كان مشاعا و نقله عن قسمة الواقعات و الله اعلم -

Written in Naskh.

Dated : 1349 A.H.

Scribe : محمود عالم بهارى

Accn. No. 3312
H. L. No. 3042

No. 3167

Folios 212; lines 15; size 24×17.5, 18 5×11.5

THE SAME
Section 4

The continuation of the preceding commentary beginning with كتاب الزراعة and ending with كتاب احياء الموات

Beginning :

كتاب الزراعة ـ لما كان الخارج من الارض من انواع ماتقع فيه القسمة ذكر المزارعة عقيب القسمة ـ

End :

لا يشترط العبد من القرية و قد مر قبل هذا والمراد من العادى ما كان خرابه قديما و لايعرف له ـ

Written in Naskh

Dated : 5 Ramaḍân al-Mubârak, 1349 A. H.

Scribe : محمود عالم بهاری

Accn. No 3313
H. L. No. 3043

No. 3168

Folios 1–75b; lines 31; size 28.5×21, 22.5×16

الجوهرة النيرة

AL - JAWHARAT AN - NAYYIRAH
Part I

Author : Abû Bakr b. 'Ali b. Muḥammad al - Ḥaddâdi al - 'Abbâdi az-Zabidi ابو بکر بن علی بن محمد الحدادی العبادی الزبیدی (d. 800 A.H.=1397 A.D.)

Beginning :

الحمـــد لله و لاحول و لاقوة الا بالله . . . هذا شرح لمختصر القدوری جمعته بالفاظ مختصرة و عبارة ظاهرة تشمل على كثير من المعانى والمذاكرة ـ

End :

لا یوجبان علیه شیأ عند ابی حنیفة ... و عندهما یلزمه اما حجه او عمره -

The first part of the work already described in our Cat XIX part I, No. 1604.

Written in Naskh.
Dated. 1005 A. H.

Accn. No. 3383
H. L. No. 3104/1

No. 3169

Folios 75b–154; lines 31; size 28.5×21, 22.5×16

THE SAME
Part 2

The second part of the same work beginning with كتاب البيوع and ending with كتاب المقاقاة

Beginning :

و به استعین و علیه اتوکل و صلی الله علی سیدنا محمـــد وآله وصحبه و سلم
كتاب البيوع انما عقب البيع كالعبـادات و اخر النكاح لان احتياج النـاس الى
البيع اعم من احتياجهم الى النكاح -

End :

و من ذالك ايضا مرض العامل اذاكان يضعفه عن العمل وان اراد العامل
ترك العمل هل يكون عذرا فيه روايتان احدهما لا و الثانية نعم -

Written in Nasta'liq.
Dated : 15 Rabi' al-Awwal, 1006 A. H.

Accn No. 3383
H. L. No 3104/2

No. 3170

Folios 112; lines 31; size 28.5×21.5, 22.5×15

THE SAME

Part III & IV

The third & fourth parts of the same work beginning with كتاب النكاح and ends on باب حساب الفرائض

Beginning :

و به استعين و الحمد لله رب العالمين ـ كتاب النكاح ـ النكاح فى اللغة حقيقة فى الوطى و هو مجاز فى العقد لان العقد يتوصل به الوطى فسمى نكاحا كاسما سمى الكاس خمرا ـ

End :

واذ استقطت من نصيب الزوج و هو ثلثة و عشرون ثلثة و هو سبعة و ثلثان بقى خمسة عشر و ثلث و هو نصيبه من التركة و هكذا كل وارث ـ

Slightly worm-eaten. Water.stained.

Written in Nasta'liq.

Dated : 1006 A.H.

Accn. No. 3458
H.L. No. 3177

No. 3171

Folios 1-17b; lines 20; size 19.5 × 17.5, 15 × 9

سيف القضاة على البغاة

SAIF AL - QUḌÂT 'ALA AL - BUGHÂT

Author : Muḥi ad-Din Sulaimân Bawâzân al-Kâfanji
محى الدين سليمان بوازن الكافنجى (d 879 A.H. = 1484 A D)

The author is a well known Ḥanafi Jurist, who was born in 788 A. H./ 1386 A.D. and died in 879 A H./1484 A.D.

Beginning :

الحمد لله الذى جعل الشريعة منهاجا للعالمين و بعث و شرف القوم اشرف الرسل رحمة للعالمين . . . و بعد فهذا سيف القضاة على البغاة و تذكرة لاولى الالباب و تصفية لقلوب الطلاب مشتمل على ثلاثة ابواب -

End :

و لكن تركه احب بل اوجب لذى الانصاف و ترك الاعتساف فياجب ذا ان صح ذالك و لاحول و لاقوة الا بالله العظيم و صلى الله على سيدنا محمد و آله و صحبه و سلم -

A work on Ḥanafi Jurisprudence regarding the judgement (القضا) vis-a-vis the circumstances divided into the following 2 Bâbs —

Fol. 1b — 8a الباب الاول فى الاصطلاحات
Fol. 8b – 17 الباب الثانى فى مرصدين

Written in Naskh.
Not dated. Probably 12th century A.H.

Accn. No. 3599
H. L. No. 3316/1

No. 3172

Folios 216; lines 27; size 30×22, 23 5×14

خزانة الروايات

KHIZÂNAT AR-RIWÂYÂT

Part II

Author : Al-Qaḍi Chakan al-Hindi القاضی چکن الهندی **(d. 920 A. H. = 1514 A. D.)**

Beginning :

كتاب البيع و هو فى اللغة عبارة عن تمليك المال بالمال و فى الشرع مبادلة المال ... بالمال على وجه التراضى تمليكا و تملكا فان وجد تمليك المال بالمنافع فهوا جازة او نكاح و ان وجد مجانا فهوعنه هومن الاضداد ـ

End :

فصاحب البناء اولى من صاحب الاتصال لان صاحب البناء يستعمل الحائط فهو اولى و اذا كان لاحدهما على الحائط ـ

Another copy of the work already described in our Cat. XIX, part II, No. 1736.

The present work begins with كتاب البيوع and ends with الديون

Worm-eaten. Defective at both ends.

Written in Naskh.

Dated : Probably 12th century A.H.

Accn. No. 3401

H. L. No. 3122/1

No. 3173

Folios 201; lines 27; size 30×22, 23.5 × 14

THE SAME

Part III

The continuation of the same work beginning with the concluding portion of الديون and ending with كتاب القضايا

Beginning :

سترة قضى به اصاحب السترة الا اذا كان لآخر عليه ... لصاحب البناء ... صاحب السترة رفعها ولوكان احدهما عليه ... لا يقضى لصاحب الهرادى بين الهرادى بحموله و الهرادى القصب الموضوعة على راس الحائط ـ

End :

فنقول كان كل زوجه ثلث ارباع سهم مضروب فى ستين يكون خمسة و اربعين فكان لكل ـ

Worm-eaten;

A few folios from the end are wanting.

Written in Naskh.

Not dated. Probably 12th century A.H.

Accn. No. 3401
H. L. No. 3122/2

No. 3174

Folios 215; lines 15; size 26.5×18.5, 17×8

مواهب الرحمٰن

MAWÂHIB AR - RAḤMÂN

Author : Ibrâhîm b. Mûsâ aṭ-Ṭarâbulusi al-Ḥanafi
ابراهيم بن موسى الطرابلسى الحنفى (d. 922 A. H. = 1516 A. D)

Beginning :

الحمد لله الذى جعل مواهب الفقه ذخيرة لهداية الانام ـ

End :

فاجعل مبلغ المسألتين مقام تصحيح الاولى و الثالثة مقام الثانية فى العمل و هلم جرا ـ

Another copy of the work already described in our Cat. XIX, part II, No. 1741.

Marginal notes are found at many places.

Written in Naskh.

Not dated. Probably 11th century A. H.

Accn No. 3253
H. L. No. 2984

No. 3175

Folios 388; lines 27; size 29.5×19, 20×11.5

البحر الرائق

AL - BAHR AR - RÂ'IQ

Vol. 2

Author : Zain al-Abidin b Ibrâhim commenly known as Ibn Nujaim زين العابدين بن ابراهيم المعروف بابن نجيم (d. 970 A.H. = 1562 A.D.)

Beginning :

كتاب الزكوة ذكر الزكوة بعد الصلوة لانهما مقترنان فى كتاب الله تعالى من اثنين و ثمانين آية و هذا يدل على ان التعاقب بينهما فى غاية ـ

End :

فانه يتكرر كما لو قال كلما دخلت الدار فانت على كظهرامى تكرر الدخول بخلاف اليمين و الله اعلم بالصواب ـ

Another copy of the work already described in our Cat. XIX part II, No. 1700.

The work begins with كتاب الزكوة

Worm-eaten.

Written in Naskh.

Not dated. Probably 12th century A. H.

Accn. No. 3538
H. L. No. 3259

No. 3176

Folios 275; lines 19; size 23.5×14, 16.5×8.5

الاشباه و النظائر

AL - ASHBÂH WA AN - NAẒÂ'IR

Author: Zain al-'Âbidin b. Ibrâhîm commonaly known as Ibn Nujaim زین العابدین بن ابراهیم المعروف بابن نجیم (d. 970 A.H = 1562 A.D)

Beginning:

الحمد لله و سلام علی عباده الذین اصطفی و بعد فلما یسر الله تعالی باتمام کتاب الاشباه و النظائر الفقهیة علی مذهب ابی حنیفة المشتمل علی سبعة انواع ـ

End:

فغضب و قال قطعك الله کتبتی فابتلی بالاتراك حتی جعلوه علی راس شجرتین فینقطع نصفین رحمه الله ـ

Another copy of the work already described in our Cat. XIX part II, No. 1754.

Written in Naskh.

Dated: 13, Ramaḍân 971 A. H.

The following colophon shows that the present Ms was transcribed by the autograph copy of the author himself.

و نقل هذه من نسخة المکتوبة من کتاب مؤلفه الذی کتبه بیده المبارکة زین بن نجیم المصری الحنفی غفرالله له و لجمیع المؤمنین ـ

The title page contains two seals of محمد رضی الحسینی dated 1264 A H and the last page also contains a seal of the same name.

Accn. No. 3273

H. L. No. 3004

No. 3177

Folios 177; lines 23–29; size 28 5×23, 21.5×15

THE SAME

Another copy of the same work

Water-stained.

Written in Naskh.

Dated : Jamâdi al-Awwal, 1004 A H.

Scribe : ابراهيم بن جمال الدين عبد القادر

The title page contains a seal of محمد اسمعيل

Accn No. 6482

H. L. No. 3426

No. 3178

Folios 193; Lines 21; Size 21.5×15, 15×10

تنوير البصائر

TANWÎR AL - BAṢÂ'IR

Author : Sharf ad-Dìn b. 'Abd al-qâdir b. Barkât b. Ibrâhîm al-Ghazzi al-Ḥanafi شرف الدين بن عبدالقادر بن بركات بن ابراهيم الغزى الحنفى (d. 1005 A.H. = 1596 A D.)

The commentator is a well known Ḥanafi Jurist of Ghazzah who also wrote another book entitled محاسن الفضائل

Beginning :

الحمد لله الذى اهل الفضلاء لادراك المعانى ومعارف الانظار و فاضل بينهم بحسب الملكات النفسانيه . . . و بعد فيقول الراجى . . . الفقير شرف الدين بن عبد القادر الغزى الحنفى غفر الله تعالى و لوالديه و مشائخه . . . ان كتاب الاشباه و النظائر .

End :

فاذا تزوج بعد ذالك صحيحاً وجد شرط حنثه و هو التزويج الصحيح فيحنث و الله سبحانه و تعالى اعلم بالصواب و اليه المرجع و المآب و صلى الله على سيدنا محمد النبى الامى و على آله و صحبه و سلم -

A gloss on al-Ashbâh wa an-Naẓâ'ir of Zain al-'Âbidîn b. Ibrâhîm (See No. 3176).

Written in Naskh.
Dated : 1059 A.H.
Scribe : عبدالرحمن

The following note on the last page shows that the present work was copied in 1059 A.H. from the autograph copy of the commentator :-

بلغ مقابلته على حسب الطاقة فى يوم الجمعة رابع عشر من ربيع الثانى سنة ١٠٥٩ بلغ مقابلته على حسب الطاقة على نسخة وجدت بخط المصنف فى اوقاف العلامة قطب الدين الحنفى مفتى مكة المشرفة و تاريخ فراغ المؤلف من نسخته فى صبحة نهار السبت رابع عشر من شهر ذى الحجة المبارك من شهور سنة عشرة بعد الالف غفر الله له و لوالديه و تاريخ فراغ مقابلته فى يوم الجمعة خامس عشر من شعبان من سنة احدى و ستين و الالف من الهجرة و صلى الله على سيدنا محمد -

Accn. No. 3235
H. L. No. 2966

No. 3179

Folios 109; lines 17; size 19×13, 13×7

لباب المناسك

LUBÂB AL - MANÂSIK

Author : Raḥmatallâh b Qâḍî 'Abdallâh as - Sindî
رحمة الله بن قاضى عبدالله السندى (d. 993 A.H. = 1585 A.D.)

Beginning :

الحمد لله اكمل الحمد على ما هدانا للاسلام ... و بعد فهذا لباب المناسك و عباب المسالك لخصته من كتابى جمع المناسك .

End :

فان راى فى نفسه نزوعا من الاباطيل و تجافيا عن دار الغرور وانابة الى دار الخلود .

Another copy of the work already described in our Cat. XIX part II, No. 1760.

Defective at the end.

Written in Naskh.

Not dated : Probably 13th century A. H.

Accn. No. 3247
H. L. No. 2978

No. 3180

Folios 33b-40a; lines 18; size 23.5×18, 20.5×12.5

تزين العبارة لتحسين الاشارة

TAZ'ÎN AL-'IBÂRAH LI-TAḤSÎN AL-ISHÂRAH

Author: 'Ali b Sulṭân Muḥammad al-Qâri علی بن سلطان محمد القاری (d. 1014 A. H. = 1606 A. D.)

Beginning:

الحمد لله الذی هدانا للتوحید ... اما بعد فیقول الملتجی الی کرم ربه البـاری علی بن سلطان محمد القاری ان هذه رسالة مشتملة علی تحقیق مسئلة و هی الاشارة بالمسبحة فی قراءة التشهد ـ

End:

و حشرنا مع العلماء العالمین تحت لواء سید المرسلین و الحمد لله رب العالمین ـ

A work on الاشارة بالمسبحة فی قرآة التشهد

Written in Naskh.

Not dated: Probably 13th century A.H.

Accn No. 3569

H. L. No. 3277

No. 3181

Folios 69; lines 15; size 22.5×14, 14.5×8

نور الايضاح

NÛR AL-ÎḌÂḤ

Author : Abu'l Ikhlâṣ Ḥasan b. 'Ammâr al-Wafâ'î ash-Shuranbalâlî ابو الاخلاص حسن بن عمار الوفائي الشرنبلالي (d 1069 A.H. = 1658 A.D.)

Beginning:

الحمد لله رب العالمين ... قال العبد الفقير ... ابو الاخلاص .. انه التمس منّي بعض الاخلّا ... غير اطناب .

End:

و المسلمين و المسلمات الاحياء منهم و الاموات برحمتك يا ارحم الراحمين .

Another copy of the work already described in our Cat. XIX, part II, No. 1782.

Worm-eaten.

Written in Naskh.

Not dated : Probably 13th century A.H.

Accn. No. 32861
H. L. No. 3998

No. 3182

Folios 412; lines 20–29; size 21×16.5, 15.5×7.5

الدر المختار

AD - DURR AL - MUKHTÂR

Author : 'Alâ'ad-Dîn Muḥammad b. 'Ali b. Muḥammad b. 'Ali al-Ḥaṣkafi علاء الدين محمد بن علي بن محمد بن علي الحصكفي (d. 1088 A.H.=1677 A.D.)

Beginning :

حمدا لك يا من شرحت صدورنا بانواع الهداية سابقا و نورت بصائرنا بتنوير الابصار لاحقا . . . و بعد فيقول سيدنا شيخ الاسلام و المسلمين عين المحققين رأس المدققين عمدة المتأخرين راجي لطف ربه الخفي محمد علاء الدين الحصكفي ابن الشيخ علي الامام بجامع بنى اميه ـ

End :

و قد غلط فى قسمة هذه المسئلة صاحب المختار و صاحب مجمع البحرين وغيرهما على ما عندي من النسخ فانهما قسما الثانى للام سهم و للعبد سهمان و قد علمت انه خلاف الاجماع و قال العلامه قطب الدين محمد بن سلطان فى شرحه . . . و قوله ما جعله كان لم يكن فيه نظرتم ذكر نحوما تحرر فتدبر ـ تم الكتاب ـ

Another copy of the work already described in our Cat. XIX, part II, No. 1763.

Written in Naskh.
Dated : 21, Rabi'al-Awwal 1188 A. H.
Scribe : وحيد الدين كاشميرى

Accn. No. 3242
H. L. No. 2973

No. 3183

Folios 410; lines 25; size 25×17, 18.5×10

الفتاوى العالمكيريه

AL - FATÂWÂ AL - 'ÂLAMKÎRÎYAH

Beginning:

... و من كان له دين على غيره و اخذ منه مثل دينه ثم علم انه زيوف فلاشئ عند ابي حنيفة ـ

End:

و الباقي رد عليهما و سقط الجد الفاسد بالاجماع كذا في الاختيار شرح المختار ـ

Another incomplete copy of the work also known as al-Fatâwâ al-Hindiyah, already described in our Cat. XIX, part II, No. 1789. The present work begins with al - Bâb ath - Thâmin wa 'Ishrûn fi Mulâqât al-Mulûk. (الباب الثامن و العشرون في ملاقات الملوك)

Worm-eaten, defective at both ends.

Written in Naskh.

Not dated: Probably 13th century A.H.

Scribe: عبد الله

Accn. No. 6619

H L. No. 3763

No. 3184

Folios 272; lines 16-22; size 24.5×16.5, 14.5×9

جواهر الفتاوی

JAWÂHIR AL - FATÂWÂ

Author : Imâm Rukn ad-Dîn Abû Bakr Muhammad b. Abu'l Mufâkhir b. 'Abd ar-Rashîd al-Kirmânî امام رکن الدین ابوبکر محمد بن ابو المفاخر بن عبد الرشید الکرمانی

Beginning :

الحمد لله الذی اکرم علماء الامة بالاجتهاد . . . قال الصدر الشهید والخیر السعید رکن الملة و الدین بهاء الاسلام و المسلمین ابو بکر محمد بن ابی المفاخر بن عبدالرشید الکرمانی ـ

End :

ان طریق التصحیح باسقاط سهم الدور فقال استغنیت عن النظر فی کتبه و فرح فرحا شدیداً ثم کان یفتخر انا تلمیذ جاریة من جواهر ابی یوسف رحمه الله تعالی ـ

As the author of the work has described in the preface, it is a collection of Fatâwâ of the Imâms of Bukhârâ Khurâsân, Kirmân and Mâwarâ an-Nahr. It also includes among others, the fatâwâ of the contemporary Mufti Jamâl ad-Dîn Mutahhar b. Husain b Sa'd b. 'Alî al-yazdi The work contains different Kitâbs and each kitâb contains 6 Bâbs in the following order :

الباب الاول من فتاوی الامام رکن الدین ابی الفضل عبدالرحمن محمد الکرمانی ـ

الباب الثانی من فتاوی قاضی القضاة مفتی العصر جمال الدین المطهر بن حسین بن سعد بن علی بن نبذاد الیزدی ـ

الباب الثالث من فتاوی الشیخ الامام عطار بن حمزه السغدی ـ

الباب الرابع من فتاوی نجم الدین ابی حفص عمر بن محمد بن احمد النسفی ـ

الباب الخامس من فتاوی قاضی القضاة عمدة الدین محمد الشریعة ابی محمد سلیمان بن الحسین الکرمانی المعروف بقاضی محمد ـ

الباب السادس من فتاوی ائمة المتبرین و علمائنا المتاخرین مع ذکر اسامیهم ـ

Written in Nasta'liq.
Not dated : Probably 11th century A.H.

Accn. No. 3421
H. L. No. 3140

No. 3185

Folios 34; Lines Irregular; size 22.5×14, 20.5×11

رسالة فى مسائل الفقه

RISÂLAH FÎ MASÂ'IL AL-FIQH

Author : Anonymous.

Beginning :

قال عليه الصلوة و السلام الصدق يسد سبعين بابا من الشر . . . رجل يتصدق على السوال فى المسجد الجامع قال ابو نصر العياضى من اخرجهم عن المسجد ارجو ان يغفرالله له باخراجهم عن المسجد و قال بعض العلماء من تصدق بفلس يوم الجمعة فى المسجد ثم تصدق ذالك باربعين فلسآ ـ

End :

فان قال بالحكمة فى الدعاء وانه تعالى' لايصرف ما كتب على عبده، الجواب من الله عباده قضاآن قضاء يرد بالدعاء و قضاء لايرد بالدعاء و قد قال الله انه يمسك الخير الكثير فى عباده فيقول لا اعطى عبدى حتى يسألنى ـ

A treatise containing notes on Ḥanafi Jurisprudence alongwith a few notes in Persian. The work begins with مسائل الزكوة and ends with the discussion فى الدعاء Fol. 2b contains a list of the contents of the work which is as follows :

(١) مسائل الزكوة وفيه بيان السوال و صدقة الفطر و الخراج و العشر ـ

(٢) مسائل الصوم و بيان روية الهلال و فضل ليلة القدر و بيان الاعتكاف ـ

(٣) مسائل الحج و العمرة و بيان زيارة النبى صلى الله عليه و سلم ـ

(٤) فى النكاح و مايتعلق به و القسم و بيان الوطى و العزل و اسقاط الولد وغيرها ـ

(٥) فى الولادة و العقيقه و فيه مسائل الرضاع ـ

(٦) فى الطلاق و بيان ما لا يقع به الطلاق و بيان ثبوت النسب و الحضانة و بيان النفقه و ما يناسبه ـ

(٧) فى العتاق و الايمان و النذر ـ

(٨) فى الحد و التعزير و احكام البغاة و السعاة ـ

(٩) فى الجهاد و الجزية و معاملة المسلمين مع اهل الذمه و ما يناسبه ـ

(١٠) فى الاسلام و مايصير به الكافر مسلما ـ

(١١) فى احكام اهل الذمة و فى الاحكام و الالفاظ الموجبة للكفر و احكام المرتد ـ

(١٢) فى الاوقاف و بيت المال و تفصيل من له الحق ـ

(١٣) فى اللقيط و اللقطة و الآبق و المفقود ـ

(١٤) فى البيع و الشراء و القرض و الربٰو ـ

(١٥) فى الكفالة و الحوالة و الشهادة و الدعاوى ـ

(١٦) فى المضاربة و الوديعه و مايتعلق بها من القسمة ـ

(١٧) فى الصلح و الاقرار و الاكراه و الابراء ـ

(١٨) فى الرهن و الغصب و الرقة و الضمان و ما يشبهها من الخصومة ـ

(١٩) فى الهبة و الهدية و بيان الرشوة و العارية ـ

(٢٠) فى احكام القضاة و الولاة و الامارة وغيرها ـ

(٢١) فى المزارعة و فيه احياء الموات و ما يتعلق به و المساقاه و الاجارة و المساحة ـ

(٢٢) فى الصيد و الذبائح و احكام الاضحية ـ

(٢٣) فى الاكل والشرب و فوائد بعض الفواكه و الضيافة و الوليمة واجابة الدعوة ـ

(٢٤) فى استماع الغناء و ضرب الدف وغيره و بيان السماع و الرقص و ما يضاربها من رؤية الامير عنه ـ

(٢٥) فى قصر الشعر و تقلم الاظفار و الختن ـ

(٢٦) فى المسابقة و المشارطة و بيان آداب الكتابة الى الاحياء ـ

(٢٧) فى الكلام و آدابه و المواعظة و فيه بيان الغيبة و المزاح و اللعن و مايناسبه ـ

(٢٨) فى آداب الصحبة و حقوق الوالد و الولد وغيرهما من تصرف الاب و وصيته ـ

(٢٩) فى حقوق الزوج و الزوجة والمماليك و الحيوانات ـ

(٣٠) فى السلام و المصافحة و المعانقة و تعظيم الغير بالقيام و الجواب ادبا للانحناء اوغير ذالك من المظة ـ

(٣١) فى التداوى و العلاج و تعليق التمائم و فوائد بعض الآيات و الدعوات ـ

(٣٢) فى كيفية التوبة و الدعاء و بيان آداب النوم و الروياء الصالحة و تعبيرها ـ

(٢٣) فى فضل العلم و اقسامه و آداب التعليم و بيان تعظيم كتب الدينية ـ

(٢٤) فى طبقات الفقهاء و آداب المفتين و التقليد و الانتقال من مذهب الى غيره ـ

(٣٥) فى بيان علامات الروايات المفتى بهاو ظاهر الروايات و اقواها و الاصح فى الصحة عبارات الفقهاء ـ

(٣٦) فى مناقب الامام الاعظم و اصحابه رحمهم الله تعالى و رضى عنهم ـ

(٣٧) فى آداب العلماء وشرفهم وفيه بيان حقوق المتعلمين ـ

(٣٨) فى بيان الالفاظ المستعملة فى عبارة الفقهاء ـ

(٣٩) فى طلب الحلال و فضيلة الكسب و بيان الاتقاء و التورع ـ

(٤٠) فى حكايات بعض الصالحين ـ

Worm-eaten.

Written in Nasta'līq.

Not dated : Probably 11 th century A. H.

Foll. 1a & 3a contain 2 seals of کتب خانه جناب مولوی حافظ سید شاه نذرالرحمان رضوی عظیم آبادی ، The title page contains a note on باب الدعوی with the reference of al-Mâhrût.

Accn. No. 487
H. L. No 4288

No. 3186

Folios 123; lines 17; size 20×12, 12.5×7

خلاصة المذهب

KHULÂṢAT AL - MADHHAB

Author : Anonymous.

Beginning :

الحمد لله الذى صغرت فى عظمته عبادة العابدين . . . اما بعد فانى مورد لك فى هذا المختصر خلاصة المذهب المعتبر بالالفاظ موجزة و عبارة . . . كتاب الطهارة و اركانه اربعة الاول فى المياه و النظر فى المطلق و المضاف والاسار اما المطلق فهو فى الاصل طاهر مطهر يرفع الحدث و يزيل الخبث و كله ينجس باستيلاء النجاسة على احد اوصافه ـ

End :

ولا يعقل المولى عبـــدا اومدبرا او ام الولد على الاظهر الثالثة لايعقل العاقلة بهمه ولا اتلاف مال و يختص ضمانه بالجناية على الدامى فحسب فهذا آخر ما اردنا ذكره و قصدنا حصره مختصرين مطوله محررين محصله و نسئل الله ان يحملنا عن شك عمله و غفر ذنبه و جعل الى الجنة متقله و منتقله انه ليجيب من يسئله و لا يحرم من امله تمت الكتاب بعون الملك الكريم الوهاب ـ

The work begins with كتاب الطهارة and ends with الفصل الخامس فى حدالسرقه

Worm-eaten.
Written in Naskh.
Not dated. Probably 11th century A. H.

Accn No. 31710
H. L. No. 3979

No. 3187

Folios 16; lines 15; size 17.5 × 13, 13 × 19

مناسك الحج

MANÂSIK AL - ḤAJJ

Author : Muḥammad b. Ismâ'îl al-Amîr aṣ-San'ânî محمد بن اسمعيل الامير الصنعانى (d. 1182 A. H. = 1768 A. D.)

The author was born in 1099 A. H. = 1688 A. D. in Kaḥlân and died in San'â, Yemen in 1182 A. H. = 1768 A. D. (See al-A'alâm Vol. VI, p. 263; Our Cat. V, part II p. 73)

Beginning :

الحمد لله الذى امر خليله صلى الله عليه و سلم بان يوذن فى الناس بالحج الى بيته العتيق ـ

End :

و هو على كل شئ قدير و صلى الله على محمد و على آله و صحبه و سلم تسليماً كثيراً ـ

A short work on Jurisprudence dealing with the ceremonials of the Ḥajj (Pilgrimage), divided into 26 Faṣls

Written in Naskh.

Dated : 1309 A.H.

Scribe : عبد الله بن محمد آل ثهيدان

Accn. No. 3529

H. L. No. 3250/1

No. 3188

Folios 114b-161b; lines 11; size 19.5×14.5, 13.5×8.5

رسالة احكام اراضى الهند

RISÂLAH AḤKÂM ARÂḌÎ AL-HIND

Author: Qâḍi Muḥammad A'lâ b. Ḥâmid at-Thânawi
قاضى محمد اعلى بن حامد التهانوى (12th century A. H.)

The author is a known Ḥanafi scholar of 11th-12th century A. H. Kashshâf Iṣṭilâḥât al-Funûn is his well known work. He was appointed Qâḍi of Thâna during Awrangzeb's regime. (See Nuzhat al Khawâṭir Vol. VI p. 278).

Beginning :

الحمد لله الملك العلام مفيض العلوم على الانام . . . و بعد فيقول العبد الضعيف الراجى الى ربه العلى الاعلى قاضى محمد اعلى بن حامد بن مولانا اتق علماء زمانه محمد صابر الفاروقى التهانوى تغمدهم الله بغفرانه و ادخلهم فى درجة العلماء المرضيين برضوانه قد سبق الى اوهام اكثر علماء هذا الزمان ان اراضى بلاد الهند خراجية ـ

End :

وهى تسقى من ماء الخراج او كانت من توابع الارض الخراجية انتهى فقوله و تسقى آه معناه اذ لم يكن تبعا للارض و تسقى بماء الخراج او كانت تابعة لارض خراجية فهى خراجية بقرينة المقابلة فتدبر و يشير الى ـ

This treatise contains Islamic injunctions regarding landed property in India. The author holds that it is not a non-taxable property. The work is divided into three chapters. A few pages are missing at the end. In the first chapter (الباب الاول) the author describes the meaning of دارالحرب and دارالاسلام and says thus :

اعلم ان دارالحرب يصير دارالاسلام بشرط واحد وهو اظهار حكم الاسلام فيها قال محمد فى الزيادات انما يصير دارالاسلام دارالحرب عند ابى حنيفة بثلث شرايط احدها اجراء احكام الكفار على سبيل الاشتهار فان لايحكم فيها بحكم الاسلام و الثانى ان يكون متصلة بدار الحرب لايتخلل بينهما بلدة من بلاد الاسلام و الثالث ان لايبق فيها مؤمن و لا ذمى امنا بامانه ـ

Defective at the end.
Written in Nasta'liq
Not dated : Probably 13th century A. H.

Accn. No. 6573
H. L. No. 3662/3

No. 3189

Folios 310; lines 19; size 25.5×15.5, 19×10

فتاوى على ابراهيم خانى

FATÂWÂ 'ALÎ IBRÂHÎM KHÂNÎ

Author : Muḥammad Iḥsân al - Jâ'isi

Beginning :

الحمد لله الذى ميز نوع الانسان من جنس الحيوان بالنطق و الكلام و انزل علينا كتابا لتبيّن طريق النظام ـ

End :

و اخذل من خذل دين محمد صلى الله عليه و آله و سلم ـ

A rare work on Ḥanafi Jurisprudence composed in 1197 A. H. named after 'Ali Ibrâhîm Khân Bahâdur, a scholar and Qâḍi of Benâras in the 12th century A. H. The work is divided into 40 Faṣls and the last part is divided into 10 Aṣls.

The work is inclusive of all the aspects relevant to the subject. Reliable sources and authorities are frequently cited. In the first chapter the author discusses القضا as follows :—

اعلم ان القضاء فی اللغة جاء بمعنی الالزام و لذالك يقال للحاكم انه قاض بمعنی انه يلزم الاحكام رعيته و بمعنی التقدير كما يقال قضی فلان علی فلان بالنفقه ای قدرها و بمعنی الامر كما قال الله تعالی و قضی ربك ان لا تعبدو الا اياه ای امر بعدم العبادة لغيره و فی الشريعة عبارة عن فصل الخصومات و قطع المنازعات ـ

Written in Nasta'liq
Not dated : Probably 13th century A.H.

Accn. No. 3260
H. L. No. 2989

No. 3190

Folios 32; lines 11; size 16×12, 12.5×9

الانوار الساطعه

AL - ANWÂR AS - SÂṬI'AH

Author : 'Abd al-Qâdir b. Muḥammad al-Miṣrî al-Ḥanafi
عبد القادر بن محمد المصری الحنفی

Beginning :

سبيل الرشاد . . . و بعد يقول العبد . . . عبد القادر بن محمد المصری الحنفی . . . انی بينما انا جالس فی بعض الاحيان اذ ورد علیّ سوال عظيم

الشان على لسان بعض الاعزة من الاخوان بلّغينة عن شخص من اكابر الاعيان انه طلب الجواب والتبيان عن احكام الجمعة و ادلتها من السنة و القرآن . . . فعند ذالك شرعت فى هذه الرسالة مستعينا بالله فى الجواب . . . وسميتها بالانوار الساطعه فى احكام الجمعة الجامعة ـ

End :

وهذا ماسنح لى فى هذا المقام و الله اسأل حسن الختام و لولا خشية الملالة بسبب الاطالة لاستوفيت المنقول فى المقالة لكن فيما ذكرته كفاية سيما لمن له فهم و دراية و الحمد لله اولاً و آخرا و باطناً و ظاهراً مصرحاً و مضمراً ـ

A treatise on صلوة الجمعة with the conditions and the concerned ordinances described in the following 10 bâbs.

Folio 3	١ ـــ الباب الاول فى صيغتها
Folio 4a	٢ الباب الثانى فى تعظيم هذ اليوم و فضيلته
	٣ الباب الثالث فى التغليظ على تاركها
	٤ ـــ الباب الرابع فى بيان حكمها
Folio 9a–17b	٥ ـــ الباب الخامس فى شروطها على التفصيل
Folio 17b–20a	٦ الباب السادس فى بيان حكم تعددها
Folio 20a–20b	٧ ـــ الباب السابع فى بيان فرض الوقت ما هو
Folio 20o–24a	٨ ـــ الباب الثامن فى حكم من صلى الظهر ثم توجه اليها
Folio 24a–29b	٩ ـــ الباب التاسع فى بيان ما يجب على مصليها اويسن اويستحب
Folio 29b–35b	١٠ ـــ الباب العاشر فى مسائل منثورة

Defective at the beginning, foll. 5–7 containing Chapters 3–4, are also wanting.

Written in Naskh.

Not dated : Probably 12th century A.H.

Accn. No. 3246

H. L. No. 2977

No. 3191

Folios 35; lines 19; size 25.5×17, 19×9

كتاب الآداب والاحكام

KITÂB AL - ÂDÂB WA AL - AḤKÂM

Author : Anonymous

Beginning :

لقوله عليه السلام لو رعيت بكراع الى كراع لاجبت و لو اهدى الى كراع بقلب ولوينبغى ان يمتنع عن الاجابة لبعد المسافة كما لا يمتنع بفقر الداعى ولايقصد بالاجابة قضاء شهوة البطن ولاكن ينوى الاقتداء بسنة رسول الله و ينوى الله تعالى اكرام اخيه لقوله عليه السلام من اكرم اخاه المسلم فانما يكرم الله تعالى ۔

End :

و ليس فى غسل الميت استعمال القطن فى ظاهر الروايات وعن ابى حنيفة انه يجعل القطن المحلوج فى منخره و فمه و بعضهم قالوا فى صماخ اذنيه ايضاً و قال بعضهم فى دبره ايضاً وهو قبيح فى ابراهيم شاهى من المحقق و فى شرح الكرخى سئلت اباحنيفة هل يحشى فم الميت ومسمعه وانفه بالقطن ويوضع على وجهه قال ان فعلت فهوحسن و ان تركوا فهوحسن وسأله هل يحشى دبر الميت قال لا بأس به ۔

The work is an anthology of various points of jurisprudence, discussed in the famous books on the subject. However, several other sources have also been used, among them غرائب المسائل، المضمرات، خزانة الجلالى، فتاوى الحجة، فتاوى البخارى، نوادر الفتاوى، ملتقط الناصرى، بستان ابى الليث فقيه، الشمونى، نصاب الاحتساب، فتاوى الغرا خزانة، كشف المكنونة which are not generally quoted by other jurists.

Defective at both sides.
Written in Nasta'liq.
Not dated : Probably 12th century A.H.

Accn No. 537
H. L. No. 4355

No. 3192

Folios 125; lines 17; size 24.5×18, 18×10

كتاب فى الفقه

KITÂB FÎ AL-FIQH

Author : Anonymous.

Beginning :

ان يتوضأ من اناء الخزف ولايتوضأ من اناء النحاس و الصفر لان الوضوء منهى عنه ولايتوضأ بالماء المسخن بالشمس فى وزر البحور ولا يكره الوضوء بالماء المسخن بالنجاسة وبه قال ابو حنيفة رح خلافا لاحمد و مالك، من كنز العباد ـ و ذكر فى المبسوط ان غسل بعض اعضاء و ترك البعض حتى جف ماقد غسل اجزاء لان الموالات سنة عندنا، من كنز العباد ـ

End :

رجل بنى مسجدا فى ارض الغير بغير اذنه فاذن فيه للناس بالصلوة فصلى بعض الناس صار مسجدا فلا يجوز هدمه بدعوى صاحب الارض مع بانيه وكان البانى مضمونا بالقيمة وبه اخذ مشايخ بلخ ه مضمرات و ان كان بجنب المسجد ارض و ضاق المسجد على الناس يوخذ ارضه بالقيمة كرها مختار الفتاوى فى باب الحج وعن ابن عباس رض قال قال رسول الله صلى الله عليه وسلم ـ

An incomplete work on Ḥanafi Jurisprudence beginning with a portion of باب فى الوضوع and ending with a portion of علامات الفتوى. The work consists of the following Kitâbs & Bâbs :

Folio 1b—2a	١ ـــ باب نواقض الوضوء
Folio 2a—3a	٢ ـــ » الغسل
Folio 3a—4b	٣ ـــ » فى الماء المستعمل
Folio 4b—5b	٤ ـــ فصل بير
Folio 5b—6b	٥ ـــ باب التيمم
Folio 6b—7a	٦ ـــ » المسح على الخفين

Folio 7a – 7b	٧ — باب الحيض
Folio 7b – 8b	٨ — » الانجاس
Folio 8b – 9a	٩ — » الاذان
Folio 9a – 9b	١٠ — » النفل وغيره من الوتر
Folio 9b – 11a	١١ — » اوقات الصلوة و مايكره فى الصلوة
Folio 11a – 13a	١٢ — » شروط الصلوة اوغيرها
Folio 13a – 14a	١٣ — » قضاء الفوايت و سجود السهو
Folio 14a – 14b	١٤ — » صلوة المريض و سجدة التلاوه
Folio 14b – 15b	١٥ — » صلوة المسافر
Folio 15b – 17a	١٦ — » الجمعة
Folio 17a – 18b	١٧ — » العيدين و التراويح
Folio 18b	١٨ — فصل فى الاستسقاء و الكسوف
Folio 19a – 21b	١٩ — باب الجنازة
Folio 21b – 22a	٢٠ — باب الشهيد
Folio 22a – 23a	٢١ — كتاب الزكوة
Folio 23a – 24a	٢٢ — باب صدقة الفطر
Folio 24a – 25a	٢٣ — فصل فى كيفيه الاسقاط
Folio 25a – 27a	٢٤ — باب الصوم
Folio 27a – 34b	٢٥ — » النكاح
Folio 34b – 37b	٢٦ — » المهر و النفقه
Folio 37b – 39b	٢٧ — » الاولياء و الاكفاء
Folio 39b – 40b	٢٨ — » المحرمات
Folio 40b – 41a	٢٩ — » نكاح الرقيق و الكافر
Folio 41a – 42a	٣٠ — » الرضاع
Folio 42a – 43b	٣١ — كتاب الطلاق
Folio 43b – 46a	٣٢ باب تفويض الطلاق
Folio 46a – 46b	٣٣ — » الخلع وغيره
Folio 46a – 48b	٣٤ — » العنين
Folio 48a – 49b	٣٥ — » ثبوت النسب و الحضانات و النفقه
Folio 49a – 50b	٣٦ — » العتق
Folio 50a – 50b	٣٧ — » الايمان
Folio 50b – 51b	٣٨ — » المرتدين
Folio 51b – 52a	٣٩ — » المفقود
Folio 52a	٤٠ — فصل فى الشهادة على الموت
Folio 52a	٤١ — باب الاباق

Folio 52b	٤٢ — باب اللقيطة و اللقطة
Folio 52b	٤٣ — » حد الشرب
Folio 52b	٤٤ — » الشهادة على الزنا
Folio 53a	٤٥ — » حد القذف
Folio 53a	٤٦ — » التعزير و الرقة
Folio 54a	٤٧ — » العشر و الخراج
Folio 54a	٤٨ — » الشركة
Folio 55a—56a	٤٩ — » الخامس فى بيان مايجوز التصرف
Folio 56a—57b	٥٠ — » البيع
Folio 57b—59b	٥١ — فصل الدعوى
Folio 59b	٥٢ — باب خيار الشرط
Folio 59b—60b	٥٣ » خيار العيب
Folio 60b—62b	٥٤ — » بيع الفاسد
Folio 62b—63b	٥٥ — » الاستحقاق
Folio 63b	٥٦ — » السلم
Folio 63b	٥٧ — » الكفالة
Folio 64a	٥٨ — » الحوالة
Folio 64a—65b	٥٩ — » القضا
Folio 65b—67b	٦٠ — كتاب الشهادة
Folio 68a—71a	٦١ - باب الشهادة من قبل و من لايقبل
Folio 71b	٦٢ — » الرجوع عن الشهادة
Folio 71b—72a	٦٣ — » التحكيم
Folio 72b	٦٤ — » الوكالة بالحكومة و القبض
Folio 72b—76b	٦٥ — كتاب الدعوى
Folio 77b—78a	٦٦ — » المضاربة و العارية
Folio 78a—78b	٦٧ — » الوديعة
Folio 78b—82a	٦٨ — » الهبة
Folio 82a	٦٩ — باب عدم الرجوع عن الهبة
Folio 82a	٧٠ — » الاكراه
Folio 82b	٧١ — كتاب الاجارة
Folio 83a	٧٢ — باب اجير المشترك
Folio 84a	٧٣ — » الماذون و المحجور
Folio 84a	٧٤ — » اقرار المريض
Folio 84b	٧٥ — كتاب الصلح
Folio 84b—86a	٧٦ — » الغصب

Folio 86a—87a	۷۷ - کتاب القسمة
Folio 87a	۷۸ — باب السعاية
Folio 8 a—87b	۷۹ - مسايل التبرعات و التقدر
Folio 87b—88b	۸۰ — کتاب الشفعة
Folio 88b	۸۱ — " المساقاة
Folio 88b—90b	۸۲ — " الذبايح
Folio 90b	۸۳ — " الصيد
Folio 90b—93a	۸۴ — " الكراهية و ما فيها
Folio 93a—93b	۸۵ — باب احياء الاموات
Folio 93b—95b	۸۶ — " العقار
Folio 95b—96a	۸۷ — کتاب الافلاس و الديون
Folio 96a—96b	۸۸ — باب احكام الدابة فى الورع
Folio 96b	۸۹ — مسايل شتى
Folio 96b—97b	۹۰ — باب فى المسكرات كتاب الاشربة
Folio 97b—98b	۹۱ — کتاب الرهن
Folio 98b—99b	۹۲ — " المفرقات
Folio 99b—101b	۹۳ — " الجنايات
Folio 101b—102b	۹۴ — " الدية
Folio 102b—106a	۹۵ - باب ما يحدث فى الطريق و السكه و حكم المساجد
Folio 106a	۹۶ — " العتق فى المرض
Folio 106a	۹۷ — " المتفرقات
Folio 106b—107b	۹۸ — کتاب الفرايض
Folio 107b—110b	۹۹ — باب حرمان الوارث
Folio 110b—121a	۱۰۰ — مسايل الاعتكاف
Folio 121a—125b	۱۰۱ — علامات الفتوى

Defective at both ends.

Written in Nasta'liq.

Not dated: Probably 12th century A.H.

Accn. No. 373
H. L. No. 4269

No. 3193

Folios 11; lines 7; size 18×13, 11.5×7.5

رساله فى احكام المشروعات

RISÂLAH FÎ AḤKÂM AL-MAS͟HRÛ'ÂT

Author : Anonymous

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين ... اعلم بان العبد مبتلاً بين ان يطيع الله تعالى فيثاب و بين ان يعصيه فيعتاب و الابتلاء يتعلق بالمشروع وغير المشروع فعلاً . تركاً فلا بدله من بيان انواع المشروعات وغير المشروعات و بيان معانيها واحكامها ليسهل على الطالب -

End :

الباب السابع وهى احد عشر العام ثمانية نظره بموق عينه بلا تحويل وجهه و تسوية موضع سجدة مرة اومرتين و قتله الحية المطلقة مطلقا وان احتاج -

A work on Ḥanafi Jurisprudence consisting of the definitions of فرض , واجب , سنت and مستحب and their different kinds, divided into a Faṣl and 8 Bâbs of which the following 7 Bâbs are extant in the work

Folio 3a	الباب الاول فى بيان الفرائض
Folio 3b	„ الثانى فى الواجبات
Folio 4b	„ الثالث فى سنن
Folio 5b	„ الرابع فى المستحبات
Folio 7a	„ الخامس وهى اربعة عشر على العموم
Folio 8a	„ السادس فى المكروهات
Folio 11a	„ السابع و احد عشر العام

Defective at the end.

Written in Nask͟h.

Not dated : Probably 12th century A. H.

Accn. No. 32886
H. L. No. 4008

No. 3194

Folios ; 140; lines 19; size 28.5×19, 20×10.5

اركان اربعه

ARKÂN ARBA'AH

Author : 'Abd al-'Alî Muhammad b. Niẓâm ad-Dîn, commonly known as Baḥr al-'Ulûm عبدالعلی محمد بن نظام الدین المعروف بحر العلوم (d. 1225 A.H. = 1810 A.D.)

Beginning :

الحمد لله الذی خلق الانسان من اطوار مختلفة و جعله مظهر العجائب . . .
اما بعد فیقول العبد الضعیف المفتقر الی رحمـــة الله رب العالمین عبد العلی محمد
بن نظام الدین محمد الانصاری غفرلهما یوم الدین ان سعادة الانسان بتکمیل
القوة النظریة والعملیة لتهدی به الی سبیل العرفان ـ

End :

و روی ابن ابی شیبة ان ابن عمر کان اذا اجمع علی اقامة خمسة عشر لیلة
و روی الامام محمد عن ابن عمر قال اذا کنت مسافرا فوطنت نفسك ـ

A valuable work on the four fundamental doctrines of Islam. The work is mainly divided in four treatises The first treatise deals with الصلوة (Prayer), the second with الزکوة (Almsgiving), the third with الصوم (Fasting) and the fourth with الحج (Pilgrimage). This is the first volume of the work and ends with a portion of صلوة المسافر . See Buhâr Lib. No. 167; Rampur Lib. p. 196; and Âṣafîyah, p. 1070.

الرسالة فصل and some important places are distinguished in red ink.

Worm-eaten.
Written in Nasta'lîq.
Not dated. Probably 13th century A.H.

Accn. No. 3411
H. L. No. 3132/A

No. 3195

Folios 144; Lines 19; size 28.5×19, 20.5×10.5

THE SAME

Part II

The continuation of the same work, beginning with the remaining portion of صلوة المسافر of the first treatise continuing with 2nd & 3rd treatise and ending with فصل دعاء صلی الله علیه و سلم للمدینه of the fourth treatise.

Beginning :

على اقامة خمسة عشر يوما فاتم الصلوة و ان كنت لا تدرى متى تطعن فاقصر انتهى لكن روى النسائى عن ابن عباس قال من اقام تسع عشر قصر و من اقام اكثر اتم ـ

End :

هذا آخر ماتيسرلعبدك عبدالعلى ... تسويده فى الاركان الاربعه ... فاحشرنى فى زمرة المغفورين دعا منى يوم لقاءك باحسان آمين ـ

Worm-eaten.

Written in Nasta'līq.

Not dated : Probably 13th century A.H.

Accn. No. 3411

H. L. No. 3132/B

No. 3196

Folios 38a 49b; lines 13; size 21.5×17, 16.5×8

السعادة الابدية فى تحقيق الدائرة الهندية

AS - SA'ÂDAT AL - ABADÎYAH FÎ TAḤQÎQ AD - DÂ'IRAT AL - HINDÎYAH

Author : Khâdim Aḥmad b. Muḥammad Ḥaidar Farangi Maḥli خادم احمد بن محمد حیدر فرنگی محلی (d. 1271 A.H.=1855 A D.)

The commentator is a well known Indian scholar of 13th century A.H. He is the author of several books among them, (۱) زاد التقوى فى آداب الفتوى (۲ وسيلة الشفاعة فى احوال الصحابة (۳) هدايه الا نامه فى اثبات تقليد ائمة الكرامه ـ

Beginning :

الحمدلله الذى جعل الصلوة على المؤمنين كتابا موقوتا ... اما بعد فيقول العبد المشتاق الى رحمة من رفع السماء بغير عمد المدعو بخادم احمد بن ... محمد حيدر بن ... مبين ـ

End :

ولا يؤخر الظهر الى ان يصير طوله ليخرج من الخلاف فيهما و الله اعلم بالصواب واليه المرجع و المآب ـ

A commentary on the time of sunset, a particular topic of Sharḥ al-Wiqâyah, in respect of prayers (صلوة)

Written in Nasta'liq.

Not dated : Probably 13th century A.H.

Scribe : عبدالواحد

Accn. No. 3275
H. L. No 3006

No. 3197

Folios 34a–37a; lines 15; size 21.5×17, 16.5×10.5

رسالة الطهارة

RISÂLAT AT-ṬAHÂRAT

Author : Muḥammad Aḥsan Diyânwî محمداحسن دیانوی (13th century A.H.)

Beginning:

الحمد لمن وضع طهارة الوضوء مفتاح الصلوة . . . و بعد فهذا قليل العبارة في حل آية الطهارة و تصريح ما علم هنا بالايماء و الاشارة ـ

End:

الطهارة بالمسح فانها طهارة حكمية فلا تقتضى الحد و منه قيل لاحد للمسح فافهم هذا ما قصد ابن الشاكر . . . خصصهما الله تعالى بالدرجات العالية الآجلية و من قبلهما و بعدهما مفصولا او قرينا و يرحم الله عبدا قال آمينا و السنة من السنين و تجريه هذه سنة ١٢٨٢ ـ

A commentary on the following verse of al-Qurân, declaring the ordinance about الوضوء

اذا قمتم الى الصلوة فاغسلوا وجوهكم و ايديكم الى المرافق و امسحوا برؤوسكم و ارجلكم الى الكعبين ـ

Written in Nasta'liq.

Dated : Ramaḍân al-Mubârak, 1282 A.H.

Acon. No. 3277
H. L. No. 3006

No. 3198

Folios 112; lines 31; size 28.5×21.5, 22.5×15

رسالة نوافل من الصلوة و الصيام

RISÂLAH NAWÂFIL MIN AṢ - ṢALÂT WA AṢ - ṢIYÂM

Author : Badr ad-Dîn al-Quraishi بدرالدين القريشي

Beginning :

الحمد لله المعبود لجميع العباد والمنفرد عن الازواج و الاولاد المنزه عن النسبة و الانداد و جاعل الزهاد . . . فيقول العبد الحقير المفتقر الى رحمة الله بدرالدين ركن المذكور القريشي غفرله ذنوبه و ستر عيوبه ان فى النوافل من الصلوة و الصيام ـ

End :

و صوم الطى و هو ان يصوم ثلثة ايام او خمس ايام او سبعه ايام متواليات لم يفضل بينهن بالاكل وجبت له الجنه ـ

A work on Ḥanafī Jurisprudence dealing with the virtues of voluntary prayers and fastings.

Worm-eaten.

A few folios from the end are wanting.

Written in Nasta'līq.

Not dated : Probably 13th century A.H.

Accn. No. 3649

H. L. No. 3367

No. 3199

Folios 6b–42b; lines 16; size 32×22, 25.5×14

مجموعة المكاتيب

MAJMÛ'AT AL - MAKÂTÎB

Author : Ḥusain b. Muḥsin al-Anṣâri al-Yamâni حسين بن محسن الانصارى اليمانى (d. 1327 A.H. = 1910 A.D.)

Beginning :

الى جناب محبنا العلامة النبيه والفاضل الفهامة الفقيه . . . محمد المكنى بابي الطيب المدعو بشمس الحق بن امير بن على بن حيدر ـ

End :

و الرسالة التى لدينا بعض الحنفية فى سنة . . ان شاء الله ارسلها اليكم اذا وصل الينا جواب هذالخط ـ

A collection of 51 letters on different topics of Jurisprudence, addressed to Shaikh Shams al-Ḥaq of Diyânwân, Bihar, (d. 1329 A.H. = 1911 A.D.), a known Muḥaddith contemporary to the author.

Written in Nasta'liq.

Not dated : Probably 14th century A H.

Accn. No. 3539

H. L. No. 3260/1

No. 3200

Folios 1a–34a; Lines 24; Size 32×23, 26×15.5

الرسالة فی حکم الحجاب

AR - RISÂLAT FÎ ḤUKM AL - ḤIJÂB

Author : Husain b. Muḥsin al-Anṣârî al-Yamânî حسین بن محسن الانصاری الیمانی (d. 1327 A.H. = 1910 A D)

Beginning :

الحمـــد لله رب العالمین و الصلوة و السلام علی افضل الانبیاء و المرسلین محمد و آله الطاهرین . . . و بعد وصل الی الفقیر اسیر التقصیر سؤال من الولد الاعز الادیب النجیب محمد الزبیر المقیم بقریة ڈیانوان ضلع عظیم آباد و طلب من الحقیر الجواب علیه ۔

End :

و حجـاب عـام لجمیع المؤمنـات وهو قوله تعـالی فی سورة النور وقل للمؤمنات یدنین علیهن من جلابیبهن ذالك ادنی ان لا یعرفن الآیة و الله سبحانه تعـالیٰ اعلم ۔

A letter addressed to Muḥammad Zubair ad-Diyânwi regarding Hijâb (Veil), in the form of question and answer.

Written in Nasta'liq.
Dated. 1311 A. H.

Accn. No. 3539
H. L. No. 3260

No. 3201

Folios 338; lines 35; size 35×23, 25.5×15.5

المحيط الرضوى

AL - MUḤÎṬ AR - RIḌAWÎ

Vol. I

Author : Raḍî ad-Dîn Abû 'Abdallâh Muḥammad b. Muḥammad b. Muḥammad as-Sarakhsî رضى الدين ابو عبدالله محمد بن محمد السرخسى

The author, a well known Jurist of Ḥanafi School, was born in near about 544 A.H. and flourished in Aleppo. Later on he mirgrated to Damuscus and died there in A. H. 571.

Beginning :

بهم قيل تحريمهم لامتجاع شرايطها فى حقها و قيل لا ... لان القادم عالم يملك اقامتها بنفسه لم يصح امره و بغريضه بها لغيره و لوشهد القادم و لم يعزل الاول فامر رجلا ان يجمع بهم جاز -

End :

ولا يعتبر زايله عرفاً و شرعاً فتمكن فى ذبحه بيد محظورة عادية فيكره بخلاف ما لو انقلت فى الصحرا لانه لم يبق له امكان اعادة اليد فلايكون قايمة و الله اعلى بالصواب -

An copy of a incomplete work on Hanafi Jurisprudence, beginning with a portion of كتاب الجمعة and ending with كتاب الاصطياد. Each Kitâb is divided into different باب and sub divided into different فصل. The author specially refers to المبسوط and كتاب الزيادات in the work. In باب صلوة العيدين the author says :-

باب صلوة العيدين - صلاة العيد واجبة فانه ذكر فى الاصل لايصلى تطوعا بجماعة ماخلى قيام رمضان و صلوة الكسوف و هذا يدل على ان صلوة العيد واجبة فانها تقام بجماعة و روى الحسن عن ابى حنيفة انه يجب صلوة العيد على من تجب عليه و ذكر فى الجامع الصغير انها سنة وهو قول الشافعى و الاصح انها واجبة -

In باب صلوة الكسوف the author says :-

باب صلوة الكسوف - يصلى فى كسوف الشمس ركعتين بجماعة مع الامام الذى يصلى بهم الجمعة و قال الشافعى رحمه الله يصلى ركعتين كل ركعة بركوعين لنا ما روى ان النبى صلى الله عليه و سلم صلى فى كسوف الشمس ركعتين هية صلاتنا بجماعة -

For other copies see Rampur Cat. Vol. III, No. 2223
Worm eaten and defective at the beginning.
Written in Naskh.
Dated : '26th year of Accession' (Probably of Aurangzeb)

The following colophon shows that this work is the first vol. of محيط written by السرخسى.

تمام شد بعون الله تعالى جلد اول محيط سرخسى را بوقت زوال روز دو شنبه تحرير فى التاريخ نوزدهم ماه جمادى الثانى سنه ٢٦ جلوس والا -

The last page of the work contains a seal of محمد شاه بادشاه عالم dated 1131. A. H.

Accn. No.
H. L. No 1353

SHAFI'Î JURISPRUDENCE

No. 3202

Folios 146; lines 15; size 24.5×17.5, 19×11.5

مختصر النهايه

MUKHTAṢAR AN-NIHÂYAH

Vol I

Author : 'Abdallâh b. Muḥammad b. Hibatallâh b. 'Alî b al-Muṭahhir b. Abi 'Aṣrûn at-Tamîmî al-Mawṣilî
عبدالله بن محمد بن هبة الله بن علي بن المطهر بن ابي عصرون التميمي الموصلي (d. 585 A H. = 1189A.D.)

Beginning :

جعل من فضيلة الامم تخصيصه بجوامع ... و اختصاره ... الحكم و ارتضى من امته ... من حسن اتباعه ـ

End :

ولا وجه الا هذا التفصيل و عليه ينزل اطلاق الائمة ـ

It is the first Vol. of the transcription of the original, autograph, copy in two vols., described under the title صفوة المذهب in our Cat. vol. XIX part, II, No. 1622.

The transcribed copy is divided into vol. I, vol II, part I, vol. II part II and vol. III.

This vol. begins with the prefaee and ends with كتاب الطهارة.

Written in Naskh.
Dated. 25th Dec. 1927 A. D.
Scribe : سيد ابو الحسن بينوى بهارى

The colophon runs thus :

تاريخ و بست پنجم روز يك شنبه ماه دسمبر سنه ١٩٢٧ع از كتاب الطهارة مختصر النهايه در كتبخانه خدابخش خان مرحوم واقع بانكى پور بحكم ولى الدين خدابخش صاحب سكريٹرى و لائبريرين فراغت يافتم ـ كاتبه حكيم سيد ابو الحسن بينوى بهارى سنه ١٩٢٧ ـ

Accn No
H. L. No. 2991

No. 3203

Folios 184; lines 15; size 24.5×17.5, 19×11.5

THE SAME

Voll. II

Part I

The continuation of the preceding work beginning with كتاب الصلوة and ending with a portion of كتاب الجمعة.

Beginning :

كتاب الصلوة ـ والاصل فى مشروعيتها قوله تعالى و اقيموا الصلوة و قوله سبحانه تعالى الصلوة كانت على المؤمنين كتابا موقوتا ـ

End :

و كل ما ذكرناه مفرع على انه لو لم يستخلفوا فى الركعة الاولى لم يصلوا الجمعة و ما حكينه من تفريع ذالك على . . . لا تفريع عليه واذاجرى الاستخلاف ـ

Written in Naskh.

Dated : 1928 A. D.

Scribe : سيد ابو الحسن ندوى بهارى

Accn. No. 3261

H. L. No. 2992

No. 3204

Folios 192; lines 15; size 24 5×17.5, 19×11.5

THE SAME

Voll. II

Part II

The continuation of the same work beginning with a portion of كتاب الجمعة and ending with a portion of باب الاختيار فى الصدقة .

Beginning:

فى الركعة الاولى فالامام المستخلف يصلى الجمعة كالمقتدين لانه اقتدى اولا ثم استخلف فهو مثلهم -

End:

هذه حالته ان يتصدق بالقليل الذى معه و يبق بعد التصدق جزوعا سيئى الظن -

Written in Naskh.

Dated: 1928 A.D.

Scribe : سيد ابوالحسن بيزوى بهارى

Accn. No. 3262

H. L. No. 2993

No. 3205

Folios 150; lines 15; size 24.5×17.5, 19×11.5

THE SAME

Vol. III

The continuation of the preceding work beginning with كتاب الصيام and ending on باب نذرالهدى .

Beginning :

الاصل فى وجوب الصوم قوله تعالى يآ ايها الذين آمنوا كتب عليكم الصيام ـ الآية ـ قيل ارادبها ايام رمضان و ذكرعلى صفة التقليل ـ

End:

فان اراد التعميم فليقل ليأكله من مر به و يمكن اباحة هذا فى منزل و غيره فى ان التى لايفسد . . . فيها ـ

Written in Naskh.

Dated : 1928 A. D.

Scribe : سيد ابوالحسن بينوى بهارى

Accn. No. 3263

H. L. No 2994

No. 3206

Folios 96; lines 31; size 29×18, 23×14

رحمة الامة فى اختلاف الائمة

RAḤMAT AL - UMMAH FÎ IKHTILÂF AL - A'IMMAH

Author : Muḥammad b. 'Abdarraḥmân b. al-Ḥusain al-Qurashi al-Uthmâni ash-Shâfi'i محمد بن عبدالرحمن بن الحسين القرشى العثمانى الشافعى (Alive in 780 A H. = 1378 A.D.)

Beginning:

الحمد لله الذى اجزل احسانه و انزل قرآنه . . . اما بعد فان معرفة الاجماع

و اختلاف العلماء من اهم الاشياء و ذلك امر لازم فى حق المجتهد و الحاكم ـ

End:

وهل للسيد اجازة ام الولد ام لا قال ابوحنيفة و الشافعى و احمد له

ذلك و قال مالك لا يجوز له ذلك و الله اعلم ـ تم الكتاب الجليل الشريف

بحمدالله و عونه و حسن توفيقه ـ

Another copy of the work already described in our Cat. XIX, Part II No. 1866.

Written in Naskh.

Dated : 1110 A.H.

Scribe : رضوان البلقينى الشافعى

Accn. No. 3257

H. L. No. 2988

No. 3207

Folios 28; lines 19—21; size 18.5×14.5, 13×7

منظومة الزبد فى الفقه

MANZÛMAT AZ - ZUBD FI'L FIQH

Author : Abu'l 'Abbâs Aḥmad b. Ḥusain b. Ḥasan b. 'Ali b. Arsalân **ar-Ramlî ash-Shafi'i** ابو العباس احمد بن حسين بن حسن بن على بن ارسلان الرملى الشافعى

The author was born at Ramlah, a place in Palestine, in 773 A. H. = 1371 A. D., migrated to Quds in his old age and died there in 844 A. H. = 1440 A.D., He wrote a number of books on jurisprudence & traditions such as: (١) تصحيح الحاوى (٢) شرح ابى داؤد (٣) شرح البخارى (٤) طبقات الشافعيه (al - 'Âlâm Vol. 1, p. 115).

Beginning :

الحمد لاله ذى الجلال　　و شارع الحرام و الحلال

ثم صلاة الله مع سلامى　　على الرسول المصطفى التهامى

End :

والآل والصحب و من لهم قفا　　و حسبنا الله تعالى و كفى

A versified work in Shâfi'i jurisprudence, divided into a Muqaddamah, a Khâtimah and 96 Bâb. The author starts the preface مقدمه) with the following verses in which he defines الايمان :

اول واجب على الانسان　　معرفة الاله باستيقان

و النطق بالشهادتين اعتبرا　　لصحة الايمان ممن قدرا

ان صدق القلب و بالاعمال　　يكون ذا نقص و ذا كمال

and in Khâtimah he says thus :

من نفسه شريفة ابيه　　يربأ عن اموره الدنيه

ولم يزل يجنح للمعالى　　يسهر فى طلابها الليالى

The colophon reads :

وافق الفراغ من هذه النسخة المنظومة المساة بالزبد نهار الا ثنين خامس عشر ذى الحجة الحرام
سنة ٩٩٠ من الهجرة النبوية على ما كنها افضل الصلاة و السلام على يد افقر العباد طه بن الشيخ ـ

Written in Naskh.
Dated : 990 A.H.

Accn. No. 3587
H. L. No. 3291

No. 3208

Folios 22; lines 20; size 21×15, 15.5×9.5

رسالة الشيخ حمد بن ناصر

RISÂLAT ASH - SHAIKH ḤAMD BIN NÂṢIR

Author : Shaikh Ḥamd b. Nâṣir شيخ حمد بن ناصر

The author refers to al-Imâm al-Bakri ash-Shafi'i (d. 952 A.H.) at many places which suggests that he flourished after the middle of the 10th century A. H.

Beginning :

المسئلة الاولى فيمن دعى نبيا او وليا او استغاث به فى تفريج الكربات كقوله يا رسول الله او يا ابن عباس او يا معروف او غيرهم من الاولياء و الصالحين ـ

End :

فان تسلوالهذه الادلة فاذكروا لنا جوابها من الكتاب و السنة و كلام الائمة فاذا اجبتم على هذه المسائل الثلاث اجبناكم عن بقية المسائل ان شاء الله تعالى ولنختم الكلام بقوله و لولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع و صلوات و مساجد يذكر فيها اسم الله كثيرا الى قوله ولله عاقبة الامور ـ

The work contains discussions on the following three issues (مسائل) :

(۱) المسئلة اولی فیمن دعی نبیا او ولیاً او استغاث به فی تفریج الکربات ۔

(۲) المسئلة الثانیة وهی من قال لا اله الا الله محمد رسول الله ولم یصلی ولم یزکی هل یکون مؤمناً ۔

(۳) المسئلة الثالثة وهی مسئلة البنا علی القبور ۔

Each issue (المسئلة) is supported by the Qur'ân, Ḥadith and contentions of eminent jurists. The scholars, who have been repeatedly referred in the work are قاضی عیاض (d. 544 A.H.) الامام النووی (d 677 A. H) ابن کثیر (d. 744 A.H.) and الامام البکری الشافعی (d. 952 A H)

In the following passage the author describes his opinion regarding the person who seeks help from the sources other than God.

فنقول اما من قال لا اله الا الله محمد رسول الله وهو مقیم علی شرکه یدعو الموتی ویسئالهم قضاء الحاجات و تفریج الکربات عنه فهذا کافر مشرك حلال المال والدم ۔

Written in Naskh.
Not dated : Probably 12th century A.H.

Accn. No. 3547
H. L. No. 3268

No. 3209

Folios 98; lines 14; size 24×15.5, 18×9.5

التيسير

AT - TAISÎR

Author : Sharaf ad-Din Yaḥyâ b Nur ad-Din Abi al-Khair b. Mûsa al-'Imrîṭi ash-Shâfi'i al-Anṣâri
شرف الدين يحيى بن نور الدين ابي الخير بن موسى العمريطي الشافعي الانصاري (d after 989 A. H. = 1581 A. D.)

Beginning :

الحمـــد لله الذي قـــد حررا كتـابه مفتتحا ميسّـرا

يشير بـالمبنى الى اللباب فيفقه المعنى اولو الا لبـاب

End :

تم الـكتـاب و ربنـا المحمود وله المكارم و العلى و الجود

و على النبى الهـاشمى تحية ما اخضر ريحان وازرق عود

A versified commentary on تحرير تنقيح اللباب of Abû Yaḥyâ Zakariyâ b. Muḥammad b. Aḥmad al-Anṣâri as-Suniki (d. 925 A. H.) Most probably it is the same work as mentioned under the title نظم التحرير in al-Â'lâm Vol. IX p. 221 and Mu'jam al-Maṭbū'ât al-'Arabiyah p. 1385:

The work begins with كتاب الطهارة under which head the description goes like this :

اقسامها اربعة ستعلم وهى الوضوء والغسل و التيمم

وطهر نجس وهو بالازاله بالمـاء و قد يكونـ . . .

فالطهر بالماء و التراب يحصل و دابغ و مثله التخلل

فالمـاء كل مطلق و ذاك ما يجرى عليه دون قيد اسم ما

Under the title of كتاب النسك من حج و عمرة the author describes حج and عمره as follows :

و الحج واجب على الانام   بالعقل و البلوغ و الاسلام

و الوقت ايضاً و استطاعة له   وان يكون الشخص حراً كله

و مثله العمرة فيما قد ذكر   لا وقته اذ وقتها لم ينحصر

و النسك اما نسك الاسلام   او نفل او قضا او التزام

Written in Naskh.

Dated : 1248 A. H.

Scribe : فضل على الانصارى

Accn. No. 1359 (New)
H. L. No.

ḤANBALÎ JURISPRUDENCE

No. 3210

Folios 17; lines 18; size 20×18, 14×11

تنبيه ذوى الحجا

TANBÎH DHAWÎ AL-ḤAJÂ

Author : Muḥammad b. 'Alî b. Muḥammad b 'Abdallâh ash-Shawkâni محمد بن على بن محمد بن عبدالله الشوكانى .

The author, a well known Jurist of Yaman and a famous scholar of his age, was born at Shawkân in 1173 A.H. = 1760 A.D. He got education in San'â' and later on he was appointed as the Qâḍî of that place. He wrote 114 books on different branches of Islamic subjects, such as :
الارشاد الفحول - التعقبات على الموضوعات - البدر الطالع - نيل الاوتار
He died in 1250 A.H. = 1837 A.D. (see al-Â'lâm vol. 7 p. 190).

Beginning :

الحمد لله الذى . . . ولا يفتح باب كل مشكلة الا . . . و بعد فانه . . . السوال الذى هو فى الحقيقة . . . استفادة فى بيع الرجا . . . الاخ القاضى العلامه . . . المحقق الكبير الشهير وجيه الاسلام -

End :

و الرجل الذى يدعى عليه انه غير قاصد للتملك يظهر عند الخصام غاية الحرص على تلك العين ويبالغ فى استقرار ملكه لها كلية المبالغة -

A detailed discussion on a particular issue (مسئله) of Jurisprudence i.e. بيع الرجا with the point of view of Shâfi'î school.

In the following passage the author describes بيع الرجا .

اعلم انه لم يكن فى كتاب الله . . . البيع المشروع الا بمجرد الرضا قال . . . عن تراض و قال و احل الله البيع فاذا حمل المطلق على المقيد افاد ان الرضا

بمجرده مستقل بصحة انتقال الملك و مثل ذالك حديث لا يحل مال امرأة مسلم
الا بطيبة من نفسه فانه ظاهر فى استقلال طيبة النفس بحل المالية للمتبائنين
و الرضا و الطيبة متحدان . . . و ان اختلفا مفهوما ـ

After a quotation from Imâm 'Izz ad-Din on Fol. 9 regarding the above issue the author says :

و اقول اما اذا كان بيع الرجا واقعا على الصورة الاولى التى ذكرها
الامام عزالدين من ان المقصود هو ان يريد الرجل استقراض مائة درهم الى
اجل ولكن المقرض لايرضا الا بزيادة فيريد ان الخلوص من اثم الزيادة فى
القرض فيبيع منه ارضا بتلك المائة الدرهم و يجعل له الغلة يستنفع بها عوضا عن
المائة التى استقرضها ـ

Worm-eaten Defective at the end.

Written in Nasta'liq.

Not dated. Probably 13th century A. H.

Accn. No. 3619

H. L. No. 3336

SHÎ'AH JURISPRUDENCE



No. 3211

Folios 262; lines 21; size 25.5×17.5, 19×9.5

كتاب النهايه

KITÂB AN - NIHÂYAH

Author : Abû J'afar Muḥammad b. Ḥasan b. 'Ali at - Ṭûsi ابو جعفر محمد بن حسن بن علی الطوسی (d. 460 A.H. = 1067 A.D.)

For the details of the author see our Cat. V. No. 266.

Beginning :

الحمد لله مستحق الحمد و موجبه و صلی الله علی خیرته من خلقه محمد و آله الطاهرین من عترته و سلم تسلیما ـ کتاب الطهارة ـ باب ماهیة الطهارة ـ و کیفیة ترتیبها الطهارة فی الشریعة اسم لما یباح به الدخول فی الصلوة وهی تنقسم قسمین وضوء و تیمم ـ

End :

و من اتلف علی مسلم شیئا من الملاهی التی لا تجوز له تملکها مثل العود و الطنابیر و ما اشبه ذالك لم یکن علیه شئی فان اتلف ذالك علی ذمی فی حرزه کان علیه ... فان اتلفه علیه و کان قد اظهره لم یکن علیه شئی علی ای حال ـ

A valuable work on Shi'ah Jurisprudence, divided into two Juz and each Juz is sub-divided into different Kitâbs and Bâbs. The first Juz begins with کتاب الطهارة and ends with باب المکاسب المحظورة و المکروهة و المباحة while the second Juz begins with کتاب المتاجر ـ باب آداب التجارة and ends with باب الجنایات علی الحیوان .

In the following Kitâb, the author, describes the prayer (الصلوة) and says:

کتاب الصلوة ـ العلم بالصلوة علم بفرائضها و سننها وهو ینقسم قسمین

قسم يتقدم حال الصلوة و قسم يقارن حال الصلوة فاما الذى يتقدم حال الصلوة فخمسة اشياء اربعة منها تشتمل على المفروض و المسنون و الخامس مسنون ليس بمفروض -

Slightly worm-eaten
Written in Nasta'liq
Not dated : Probably 12th century A.H.

Accn. No. 957 (New)
H. L. No. 4399

No. 3212

Folios 296; lines 19; size 26.5 × 18 5, 18 × 10

شرائع الاسلام

SHARÂ'I' AL - ISLÂM

Author : Najm ad-Din Abu'l Qâsim J'afar b. Muḥammad b. Yaḥyâ b. Sa'id al-Ḥilli al-Muḥaqqiq نجم الدين ابو القاسم جعفر بن محمد بن يحيى بن سعيد الحلى المحقق (602–676 A.H. = 1205–1277 A.D.)

Beginning :

اللهم انى احمدك حمدا يقل فى انتشاره حمد كل حامد -

End :

وان يجعلنا من خلصاء شيعتهم الداخلين فى شفاعتهم وانه ولى ذالك -

Another copy of the work already described in our Cat. XIX Part II No. 1896.

Written in Naskh.

Not dated : Probably 11th century A. H.

Accn. No. 6487

H. L. No. 3431

No. 3213

Folios 206; lines 21; size 25×18, 19×9

THE SAME

Another copy of the same work.

There are marginal notes at many places. The first & the last fols. are written in a later hand.

Written in Naskh.

Not dated. Probably 12th century A.H.

Accn. No. 3367

H. L. No. 3089

No. 3214

Folios ; 214; lines 21; size 26×17.5, 19.5×12

THE SAME

Another copy of the same work.

It is written in different hands.

Written in Naskh & Nasta'liq.

Not dated : Probably 11th century A.H.

The last page contains a seal of محمد اسمعیل .

Accn. No. 1478
H. L. No. 3414

No. 3215

Folios 288; lines 18; size 23×18, 16.5×11

THE SAME

Another copy of the same work.

Worm-eaten.

Written in Naskh.

Dated : 1096 A.H.

Accn. No. 1349 (New)
H. L. No.

No. 3216

Folios 250; Lines 20–22; size 28.5 × 23, 18–20 × 10.5

THE SAME

Another copy of the same work.

Beginning :

على صفحات وجهه و نفحات لسانه سألنى ان املى عليه مختصرا فى الاحكام متضمنا روس مسائل الحلال و الحرام ـ

The work contains valuable marginal and interlinear notes.

The first folio containing a few sentences of the prologue is wanting.
Written in Naskh.
Dated : 1063 A.H.
Scribe : محمد قاسم بن مولانا على استرآبادى
The colophon runs as follows :

تم كتاب شرائع الاسلام فى مسائل الحلال و الحرام على يد اضعف العباد المحتاج الى رحمة الله الولى محمد قاسم بن مولانا على استرآبادى فى شهر المبارك الشوال فى تاريخ سنة ثلث ستين الف در شهر اصفهان در كنج مدرسه خواجه محرم ـ و صلى الله على محمد وآله الطاهرين ـ

Accn. No. 1365 (New)
H. L. No.

No. 3217

Folios 339; lines 17; size 24×16.5, 17×8.5

قواعد الاحكام فى معرفة الحلال و الحرام

QAWÂ'ID AL - AḤKÂM FÎ MA'RIFAT AL - ḤALÂL WA AL - ḤARÂM

Author : Jamâl ad-Dîn Ḥasan b. Yûsuf b. 'Alî al-Muṭahhar al-Ḥillî جمال الدين حسن بن يوسف بن على المطهر الحلى (d. 726 A H = 1325 A.D.)

For the details of the author see our Cat. X, No. 594.

Beginning :

... على سوابغ النعماء و ترادف الآلاء المتفضل بارسال الانبياء لارشاد ... والمتطول بنصب الاوصيا لتكميل الاولياء ... اما بعد ... قواعد الاحكام فى معرفة الحلال و الحرام لخصت فيه لب الفتاوى ـ

End :

و لو تغير الاسم بغير فعل الموصى كما لو سقط الحب فى الارض فصار زرعاً او انهدمت الدار فصارت ... فى حياة الموصى ... على اشكال ولو لم يكن الانهدام ... ما انفصل منها ـ

An incomplete work on Shi'ah Jurisprudence divided into several kitâbs. The first kitâb contains كتاب الطهارة which is divided into Maqâṣid. In the following first Maqṣad the author says :

الاول فى المقدمات و فيه فصول الاول فى انواعها الطهارة غسل بالماء او مسح بالتراب متعلق بالبدن على وجه له صلاحية التاثير فى المادة وهى وضوء و غسل و تيمم و كل واحد منها اما واجب او ندب فالوضوء يجب للواجب من الصلوة و الطواف و مس كتابه القرآن ـ

In the second Maqṣad the author describes المياه as follows :

المقصد الثانى فى المياه و فصوله خمسة الاول فى المطلق و المراد به ما يستحق اطلاق اسم الماء عليه من غير قيد و يمتنع سلبه عنه و هو المطهر من الحدث و الخبث خاصة ما دام على اصل الخلقة ـ

Defective at both ends.

Written in Naskh.

Not dated : Probably 13th century A. H.

The foll. 1–114 contain marginal notes.

Accn. No. 1399 (New)
H. L. No.

No. 3218

Folios 86; lines 5; size 18×11, 12×6

رساله وجيزه فى فرض الصلوة

RISÂLAH WAJÎZAH FÎ FARḌ AṢ-ṢALÂT

Author : Shams ad-Din Abû 'Abdallâh Muḥammad b. Makkî ash-Shahid al-Awwal شمس الدين ابو عبدالله محمد بن مكى الشهيد الاول (d. 782 A.H. = 1380 A.D.)

Beginning:

الحمد لله رب العالمين و الصلوة على افضل المرسلين ... اما بعد فهذه رسالة وجيزة فى فرض الصلوة اجابةً لالتماس من طاعته حتم و اسعافه غنم و الله المستعان وهى مرتبة على مقدمة و فصول ثلثة و خاتمة ـ

End :

والايات لغير العالم بها ما لم يستوعب الاحتراق ولو اطلق القضاء على صلوة الطواف و الجنازة فجاز و كذا النذر المطلق ـ

For the details of the author see our Cat. XIX Part II No. 1915.

A treatise on prayer and its concerning issues. The work is divided into a Muqaddamah (Preface), three Faṣls (Chapters) and a Khâtimah (conclusion). About واجب الوضوء the author says :

واجب الوضوء اثنا عشر الاول النية مقارنة لابتداء غسل الوجه اتوضا لاستباحة الصلوة لوجوبه قربة الى الله ويجب استدامتها حكما الى الفراغ ولونوى المختار للرفع او نواهما جاز و اما المستحاضه و دايم الحدث فلاستباحة اوهما لا غير۔

In واجب التيمم the author says :

و واجب التيمم اثنى عشر الاول النية مقارنة للضرب على الارض لا لمسح الجبهة مستدامة الحكم اتيمم بدلاً من الوضوء او الغسل لاستباحة الصلوة لوجوبه قربةً الى الله و لا مدخل للرفع هنا۔

Worm-eaten.
Written in Naskh.
Dated : 1029 A.H.
Scribe : قاضى اسحاق

Accn. No. 32835
H L. No. 3994

No. 3219

Folios 24; lines9-10; size 20×11.5, 16.5×7.5

THE SAME

Another copy of the same work.

With marginal notes.

Written in Naskh as well as Nasta'liq.
Not dated : Probably 12th century A. H.

Accn. No. 17370
H. L. No. 3870

No. 3220

Folios 40; lines 7; size 22×13 5, 17.5×7

THE SAME

Another copy of the same work.

Worm-eaten.

Written in Nasta'liq.

Dated : 1155 A. H.

Scribe : مرزا محمد مهدی

Accn. No. 873 (New)
H. L. No. 4384/1

No. 3221

Folios 42; Lines 11; Size 18×11, 12×

رسالة النفليه

RISÂLAT AN-NAFLÎYÂH

Author : Shams ad - Dîn Abū 'Abdallâh Muhammad b. Makki ash-Shahid al-Awwal شمس الدين ابو عبد الله محمد بن مكى الشهيد الاول (d 782 A. H. = 1380 A. D.)

For the details of the author see our Cat. XIX part II No. 1915.

Beginning :

الحمد لله الذى ضم النشر بجميع الشتات و ارسل خير البشر بالبينات و ختمهم محمد عليه و آله افضل الصلوة اما بعد فانى لما وقفت على الحديثين المشهورين عن اهل بيت النبوة اعظم البيوتات احدهما عن الامام الصادق ابى عبد الله جعفر بن محمد عليه و على آبائه و ابنائه اكمل التحيات ـ

End :

او قضاء حاجة يقرأ فی الاولى الحمد و التوحيد و فی الثانية الحمـــد و الجحد و ليقل فی الركوع و السجود الحمد لله شكرا شكرا وحمدا و بعد التسليم الحمـــد لله الذی قضا حاجتی و اعطانی مسئلتی ثم يسجد سجدة الشكر يحمد الله ـ

A work on complemental prayers. The work consists of a Muqaddamah (preface), three Faṣls (Chapters) and a Khâtimah (conclusion).

In the preface (مقدمه) the authors say :

فالصلوة المندوبة افعال غير محتومة تحريمها التكبير و تحليلها التسليم تقربا الى الله ... قال الله تعالى الذين هم على صلاتهم دائمون ثم قال و الذين هم على صلاتهم يحافظون قال الامام ابو جعفر البـاقر الآية الاولى فی النافلة و الثانية فی الفريضة ـ

In the conclusion (خاتمه) the author says :

اما الخاتمه ففيها بحثان الاول فی التعقيب و هو موكد الندبية وخصوصا عقيب الغدات والعصر والمغرب و وظايفه عشرة الاقبال عليه بالقلب و البقاء على هيئة التشهد و عدم الكلام والحدث بل البـاقی على طهارته معقب وان انصرف ـ

Written in Naskh.
Dated : 1010 A.H.

The colophon runs thus :

تمت الكتاب فی التـاريخ شهر المحرم الحرام اربع سنة الف و عشر ـ

Accn. No. 32836
H. L. No. 3995

No. 3222

Folios 173; lines 27; size 24.5 × 15, 18.5 × 10

مسالك الافهام الى تنقيح شرائع الاسلام

MASÂLIK AL-AFHÂM ILÂ TANQÎḤ SHARÂ'I' AL-ISLÂM

Author : Zain ad-Dîn b. Âli b. Aḥmad b Muḥammad ash-Shahîd ath-Thâni زين الدين بن على بن احمد بن محمد الشهيد الثانى (d. 966 A.H = 1558 A.D)

Beginning :

كتاب الوقوف و الصدقات۔ قوله الوقف عقد ... تحبيس الاصل واطلاق المنفعه ۔

End :

فقال ان لم يخف العيب على ولده فلا باس ويلحقه النكاح النظر فى امور تم الجزء الثالث من كتاب مسالك الافهام الى تنقيح شرائع الاسلام ۔

Another, incomplete, copy of the work already described in our Cat. XIX Part II Nos. 1901-02. It seems to be a selection from Vol. III & Vol. IV combined in one Volume. A major portion of Vol. III consisting of كتاب المفلس، كتاب التجاره، كتاب الاجارة، كتاب الوديعه، كتاب الدين، كتاب الضمان، كتاب الحجر، and كتاب الوكالة is missing from this copy; of Vol. IV, كتاب الطلاق is not found in this copy. Presently it consists of كتاب الوقوف، كتاب الصدقات، كتاب الوصايا & كتاب النكاح only.

Written in Naskh.
Not dated : Probably 11th century A H.
Scribe : محمود بن محمد على بن حمزه

Acc. No 6483
H. L. No 3427

No. 3223

Folios 419; Lines 19; size 22.5×12.5, 14.5×6.5

الروضة البهية

AR - RAUḌAT AL - BAHÎYAH

Vol. I

Author : Zain ad-Din b. 'Ali b. Aḥmad b. Muḥammad ash-Shahid ath-Thânî زين الدين بن علي بن احمد بن محمد الشهيد الثاني (d. 966 A.H. = 1558 A.D.)

Beginning :

الحمد لله الذى شرح صدورنا بلمعة من شرائع الاسلام كافية فى بيان الخطاب ... وبعد فهذه تعليقة لطيفة و فوائد خفيفة اضفتها الى المختصر الشريف الموسوم باللمعة الدمشقية ـ

End :

والمشهور بين الاصحاب هو الوجوب مطلقا و ينبغى ان يستثنى من ذلك مايستلزم الضرر والحرج دون غيره واما استثناء المعجوز عنــه فواضح ـ قدتم الكتاب الوصايا ـ

Another copy of the work already described in our Cat. XIX Part II, No. 1916.

Worm-eaten. Marginal notes at some places.

Written in Naskh.

Not dated : Probably 12th century A. H.

The last folio contains a seal with the inscription, «لااله الا الله محمد رسول الله». Folio 1b contains another seal of «فدا علی خان ١٢٢٣» and the title page contains three seals of «مرزا محمد فدوی محمد شاه بادشاه غازی» ; «... خان مريد عالمگير بادشاه غازی» and «محمد» respectively. Two other notes dated 1150 A. H. and 1161 ascribing ownership first to Mirza Muḥammad & second to Aḥmad 'Alî, are also found on the same folio.

Accn. No. 687 (New)
H. L. No. 4359

No. 3224

Folios 236; lines 18; size 26.5×18, 15×9

THE SAME

Vol. II

Beginning :

كتاب الاجارة . . . و به ثقتى . . . وهى العقد على تملك المنفعة المعلومة لعوض معلوم فالعقد بمنزلة الجنس يشمل سائر العقود .

End:

ما كولا كالبقر والابل و الغنم ام لا كالاسد والنمر والفهد بها اى بالتزكية .

Another copy of the work already described in our Cat. XIX Part II No. 1916.

Worm-eaten.

Written in Naskh.

Not dated : Probably 12th century A. H.

Accn. No. 6655
H. L. No 3820

No. 3225

Folios 63; lines 15; size 18×11, 12×6

اسرار الصلوٰة

ASRÂR AṢ-ṢALÂT

Author : Zain ad-Din b. Âli b. Aḥmad b. Muḥammad ash-Shahid ath-Thâni زين الدين بن على بن احمد بن محمد الشهيد الثانى (d. 966 A.H.=1558 A.D.)

Beginning :

الحمد لله . . . من اختاره من عباده الابرار على خفا . . . اما بعد فان روح السعادة و بهجتها و روح العبادة و مهجتها و موجب تلقيها بايدى القبول والاحسان .

End :

و مراقبته انظرالملك بمجرد الوعد فضلا عن توكيده بالعهد فلا يجعل
نظر الله سبحانه دون نظر عبيده فان ذالك عنوان النفاق۔

A valuable work on secrets of الصلوۃ (prayer). The work is divided into a Muqaddamah, three Faşls (chapters) and a Khâtimah (conclusion). The author in the following passage, describes احضار القلب فی الصلوۃ :

المطلب الثانی فی الاستشهاد علی ماینبغی من احضار القلب فی حال العبادة
سیما الصلوۃ التی هی عمود الدین و رأس الاعمال قال الله تعالی الذین هم فی
صلاتهم خاشعون و قال الله تعالی فویل للمصلین الذین هم عن صلاتهم ساهون
ذمهم علی الغفلة منها مع کونهم مصلین لانهم سهوا منها و ترکوا ها۔

In المطلب الثالث the author says :

اعلم ان المؤمن لا بد ان یکون معظّما لله تعالی و خائفا له و مرجیا
مستحیاً من تقصیره فلا ینفك عن هذه الاحوال بعد ایمانه و ان کانت قوتها عنده
بقدر قوة یقینیة فانفکاکه منها فی الصلوۃ لاسبب له الا تفرق الفکر وتقسم الخاطر ۔

Worm-eaten.

Written in Naskh.

Not dated : Probably 11th century A.H.

Accn. No. 32834
H. L. No. 3993

No. 3226

Folios 106b-126a; lines 11; size 19×14; 12×7

الاثنا عشريه فى الصوم

AL - ITHNÂ 'ASHARÎYAH FÎ AṢ - ṢAWM

Author: Bahâ'ad-Dîn Muḥammad b. Ḥasan b. 'Abd aṣ-Ṣamad al-Ḥârithî al-'Âmilî بهاء الدين محمد بن حسن بن عبدالصمد الحارثى العاملى (d. 1031 A. H. = 1622 A. D.)

For the details of the author see our Cat. V, Part 1, No. 290.

Beginning :

الحمد لله الذى جعل الصوم جنة من النار . . . يقول اقل العباد محمد المشتهر ببهاء الدين العاملى وفقه الله العمل فى يومه لغده ـ

End :

الثانية عشر ان ثواب تلاوة آية واحدة فيه كثواب ختم القرآن فى غيره ـ

An authoritative work on fasting (الصوم) divided into different Faṣls.

In the first Faṣl the author says :

فصل ما لا يتحقق الصوم الا بامساك عنه اثنى عشر الاول و الثانى الاكل والشرب ولو لغير المعتاد و خالف ابن الجنيد . . . و المرتضى رجع من موافقته و يلحق بهما السعوط البالغ الى الحلق ـ

In the second Faṣl the author describes الصوم الواجب as follows :

فصل الصوم الواجب اثناعشر الاول شهر رمضان ويثبت هلاله بالرؤية او تواترها او مضى ثلثين يوما من شعبان او الشياع ولو نساءً او فساقاً اوشهادة عدلين متحدة ـ

Written in Naskh.
Dated : 1020 A.H.
Scribe : محمد بن خليل الله التبريزى

The following note shows that this work was copied from the autograph copy of the author during his life-time :

صورة خط المصنف سلمه الله ـ ختمت الاثنا عشرية الصومية بتوفيق الله سبحانه فى خاتمه شهر شعبان المعظم سنة الف و تسع عشرة كذا من هجرة خاتم المرسلين صلوات الله عليه و آله الطاهرين و نقلت من السواد الى البياض فى اوايل شهر جميدى الثانى سنة الف و عشرين من الهجرة ـ

Accn. No. 652 (New)
H. L. No. 4326/2

No. 3227

Folios 77; lines 7; size 26.5×16, 15.5×6.5

الاثنا عشريه فى الصلوٰة

AL - I<u>TH</u>NÂ 'A<u>SH</u>ARÎYAH FÎ AṢ - ṢALÂT

Author : Bahâ'ad-Dîn Muḥammad b. Ḥasan b. 'Abd aṣ-Ṣamad al-Ḥârithî al-'Âmilî بهاء الدين محمد بن حسن بن عبدالصمد الحارثى العاملى (d. 1031 A. H. = 1622 A. D.)

Beginning :

الحمد لله الذى وفقنا للاهتداء بشريعة اشرف المرسلين ... اما بعد فيقول اقل العباد محمد المشتهر ببهاء الدين العاملى عفى الله عنه هذه مقالة لطيفة فى واجبات الصلوة اليوميه و مستحباتها ـ

End :

فتنادى بذالك ولا تكون قاعدا على الارض فيكون انما قعد بعضك على بعض فلايضر للتشهد و الدعاء ـ

A work on daily prayers (الصلوة اليوميه) divided into 12 Faṣls. The first Faṣl contains الافعال الواجبة اللسانيه while the last contains التروك المستحبة الاركانيه . In the first Faṣl the author says :

الفصل الاول فى الافعال الواجبة اللسانيه وهى اثنى عشر الاول تكبيرة الاحرام وهى ركن بالنص والاجماع وصحيحة الجلى يمضى ناسيها فى صلوته متأولة ... باجزاء تكبيرة الركوع عنها محمولة على من ادرك الامام راكعا فكبر للافتتاح والركوع معاً ـ

In the second Faṣl the author says :

الفصل الثانى فى الافعال الواجبة الجنانيه وهى اثنى عشر الاول تحصيل المعارف الخمس التى يتحقق به الايمان على وجه تطمئن به نفس المكلف ـ

Water-stained.

Written in Naskh.

Not dated : Probably 13th century A.H.

Accn. No. 1659/2 (New)

H. L. No.

No. 3228

Folios 248; lines 23; size 24.5×18, 17×11.5

روضة المتقين

RAUḌAT AL-MUTTAQĪN

Author : Mullâ Muḥammad Taqî b. Maqṣûd 'Alî, known as al-Majlisî al-Awwal ملا محمد تقی بن مقصود علی المعروف بالمجلسی الاول (d. 1070 A.H. = 1659 A.D.)

The author was a distinguished scholar of Imâmîyah School in the 11th century A. H. He wrote (١) حاشیه صحیفه سجادیه (٢) حاشیه نقد الرجال (٣) احیاء الاحادیث فی شرح تهذیب الحدیث (٤) حدیقة المتقین. He died in 1070 A.H. in Iṣfahân.

Beginning :

الحمد لله المتعالی بعز جلاله عن ادراك العالمین المنزه بوجوب ذاته و قدس صفاته . . . اما بعد فیقول المفتقر الی رحمة ربه الغنی محمـــد تقی بن علی الملقب بالمجلسی . . . مما وفقنی الله تعالی بفضله بعد معرفة کتابه المبین ـ

End :

فکان عـایذ کثیرا ما یقول لنـا فی الطریق ان لی الی عبد الله حاجة ارید ان اسأله عنها فاقول له حتی نلقاه فلما دخلنا علیه سلمنا و جلسنا ـ

A commentary on the book من لا یحضره الفقیه of Muḥammad b. 'Alî b. al-Ḥusain b. Mûsâ b. Bâbwaih al-Qummî (d. 381 A. H. = 991 A. D.), abruptly ending at the introductory stage of باب نوادر الصلواة.

Defective at the end.

Written in Naskh.

Not dated : Probably 11th century A.H.

The Ms. belongs to 'Alî Yâwar Jang collection.

Accn. No. 1397 (New)

H. L. No.

No. 3229

Folios 220; lines 25; size 24.5 × 14.5, 18.5 × 8.5

مفاتيح الشرائع

MAFÂTÎḤ ASH - SHARÂ'I'

Author : Muḥammad b. Murtaḍâ, commonly called al-Muḥsin al-Kâshi محمد بن مرتضى المعروف بالمحسن الكاشى (d. 1090 A.H. = 1679 A.D.)

Beginning.

الحمد لله الذى هدانا لدين الاسلام وسنّ لنا الشرائع و الاحكام بوسيلة نبيه المختار واهل بيته الاطهار ـ

End.

و فى القوى كل شئ مطلق حتى يرد فيه نهى و الله اعلم بحقائق احكامه ـ

Another copy of the work already described in our Cat. XIX Part II No. 1925.

Written in Nasta'liq.
Dated : 1195 A.H.
Scribe : ابو محمد المدعو بظفر على

Accn. No. 6477
H. L. No. 3413

No. 3230

Folios 66; lines 18; size 22.5×15, 16.5×9.5

كـتاب الفقه

KITÂB AL-FIQH

Author : Muḥammad b. Murtaḍâ commonly known al-Muḥsin al-Kâshi محمد بن مرتضى المعروف بالمحسن الكاشى **(d. 1090 A.H. = 1679 A.D.)**

For the details of the author see our Cat. XIX Part II No. 1925.

Beginning :

الحمد لله الذى اوضح بائمة الهدى من اهل بيت النبوة عن دينه القويم . . .
و بعد فيقول خادم العلوم الدينية محمد بن مرتضى المدعو بمحسن احسن الله اليه
هذه نخبة وجيزة فى الحكمة العملية و الاحكام الشرعية على ما ورد به الكتاب
و السنة و آثار الائمة ـ

End :

فان استويا فيتاخر الانقطاع و الا اعطى نصف النصيبين و للقسمة كيفيتان
وعديمها يورث بالقرعة و ذو الراسين بالانتباه و العلم عندالله هذا آخر ما اردنا
ذكره فى هذ الكتاب ـ

A valuable work on Shi'ah Jurisprudence, divided into the following Kitâbs, sub-divided into Bâbs :—

Folio 2b	١ــ كتاب الطهارة
Folio 2b	٢ــ باب التعداد
Folio 3a	٣ــ « جرايم الجوارح
Folio 3b	٤ــ « التوبة
Folio 4a	٥ــ « التدارك
Folio 4b	٦ــ « الحد و التعزير
Folio 5b	٧ــ « الجناية
Folio 6b	٨ــ « جرايم القلب
Folio 7a	٩ــ « الصبر
Folio 7b	١٠ــ « الحلم

١١ — باب النصيحة	Folio 8a
١٢ — » حب الخولة	Folio 8b
١٣ — » التواضع	Folio 9a
١٤ — » الفقر	Folio 10a
١٥ — » الزهد	Folio 10b
١٦ — » السخا	Folio 11a
١٧ — » الرضا	Folio 11b
١٨ — » الشكر	Folio 12a
١٩ — » الرجاء و الخوف	Folio 12a
٢٠ — » قصر الامل	Folio 12b
٢١ — » النية	Folio 13b
٢٢ — » الاخلاص	Folio 14a
٢٣ — » الصدق	Folio 15a
٢٤ — » التوحيد و التوكل	Folio 15a
٢٥ — » تطهير السر عما سوى الله	Folio 16a
٢٦ — » المقصد الثاني في طهارة الظاهر	Folio 16a
٢٧ — » المياه	Folio 16a
٢٨ — » النجاسات	Folio 16b
٢٩ — » آداب التخلي	Folio 17a
٣٠ — » التنظيف	Folio 17b
٣١ — » الاحداث	Folio 18a
٣٢ — » الوضوء	Folio 18b
٣٣ — » الغسل	Folio 19a
٣٤ — » التيمم	Folio 19a
٣٥ — كتاب الصلوة	Folio 19b
٣٦ — باب التعداد	Folio 19b
٣٧ — » الشرايط	Folio 19b
٣٨ — » الاوقات	Folio 20a
٣٩ — » المكان	Folio 20b
٤٠ — » اللباس	Folio 20b
٤١ — » القبلة	Folio 21b
٤٢ — » النداء	Folio 21b
٤٣ — » الهيئة	Folio 22a
٤٤ — » المكروهات	Folio 23a

Folio 23b	٤٥ — باب وظايف يوم الجمعة و خطبتها
Folio 23b	٤٦ — » آداب العيدين و سننها
Folio 24a	٤٧ — » آداب الآيات و سننها
Folio 24a	٤٨ — » الجماعة
Folio 24b	٤٩ — » الخلل
Folio 25a	٥٠ — » التعقيب
Folio 25b	٥١ — » الدعا
Folio 26a	٥٢ — » قراءة القرآن
Folio 26b	٥٣ — كتاب الزكوة
Folio 26b	٥٤ — باب التعداد و شرايطها
Folio 27a	٥٥ — » المقادير
Folio 27b	٥٦ — » المصرف
Folio 28a	٥٧ — » الاداء
Folio 28b	٥٨ — » الخمس
Folio 28b	٥٩ — » المعروف
Folio 29a	٦٠ — » آداب المعطى
Folio 29a	٦١ — » آداب الاخذ
Folio 30b	٦٢ — كتاب الصيام
Folio 31a	٦٣ — باب الهيئة
Folio 31b	٦٤ — » الاداب
Folio 31b	٦٥ — » الخلل
Folio 32b	٦٦ — » فوائد الجوع
Folio 32b	٦٧ — » الاعتكاف
Folio 33a	٦٨ — كتاب الحج
Folio 33a	٦٩ — باب التعداد
Folio 33a	٧٠ — » الشرايط
Folio 33b	٧١ — » الهيئة
Folio 34b	٧٢ — » المحرمات
Folio 36b	٧٣ — » الخلل
Folio 37b	٧٤ — » حرمة الحرم
Folio 38a	٧٥ — » الزيارات
Folio 38b	٧٦ — كتاب الحسبة
Folio 38b	٧٧ — باب الجهاد
Folio 39a	٧٨ — » الامر بالمعروف

٧٩ — باب اقامة الحدود	Folio 39b
٨٠ — » الفتيا	Folio 40a
٨١ — » القضاء	Folio 40b
٨٢ — » شهادة	Folio 41a
٨٣ — » الحجر	Folio 41b
٨٤ — كتاب البر	Folio 42a
٨٥ — باب العطية	Folio 42a
٨٦ — » العتق	Folio 42b
٨٧ — » التدبير	Folio 42b
٨٨ — كتاب النذر و العهد	Folio 43a
٨٩ — باب اليمين	Folio 43a
٩٠ — كتاب الكساب - باب التعداد	Folio 43b
٩١ باب الآداب	Folio 44a
٩٢ — » البيع	Folio 44b
٩٣ — » الربوا	Folio 45a
٩٤ — » الشفعة	Folio 45a
٩٥ — » الشركة	Folio 45a
٩٦ — » القراض	Folio 45b
٩٧ — » الحياله	Folio 45b
٩٨ — » الاجاره	Folio 45b
٩٩ — » المزارعة	Folio 46a
١٠٠ — » المساقات	Folio 46a
١٠١ — » احياء الاموات	Folio 46a
١٠٢ — » الغصب	Folio 46b
١٠٣ — » اللقطه	Folio 47a
١٠٤ — » السبق	Folio 47a
١٠٥ — » الدين	Folio 47b
١٠٦ — » الرهن	Folio 47b
١٠٧ — » الضمان	Folio 47b
١٠٨ — » الحواله	Folio 48a
١٠٩ — » الكفاله	Folio 48a
١١٠ — » الوكالة	Folio 48a
١١١ — » الوديعه	Folio 48a
١١٢ — » الاقرار	Folio 48b
١١٣ — » الصلح	Folio 48b

Folio 62b	١٤٩ — باب العاقل
Folio 62b	١٥٠ — « الوصية
Folio 63a	١٥١ — « الاحتضار
Folio 63b	١٥٢ — « التغسيل
Folio 36b	١٥٣ — « التكفين
Folio 63b	١٥٤ — « التشيع و الترغيب
Folio 64a	١٥٥ — « الصلوة
Folio 64a	١٥٦ — « الدفن
Folio 64b	١٥٧ — « التعزية
Folio 64b	١٥٨ — « الهدية
Folio 65a	١٥٩ — « زيارة القبر
Folio 65a	١٦٠ — كتاب المواريث ـ باب الاسباب
Folio 65	١٦١ — باب الموانع
Folio 65b – 66a	١٦٢ — « التعداد و القسمه

Worm-eaten, water-stained.

Written in Naskh.

Dated : 27 Dhîlqa'dah 1190 A.H.

Scribe : محمد كاظم بن محمد جعفر

Accn. No. 1656

H. L. No.

No. 3231

Folios 345; Lines 19; size 28×18, 19.5×10.5

جنة الامان الواقيه و جنة الايمان الباقيه

JUNNAT AL-AMÂN AL-WAQÎYAH WA JANNAT AL-AIMÂN AL-BÂQÎYAH

Author: Abu't-Tuqâ Ibrâhîm b. 'Ali b. Hasan b. Muhammad b. Şâliḥ al-Kaf'ami ابو التقى ابراهيم بن على بن حسن بن محمد بن صالح الكفعمى (d. 905 A. H. = 1500 A.D.)

The author was a well-known Arabic scholar of Shi'ah school in 9th century A. H. He wrote more than 49 books on religious and literary subjects

Beginning:

الحمد لله الذى جعل الدعاء سلماً يرتقى اعلى مراتب المكارم ... و قد جمعته من كتب معتمد على صحتها مامور بالتمسك بوثق عروتها لايغيرها كرالعصرين ولا مرالملوين ... و سميته جنة الامان الواقيه وجنة الايمان الباقيه ـ

End:

فاذا وافق اركانه قوى وان وافق اسبابه انجح وان وافق اوقاته ذاز وان وافق اجنحته طار هذا صورة خطبة المصنف كتبت خطبته ـ

A reliable work on Imâmia Jurisprudence divided into the following 50 Faşls.

Folio 3b	١ـــ الفصل الاول فى وصية الميت وما يتعلق به
Folio 4b	٢ـــ » الثانى فيما يتعلق بالخلا والطهر والغسل ودخول المسجد
Folio 6a	٣ـــ » الثالث فى الاذان والاقامة والتوجه الى الصلوة
Folio 7a	٤ـــ » الرابع فى ذكر الصلوات الخمس اليوميه ونوافلها
Folio 8b	٥ـــ » الخامس فيما يقال عقيب كل فريضة
Folio 12b	٦ـــ » السادس فى سجدة الشكر
Folio 14a	٧ـــ » السابع فى تعقيب صلوة الظهر

٨ الفصل الثامن فى تعقيب صلوة العصر	Folio 16b
٩ — « التاسع فى تعقيب المغرب	Folio 19a
١٠ — « العاشر فى تعقيب العشاء	Folio 20b
١١ — « الحادى عشر فيما يعمل عند النوم اذا آوى الى فراشه	Folio 2 a
١٢ — « الثانى عشر فيما يعمل ليلا اذا تنبه الداعى من نومه	Folio 24a
١٣ — « الثالث عشر فى ذكر الاستغفار	Folio 29a
١٤ — « الرابع عشر فى تعقيب صلوة الصبح اذا طلع الفجر الاول	Folio 32a
١٥ — « الخامس عشر فيما يقال كل يوم من الدعوات	Folio 41b
١٦ — « السادس عشر فى ادعية الصباح والمساء	Folio 42b
١٧ — « السابع عشر فى ادعية الليالى والايام	Folio 45b
١٨ — « الثامن عشر فى ادعية الآلام وعلل الاعضاء	Folio 75a
١٩ — « التاسع عشر فى ادعية تختص بالابوين والولد والجيران	Folio 81b
٢٠ — « العشرون فى الادعية الارزاق	Folio 84b
٢١ — « الحادى والعشرون فى ادعية الديون ووجع العيون	Folio 87a
٢٢ — « الثانى والعشرون فى ادعية المسجون وادعية الضالة والآبق	Folio 88b
٢٣ — « الثالث والعشرون فى ادعية السفر وما يتعلق به	Folio 92b
٢٤ — « الرابع والعشرون فى ذكريات الحرس والاستكفاء	Folio 96b
٢٥ — « الخامس والعشرون فى الدعاء على العدو	Folio 101b
٢٦ — « السادس و العشرون فى الحجب و العوذ و الهياكل	Folio 106b
٢٧ — « السابع و العشرون فى الامن من السحر و الشياطين	Folio 113b
٢٨ — « الثامن و العشرون فى ادعية لها اسماء معروفة مشهورة	Folio 125a
٢٩ — « التاسع و العشرون فى ادعية ماثورة و فضايلها مشهورة	Folio 141b
٣٠ — « الثلاثون فى ادعية منسوبة الى الانبياء و الائمة عليهم السلام	Folio 147b
٣١ — « الحادى و الثلاثون فى ذكر الاسم الاعظم	Folio 153b
٣٢ — « الثانى و الثلثون فى الاسماء الحسنى او شرحها	Folio 156a
٣٣ — « الثالث و الثلثون فى المناجات لله عزوجل نثراً و نظماً	Folio 181b
٣٤ — « الرابع و الثلثون فى طلب التعته	Folio 187
٣٥ — « الخامس و الثلاثون فى الاستخارات	Folio 190b
٣٦ — « السادس و الثلثون فى صلوة الحوائج	Folio 193b
٣٧ — « السابع و الثلثون فى صلوة الليالى	Folio 198a
٣٨ — « الثامن فى فضل يوم الجمعة	Folio 204
٣٩ — « التاسع و الثلثون فى ذكر ثواب سور القرآن	Folio 212b
٤٠ — « الاربعون فى ثواب الصوم	Folio 224b
٤١ — « الحادى و الاربعون	Folio 226b
٤٢ — « الثانى و الاربعون فى الذكر المشهور	Folio 242b

The author in the first chapter (الفصل الاول) regarding وصية الميت says.

ينبغى ان يترك الانسان الوصية مطلقاً فى الصحة و المرض و تتاكد فى حال المرض وان يخلص نفسه من حقوق الله تعا و مظالم عباده و تباعتهم فعن النبى صلعم من لم يحسن الوصية عند موته كان ذالك نقصاً فى عقله و مروته

Slightly worm-eaten.

Written in Naskh.

Not dated : Probably 12th century A.H.

Accn. No. 876

H. L. No. 4385

No. 3232

Folios 173; lines 27; size 24.5×15, 18.5×10

الدرة المنظومه

AD-DURRAT AL-MANẒÛMAH

Author : Muḥammad Mahdi b. Sayyid Murtaḍã b. Sayyid Muḥammad at-Tabâtabâ'i محمد مهدی بن سید مرتضی سید محمد الطبا طبائی (13th century A. H.)

Beginning:

افتح المقال بعد البسملة بحمد خير منعم والشكر له
مصليا على نبى الرحمة و آله الاطهار اهل العصمة

End :

ولم اجد للسر و الاجهار نصابها فانت بالخيار
وادع عقيب الفرض بالماثور من الدعاء الوجز المشهور

Another copy of the work already described in our Cat. Vol. XIX Part II No. 1934.

Written in Naskh.
Not dated : Probably 13th century A.H.

A note indicates that it was purchased by Syed Nawâb Dhâkir during his second visit to Karbala in 1294 A.D.

Acc. No.
H. L. No. 4018

No. 3233

Folios 65; lines 18–26; size 22.5×15, 16.5×9.5

رساله فى الحكمة العملية والاحكام الشرعية

RISÂLAH FI AL-ḤIKMAT AL-'AMALÎYAH WA AL-AḤKÂM ASH-SHAR'ÎYAH

Author : Muḥammad b. Shâh Murtaḍa b Shâh Maḥmûd known as Mullâ Muḥsin Kâshâni محمد بن شاه مرتضى بن شاه محمود المعروف بملا محسن كاشانى

The author is a well known jurist and traditionist of Imâmîyah school in the 11th century. He was a student of Mulla Ṣadra and left behind him a number of books, among them (١) ابواب الجنان (٢) الاصول الاصليه (٣) الامال (٤) النخبة فى خلاصة احكام الشريعة المطهره (٥) مفاتيح الشرايع (٦) . He died in 1091 A. H. = 1680 A. D. in Kâshân.

Beginning :

الحمد لله الذى اوضح بائمة الهدى من اهل بيت النبوة عن دينه القويم . . .

و بعد فيقول خادم العلوم الدينية محمد بن مرتضى المدعو بمحسن احسن الله اليه هذه نخبة وجيزة فى الحكمة العملية و الاحكام الشرعية ـ

End :

فان استويا فبتاخر الانقطاع و الا اعطى نصف النصيبين و للقسمة كيفيتان وعديمهما ورث بالقرعة و ذو الراسين بالانتباه والعلم عند الله ـ

A work on Shi'ah Jurisprudence divided into the following Kitâbs :—

(١) كتاب الطهارة (٢) كتاب الصلوة (٣) كتاب الزكوة (٤) كتاب الحج (٥) كتاب الحسبة (٦) كتاب البر (٧) كتاب الكسب (٨) كتاب النكاح (٩) كتاب المعيشت (١٠) كتاب الاموات (١١) كتاب المواريث ـ

Each كتاب consists of different Bâbs. The first باب of كتاب الطهارة begins as follows :—

باب التعداد ـ الطهارة طهارتان طهارة الباطن و طهارة الظاهر و طهارة الباطن اما جريمة الجوارح او ذميمة القلب او شغل السر بما سوى الله عز وجل ثم ان كانت عن قبيح ففرض و الا فنفل ـ

In the first باب of كتاب المواريث the author says :—

باب الاسباب ـ سبب الارث ثلثة النسب و الزوجية الدائمة و الولاء و ذو النسب على طبقات اقربها الابوان من غير ارتفاع و الاولاد و ان نزلوا بشرط الترتيب الاقرب فالاقرب ـ

Worm-eaten.
Written in Naskh.
Dated : 1190 A. H.
Scribe : محمد كاظم بن جعفر

The colophon shows that the present manuscript was copied in 1190 A. H. at Murshidâbâd :

قد فرغ من تسويد هذه النسخة الشريفة محمد كاظم بن محمد جعفر فى سابع وعشرين من يوم الاربعاء من ذيقعدة الحرام فى سنة مائة و تسعين بعد الالف فى بلد مرشدآباد صانه الله من الآفات و الفساد ـ

Accn No. 1656
H. L. No

No. 3234

Folios 128–157; lines 12; size 19×14, 14.5×8

رسالة العقود و الايقاعات

RISÂLAH AL-'UQÛD WA AL-ÎQÂ'ÂT

Author : Anonymous.

Beginning:

الحمد لله حمداً كثيراً كما هو اهله ... اما بعد فهذه جملة كافلة ببيان صيغ العقود و الايقاعات اذ كان لابد من معرفتها ۔

End :

فله اقسام واحكام و جميع ذالك فى مواضعه من كتب الاصحاب رحمهم الله تعالى فلتطلب من هنـاك ۔

A work on Shi'ah Jurisprudence dealing with العقود و الايقاعات At first the author describes العقد and says :

و اعلم ان العقد صيغة شرعية لابد لهـا من متخاطبين و لو بالقوة يترتب عليها نقل ملك او سقوط حق او حل فرج او تسلط على تصرف و العقود عقد البيع و القرض و الرهن و الصلح و الضمان و الحوالة و الكفالة و الوديعة و العارية و الوكالة و السبق و الرماية و الجعالة و الشركة و المضاربة و الاجارة و المزارعة ۔

In the following passage the author describes الايقاع :-

الايقـاع صيغة شرعية يكفى فيها الواحد يترتب عليها قطع وصلة او نقل ملك او استحقاق حق او عقوبة اوسقوط ذالك ۔ و الايقامات الطلاق و الرجعة و الظهار و الايلاء و اللعان و العتق و التدبير و الايمان و النذور و العهود و الحجر و الشفعة ۔

Written in Naskh.

Not dated. Probably 11th century A. H.

Accn. No. 652

H. L No. 4326/3

No. 3235

Folios 145; Lines 11; Size 24×17.5, 17.5×10

شرح ارشاد الاذهان

SHARḤ IRSHÂD AL-ADHHÂN

Author : Anonymous.

Beginning :

كتاب الصوم وهو افضل الطاعات و اشرف القربات و الاخبار الواردة فى فضله كثيرة فمنها ما رواه الكلينى عن زراره بن الحسن بن ابراهيم بن هاشم عن ابى جعفر عليه السلام قال بنى الاسلام على خمسة اشياء على الصلوة و الزكوة و الحج و الصوم و الولاية ـ

End :

و جعله كالاكراه فى صوم رمضان قياس محض و المقتضى القول بالمضاعفة فى صوم رمضان لزوم ثلث كفارات اذا وقع فى نهار رمضان فتدبر ـ

An incomplete commentary on Irshâd al-Adhhân of Jamâl ad-Din Ḥasan b. Yusuf b. 'Ali al-Mutahhar al-Ḥilli (d. 726 A H. = 1325 A.D) by an anonymous commentator. The work begins with كتاب الصوم and ends with a portion of المطلب الثانى فى الاعتكاف .

To help identify the commentator two short passages are repoduced here. In his usual way of explaining disputed problems (المسائل المختلفه) of Jurisprudence, the author explainins الكفارة فى رمضان as follows :—

اختلف الاصحاب فى هذه المسئلة فذهب الشيخان و المرتضى و ابن الجنيد و ابو الصلاح . . . و ابن ادريس الى التخيير بين الانواع الثلاثة و ذهب ابن ابى عقيل الى الترتيب و نقله المحقق فى المعتبر عن السيد المرتضى فى احد قوليه و نقله فى الدروس عنه و عن الشيخ فى الخلاف انه قال فيه روايتان ولم يرجح احدهما ـ

At another place the issue of الصوم النافلة فى السفر الايام الحاجة المدينة has been discussed as follows : –

اختلف الاصحاب فى هذه المسئلة فقال المفيد لا يجوز ذالك الا ثلثة ايام للحاجة الاربعا و الخميس و الجمعة عند قبر النبى صلى الله عليه و آله او فى مشهد من مشاهد الائمة عليهم السلام و قد روى حديث فى جواز التطوع السفر بالصيام و جاءت اخبار بكراهة ذالك و انه ليس من البر الصوم فى السفر وهى اكثر۔

Written partly in Naskh and partly in Nasta'līq.

Not dated. Probably 13th century A. H.

Accn No. 6563
H. L. No. 3646

No. 3236

Folios 291; lines 12; size 24 × 15.5, 15 × 6.5

المختصر النافع

AL - MUKHTAṢAR AN - NĀFI'

Author : Najm ad-Dīn Abu'l Qāsim Ja'far b. al-Ḥasan b. Yaḥya b. al-Ḥasan b. Sa'īd al-Ḥillī نجم الدين ابو القاسم جعفر بن الحسن بن يحيى بن الحسن بن سعيد الحلى **(d. 676 A. H.** = 1277 A. D.)

Beginning :

الحمد لله الذى صغرت فى عظمته عبادة العابدين و حصرت عن شكر نعمته السنة الحامدين و قصرت عن وصف كماله افكار العالمين . . اما بعد فانى مورد لك فى هذا المختصر خلاصة المذهب المعتبر ۔

End:

الثالثة لا يعقل العاقلة بهيمة ولا اتلاف و يخصص ضمانها بالجناية على الادمى -

Another copy of المختصر النافع او النافع فى مختصر الشرائع already described in our Cat. XIX Part II No. 1905.

Written in Naskh.

Not dated. Probably 11th century A. H.

Four pages in the beginning are in Persian and one in Arabic containing definitions of the terms of Jurisprudence.

Accn. No. 673 (New Series)
H. L. No. 43-8

No. 3237

Folios 216; lines 20; size 24.5 × 15, 20 × 10.5

التنقيح الرائع فى مختصر الشرائع

AT-TANQÎḤ AR-RÂ'I' FI MUKHTAṢAR ASH-SHARÂ'I'

Vol I

Author : Miqdâd b. 'Abdallâh b. Muḥammad b. al-Ḥusain b. Muḥammad as-Suyûri al-Ḥilli al-Asadi مقداد بن عبد الله بن محمد بن الحسين بن محمد السيوري الحلي الاسدي

The commentator was a student of Muḥammad b. Makki ash-Shâhid al-Awwal, a well known Jurist of Imâmiyah school. He wrote a number of books, among them (١) التنقيح (٢) جامع الفوائد (٣) ارشاد الطالبين (٤) كنز العرفان فى فقه القران and died in 826 A. H. = 1423 A D. (see al-A'lâm Part 8 P. 20)

Beginning :

الحمــد لله العلى العظيم العزيز . . . اما بعد فان علم الفقه لايخفى بلوغه الغاية

شرفا و فضلا و لا يجهل احتياج الكل اليه و كفى بذالك نيلا و فيما صنف فيه

كتاب النافع مختصر الشرائع ـ

End :

ولا يجوز ان بنت الاخ اوبنت الاخت الا بعقد . . . لان العقد الاول

وقع فاسدا ـ

First volume of a commentary on Mukhtaṣar ash-Sharâ'i' or Mukhtaṣar an-Nâfi' of Najamad-Din Jâ'far b. Muḥammad b. Yaḥyâ b. Sa'îd al-Ḥilli (d. 676 A.H. = 1277 A.D.) ending with a portion of كتاب النكاح. See above No. 3236. The commentator before beginning the text has explained the terms of Jurisprudence. He describes the subject and purpose of the Jurisprudence as follows :—

و موضوعه افعال المكلفين من حيث تحل و تحرم و تصح . . . التصورية

و التصديقية من الكلام و الاصول و العربية و الكتاب و السنة و مسائل

المطالب المشتبه عنه و غايته تحصيل السعادة الاخروية . . . ـ

He describes learning of the Jurisprudence (تحصيل فقه) as follows :—

الثانية تحصيله على الوجه المذكور واجب على الكفاية للامة و ليتم نظام

النوع و يجب عينا على كل مكلف بحكم العلم به اما استدلالاً ان كان من اهله

او تقليدا ان لم يكن ـ

Written in Nasta'liq.

Dated : 29 Muḥarram al-Ḥarâm. (Probably 11th century A.H.)

Accn. No.
H. L. No. 836

No. 3238

Folios 275; lines19; size 26.5×18.5, 20×10

THE SAME

Vol. II

Beginning ;

رفق اللهم لاكماله بحمد و كرام له كتاب النكاح قال الجوهرى النكاح الوطؤ و قد يكون العقد تقول انكحتها و نكحت هى اى كزوجت .

End :

و هو عام فى ام الولد وغيرها و فى رواية . . . ان جنايتها فى حقوق النماس على سدها و الا ظهر بين الاصحاب خلاف ذالك ـ

Second valume of the preceding work, beginning with كتاب النكاح and ending with كتاب الديات .

Water-stained.

Nasta'liq.

Not dated : Probably 11th century A-H.

Scribe. على نق بن محمد تق الحسنى الطهرانى

Accn. No.

H. L. No. 837

No. 3239

Folios 61; lines 11; size 16.5×12.5, 12×6

مجموعة ثلاثة رسائل

MAJMÛ'AT THALÂTHAT RASÂ'IL

Author : Nûrallâh b. Sharif al - Husain ash - Shûshtari
نور الله بن شریف الحسینی الشوشتری (d. 1019 A. H. = 1610 A. D.)

A collection (مجموعة) of the following three treatises on different subjects of jurisprudence by the above author His name, however, does not occur in the second of the three Risâlahs.

(1)

Folios 1—26

نهاية الاقدام

NIHÂYAT AL-AQDÂM

Beginning :

الحمد لله الذى ارفع ايدى حججنا على الخصام . . يقول تراب اقدام اهل الله ابن شريف الحسينى الشوشترى نور الله شكر الله تعالى اقدامه وثبت فى نصرة الحق اقدامه هذا نهاية الاقدام فى بيان وجوب المسح على الاقدام ـ

End :

لايعرفه الا اهل العلم بتشريح الابدان و العظمان النابتان فى طرف الساق محسوسان لكل واحد و مناط التكليف ليس الا امرا ظاهرا ماروى انه صلعم قال انصفوا الكعاب بالكعاب . . . كفت كعب آنست قول بمسح با آنكه كعب به آن باشد كه ما گفتيم قولى باشد خارج اجماع ـ

A valuable work on Shi'ah Jurisprudence explaining the meaning and giving a full-length commentary on the Qurânic Verse,

يا ايها الذين آمنوا اذا قمتم الى الصلوة . . . و ارجلكم الى الكعبين ـ

Defective at the end.

The last page also contains definition of كعب in Persian -

(2)

Folio 28b – 39a

تفسیر آیة و سیجنبها

TAFSÎR ÂYAT WA SAYUJANNABUHA

A commentary on the Quranic verse,

وسیجنبها الاتقی الذی یؤتی ماله یتزکی و ما لاحد عنده من نعمة تجزی
الا ابتغاء وجه ربه الاعلی ۔

Probably by the above author himself.

Beginning;

الحمد لله الذی حبب الینا الاتقی وجنبنا عن الاشقی ویسر لنا ماهوخیر ...
اجمع المفسرون علی ان المراد من اتقی هذه الایة ابو بکر و الشیعة تاسرهم
ینکرون هذه الروایة و یقولون انها نزلت فی حق علی ۔

End:

و اما الثانی عشر فلا نالمنسلم ان نعمة الهدایة لا تجری و استدلاله علی
هذا بقوله تعالی لا اسألکم علیه اجرا معارض بل مخصص بقوله تعالی ایضا
قل لا اسئلکم علیه اجرا الا المودة فی القربی ۔

(3)

Folio 40b—61b

العشرة الکاملة

AL-‘ASHARAT AL-KÂMILAH

A work on the following ten various Masâ'il.

Folio 41a—43a	من التفسیر قال الله تعالی کلوا واشربوا حتی یتبین لکم الخیط الابیض
Folio 43a—49a	من الحدیث قال النبی صلعم ستفرق امتی ثلثا و سبعین فرقة
Folio 49a—53b	من النحو قال شارح الکافیه الکلم بکسر اللام جنس
Folio 54a—55b	المسئلة الخامسة من اصول الفقه
Folio 55b—56b	• السادسة من الفقه
Folio 56b—57b	• السابعة من المنطق

Folio 57b—59a المسئلة الثامنة استدل على بساطة الوجود
Folio 59a—60b " التاسعه من الطبيعى
Folio 60b—61b " العاشره من اصول الرياضى

Beginning :

مبدى المبادى و المسائل حمـــد من هدانا اليه باتم الوسائل . . . هذا اخوانى عشرة كاملة لدقائق المسائل كافلة شامل للاعالم النقليه حاملة للمعارف العقليه ـ

End :

بحيث لم يعرفوا العشرة و اللباب من العشور من العاشور قابلا ربنا اخرجنا من هذه القرية الظالم اهلها و الله ولى الذين آمنوا يخرجهم من الظلمات الى النور ـ

Not dated : Probably 11th century A-H.

The title page of the Majmū'ah contains two seals of نواب مير ولايت على خان بهادر بته and one seal of نواب خورشيد dated 1282 A. H. Last page consists another seal of نواب خورشيد with the same date.

Accn. No. 1234
H. L. No. 1096

No. 3240

Folios 34; lines 17; size 16.5×13, 12.5×6

كشف الريب و المين عن حكم صلاوة الجمعة و العيدين

KASHF AR-RAIB WA AL-MAIN 'AN ḤUKM ṢALÂT AL-JUMU'AT WA AL-'ÎDAIN

Author : Aḥmad b. Muḥammad 'Ali b. Muḥammad Bâqir al-Iṣfahânî, known as al-Bahbahânî احمد بن محمد على بن محمد باقر الاصفهانى المعروف بالبهبهانى (B. 1191 A. H. = 1777 A. D.)

Beginning:

احمد من احمد باحمده نيران الكفر و الضلالة ... اما بعد فيقول المحتاج الى ربه الغنى احمد بن محمد على بن محمد باقر الاصفهانى المشهور بالبهبهانى ... انى لما دخلت بلدة عظيم آباد من حدود بهار ...

End:

واستحب الشهيد فى الروضة صلوة التحية لو صليت فى المساجد لعذر او غيره والنص ينافيه وههنا مستحبات وادعيات كثيرة من ارادها فليطلبها فى الكتب المطولة .

An autograph copy on صلوة الجمعة و العيدين divided into two Maṭlabs (المطلب) and each Maṭlab subdivided into a preface, (المقدمة) chapters (الفصل) and a conclusion (الخاتمة). In the preface of the first Maṭlab the author describes صلوة الجمعة in the absence of Imâm and his successor as follows:

مقدمة لا بد قبل الشروع فى المقصود من تحقيق ماهو محل الوفاق و الخلاف بين العلماء ليكون الناظر فيه على بصيرة اعلم انه لا خلاف بين الاصحاب فى وجوبها مع الامام ونائبه الخاص واما مع عدمها كزمان الغيبة ففيه اقوال الاول الوجوب العينى وهو الظاهر من جماعة من القدماء والمتأخرين .

At the end of the above Maṭlab the author describes مستحبات فی یوم الجمعة as follows :

خاتمة فی ذکر بعض مسنونات ذالك الیوم یستحب فی یوم الجمعة التنفل بعشرین رکعة زادة عن کل یوم باربع رکعات سواء صلی الظهر او الجمعة و فی وقتها خلاف فی الاخبار ـ

Written in Naskh.

Dated : 10 Shawwâl al-Mukarram 1224 A. H.

The following colophon shows that the work was composed at 'Azimâbâd and completed on 10 Shawwâl al-Mukarram, 1224 A. H.

قد فرغ من تسویدها مؤلفها العبد مع قلة الکتب والاسباب و کثرة الغموم و الهموم بمفارقة الاخوان و الاحباب الاجلة فی عشرة ایام کاملة فی البلدة المذکورة فی شهر شوال المکرم من شهور سنة اربعة و عشرین بعد الالف من الهجرة المقدسة ـ

A note on the title page and last page indicate that this manusript was in the library of Mir Wâlâyat 'Ali Khân Bahādur (Patna city) and two seals, denoting the proprietorship of his library, dated 1209 A. H. are also found on the same pages.

The title page also contains a seal of نواب خورشید .

Accn. No. 1166
H. L. No. 1032

No. 3241

Folios 105; Lines 11; Size 19×13, 13×7.5

الدرة المنظومه

AD - DURRAT AL - MANẒÛMAH

Author: Muḥammad Mahdi b. Sayyid Murtaḍâ aṭ-Ṭabaṭabâ'i, known as Baḥr al-'Ulûm محمد مهدی بن سید مرتضی الطباطبائی المعروف ببحر العلوم (d. 1212 A.H. =

Beginning:

افتتح المقال بعد البسملة   بحمد خير منعم و الشكر له

مصليا على نبى الرحمة   و آله الاطهار اهل العصمة

End:

و لم اجد للسر و الاجهار   نصابها فانت بالخيار

و ادع عقيب الفرض بالمأثور   من الدعاء الموجز المشهور

Another copy of the work already described in our Cat. No. 1934.

Written in Nasta'liq.

Not dated. Probably 13th century A. H.

The title page of the work contains a note in Arabic showing that the manuscript was presented by سید نوابجان ذاکر to سید علی الرضا in 1295 A.H.

The following autograph note by سید نوابجان ذاکر shows that the manuscript was purchased by him at کربلا معلی in 1294 A. H.

العبد السید نواب جان ذاکر خرید کردم این کتاب در کربلا معلی

در سفر دوم در سنه ۱۲۹٤ھ۔

Accn. No. 6563
H. L. No. 3646

No. 3242

Folios 151; lines 15; size 16.5 × 12.5, 12.5 × 7

الشرح الصغير

ASH - SHARḤ AṢ - ṢAGHÎR

Author: 'Alî b. Muḥammad 'Alî b. Abî al-Ma'âlî al-Ḥasanî al-Ḥusainî aṭ-Ṭabâṭabâ'î, known as Baḥr al-'Ulûm
علی بن محمد علی بن ابی المعالی الحسنی الحسینی الطباطبائی المعروف ببحر العلوم (d. 1231 A.H. = 1815 A.D.)

Beginning:

الحمد لله رب العالمین و صلی الله علی محمد و آله الطاهرین کتاب الطهارة و ارکانه اربعة الاولی فی المیاه و النظر فیه فی المطلق و المضاف۔

End:

ولا یجوز ان یبنی ولو کان الفاصل بینهما غیره ای غیر العید علی الاشهر الاقوی وهل یجب المبادرة الی الثالث بعد زوال العذر وجهان۔

A commentary on al-Mukhtaṣar al-Nâfi' of Ja'far b. Muḥammad b. Yaḥyâ al-Huzalî al-Ḥillî al-Muḥaqqiq (d. 676 A.H. = 1277 A.D.)

Written in Naskh.

Dated: 2 Rabi' I, 1231 A. H.

Accn. No. 692 (New)

H. L. No. 4332

No. 3243

Folios 169; lines 17; size 22×19, 15½×10

كتاب في الفقه

KITÂB FÎ AL-FIQH

Author : Anonymous.

Beginning :

و كذا في يديه او رجليه و يضمن كل من المشركين قد اكملا او شارب لبن الطبية دما و قيمة اللبن ولوضرب بطير على الارض فدم و قيمتان و يزول بالاحرام مايملكه من الصيود معه فلولم يرسله ضمن ولوامسك فذبحه ـ

End :

و مع تعدد الجنايات يتعدد الديات و ان اتحد الجاني ولوامرت جنايته او قتل قبل . . . تداخلت ـ

This is a work on Shi'ah Jurisprudence which abruptly begins with a part of كتاب الحج and ends with كتاب الديات . The author describes السعي under the title of المقصد الثالث في السعي as follows :

وهدركن يبطل الحج بتركه عمداً ولو تركه سهواً اتى به فان خرج عادله فان تعذر استناب و يجب فيه السنية و البداة بالصفا بان يلصق اصابع رجليه بها و السعي سبعاً من الصفا اليه شرطان و يستحب الطهارة و استلام الحجر و الشرب من زمزم و الصب على الجسد من الدلو المقابل للحجر

and he describes الطلاق under the title given below :

كتاب الفراق ـ وفيه مقاصد المقصد الاول في الطلاق وفيه مطالب المطلب الاول في شرائطه فيشترط في المطلق البلوغ والعقل ويطلق الولي او السلطان مع عدمه والغبطة عن المجنون و من بلغ فاسدا لعقل لا الصبي و السكران والاختيار ـ

A few pages missing in the beginning.

Slightly worm-eaten.

Written in Naskh.

Dated : 1082 A. H.

Scribe : Ḥusâm ad-Din.

The last page contains the seals of محمد رضا الوسرى dated 1257 A H.

The colophon runs as follows :

على يد الفقير . . . حسام الدين بن شاه . . . فى تاريخ العاشر من شهر ربيع الثانى سنة اثنين و ثمانين بعد الالف من الهجرة النبويه سلام الله عليه وآله اجمعين.

Accn No. 852 (New)
M. L. No 4342

SUNNÎ LAW OF INHERITANCE

No. 3244

Folios 74; lines 19-21; size 16.5×12, 12×9.5

الشريفيه

ASH - SHARÎFÎYAH

Author : 'Alî b. Muḥammad b. 'Alî al-Jurjâni علی بن محمد بن علی الجرجانی (d 816 A. H. = 1413 A. D.)

Beginning :

الحمــــد لله رب العالمين . . . قال المولى الشيخ الامام سراج الملة و الدين محمد بن عبدالرشيد السجاوندی ـ

End :

فقد اجتمع لأم كل منها عشرون ولبنته ستون ولمولاه عشرة ـ

Another valuable copy transcribed only 70 years after the death of the author of the work already described in our Cat. XIX Part II No. 1948.

Worm-eaten.

Written in Naskh.

Dated : 23rd Ramaḍân 886 A.H.

The title page contains a seal of يوسف آل محمد dated 1150.

Accn. No. 32836

H. L. No. 3995

No. 3245

Folios 70; lines 15; size 22.5×16.5, 17×7.5

كاشف

KÂSHIF

Author: Abû 'Abd al-Karîm Ilahdâd b. Muttha al-Ḥusaini as-Sâmâni al-Ambâli ابو عبد الكريم الهداد بن متهه الحسينى السامانى الانبالى.

Beginning:

الحمد لله الذى بين بارادته اصحاب الفرائض و العصبات و عين بحكمته سهام الوارثين ... و بعد فيقول العبد الضعيف ... ابو عبدالكريم الهداد بن متهه الحسينى السامانى ـ

End:

فعليك بعطالعة الضوء و النور و ... و غيرهم و الله تعالى اعلم بالصواب ـ

An abridgment of different works on Sunnî law of inheritance, divided into the following 18 Faṣls :—

Folio 4a - 5a	١ــفصل فى تعريف الفرائض
Folio 5a—5b	٢ــ « معرفة وقت جريان الارث
Folio 6a—10a	٣ــ « موانع الارث
Folio 10b—14b	٤ــ « اعلم انه اذا اجتمعت الحقوق
Folio 15a—27a	٥ــ « بيان اصحاب الفرائض
Folio 27a—30a	٦ــ « سهام المقدرة فى كتاب الله
Folio 30a—35a	٧ــ « العصبات
Folio 35a - 35b	٨ــ « الحجب
Folio 35b—36b	٩ــ « معرفة اصول الحساب
Folio 36b - 40a	١٠ــ « الرد
Folio 40a—43a	١١ــ « العول
Folio 43a—45b	١٢ــ « معرفة التماثل
Folio 45b—51b	١٣ــ « مدار صحة مسائل الفرائض
Folio 51b—54b	١٤ــ « قسمة التركات
Folio 54b—56b	١٥ــ « التخارج

Folio 56b—63a	١٦ — فصل فى ميراث الجد
Folio 63a—66b	١٧ — » المناسخة
Folio 66b—69b	١٨ — » ذوى الارحام

The author describes فرائض in the following words :—

اعلم ان الفرائض علم يعرف منه كيفية قسمة المواريث بين مستحقيها وان ثبوت علم الفرائض بسبعة عشر اصلا ثمانية ثابتة بكتاب الله تعالى و خمسة ثابتة بسنة رسول الله صلعم و اربعة ثابتة باجماع الامة ـ

Written in Nasta'liq.

Dated : Faṣli 1231.

Scribe : گوهر علی صدیقی

Two folios towards the end are found in Persian.

Accn. No. 3501

H. L. No. 3208

No. 3246

Folios 13; lines 17; size 23×17, 19×10

شرح الوجيز

SHARḤ AL - WAJÎZ

Author : Aḥmad b. Mas'ûd al - Ḥusaini احمد بن مسعود الحسینی

The author was a known scholar of Grammar and Arabic literature. He was taught by his uncle Mu'izz ad-Dîn b. Muḥammad Shafî' al-Hargâmî. Afterward he began to teach and write. He is an author of various books on different subjects. He died on 9th Shâwwâl 1175 A.H = 1762 A.D. (See Nuzhat al-Khawâṭir Vol. VI, p. 24.)

Beginning :

اما بعد حمدا لله على نعمائه و الصلوة و السلام على سيد انبيائه فهذا شرح الوجيز من الله العزيز ... فاشرع فيه متبركا بسم الله الرحمن الرحيم ... فاقول احمد الله انما اخترت هذا الاسلوب لاكون حامدا لا مخبرا ـ

End:

او باخذ احد الكسرين من المخرج المشترك و الاخر من الماخوذ لنسبة الى ذلك المخرج تقسيمه عليه ليتم المقصود ... و الصلوة ... على آله الكرام ـ

A commentary on al-Wajiz.

Written in Nasta'liq.

Not dated. Probably 13th century A. H.

Scribe : اختر علی

Two additional folios containing notes relating to the same subject matter are found after the end of the work.

Accn. No 3456
H. L. No. 3167/3

No. 3247

Folios 4; lines 18; size 23×17, 19×10

رسالة المناسخة

RISÂLAT AL-MUNÂSAKHAH

Author : Maulânâ Aḥmadi b. Mullâ Muḥammad Waḥid al-Ḥaq al-Fulwârwi مولانا احدی بن ملا محمد وحید الحق الفلواروی (d. 1251 A.H. = 1837 A.D.)

The author was an eminent scholar of Islâmic studies in Bihar. He was born in 1177 A.H. in Phulwârisharif and got education from his father Mullâ Muhammad Wahîd al-Haq al-Fulwârwî (d. 1200 A.H.) Later on he was appointed as a Mufti of Shâhâbâd, Gorakhpur and Sâran districts in 1208 A H. He wrote some valuable books on Islâmic subjects such as (١) تفسیر بسم الله (٢) رسالہ ما اھل بہ لغیر اللہ (٣) حاشیہ میر زاھد (٤) حاشیہ تحریر اقلیدس (٥) مجموعہ فتاوی and (٦) رسالہ مناسخہ He died in 1251 A.H. in Phulwârisharif (A'yân-e-Watan pp. 63-65).

Beginning ;

و هو الهادى الى الصراط المستقيم وله الحمد و الشكر على اعطائه النعم و الصلوة و السلام على رسوله الكريم . . . اما بعد فقد سألنى من لا يسعنى مخالفته و قرة عينى قوة ظهرى سرور روحى . . . ملا ظهور الحق سلمه الكريم المطلق . . . ان اكتب المناسخه و اشرحها ـ

End :

و صورة ظاهرة فيما مضى فى عمل المناسخة فالآن ظهر طريق عمل المناسخة بكلها مع الرموز و الكنايات و جمع ما فيها من الارقامات ـ

A valuable work on Munâsakhah, written on the request of Mullâ Zahûr al - Haq.

Written in Nasta'liq.
Not dated. Probably 13th century A.H.
Scribe : اختر على

The following note on the title page shows that the work was transcribed during the life time of the author.

وهبنى اخى شيخ نعمت على فى حادى عشر شهر ربيع الثانى فى سنة ١٢٤٢ هجرى نبوى صلى الله عليه و سلم ـ

Accn. No. 3456
H. L. No. 3167/2

SHĪ'AH LAW OF INHERITANCE

No. 3248

Folios ; 9; lines 23; size 23½×16; 18×8

رساله اصول الفرائض

RISÂLAH ÛṢÛL AL - FARÂ'IḌ

Author : Anonymous.

Beginning :

لله الحمـــد اهل الحمد و وليه و منتهاه ومبديه و الصلوة على محمد حبيبه و
صفيه . . . هذه اصول و جمل من علم الفرائض و ما يتعلق به تعلق العارض
مقناة بحساب الابواب مجتنبة عن التكرير و الاطناب ـ

End :

ولزوجها ثلثة منها احدة للموصى له المقربه و واحد لكل بنت من بنته
ولعمها اثنان ولعمتها واحدة و هذا هو الجواب عنها و بالله التوفيق ـ

A treatise, on the law of inheritance, divided into the following two Qisms:

الاول فى فقه المواريث و ما يتعلق بها و يدخل فيها من الاحكام،

الثانى فى كيفية التخصيص مع تصحيح السهام،

and the first Qism is subdivided into the following two Qisms :

القسم الاول يشتمل على قسمين ـ الاول فى فقه المواريث و احكامها و
الثانى فيما يدخل فيها بالعرض من الوصايا و الاقرارات ـ

Under these sections the work is divided into different Funûn, Abwâb and Fuṣûl. In the following Faṣl, the author describes الانساب and says :

فصل فى الانساب و مراتبها ـ النسب ههنا هو ايصال انسان بغيره لانتهاء

احدهما فى الولاءة الى الآخر او لاتيانها لانسان آخر على الوجه الشرعى وذو الانساب يجمعهم ثلث طبقات ـ

Written in Nasta'liq.

Not dated. Probably early 12th century, before 1150 A.H.

The following colophon shows that this copy was compared with the original on 9th Muḥarram 1150 A.H. قوبل مع الاصل تاسع محرم سنه ۱۱۵۰ .

The treatise is a part of a Majmû'ah which contains various treatises on Astronomy

The title page of the Majmû'ah contains two seals of واجد على, and 5 other seals which are illegible.

Accn. No. 6510
H. L. No 3505/7

No. 3249

Folios 39; Lines 12; Size 23×16, 18×11

كتاب الفرائض

KITÂB AL - FARÂ'IḌ

Author : Anonymous.

Beginning :

و النظر فى المقدمات و المقاصد و اللواحق و المقدمات اربع ـ المقدمة الاولى فى موجبات الارث وهى اما نسب واما سبب فالنسب مراتبه ثلث ـ

End :

وقد يغلط الحاسب فاجمع ما يحصل للوارث فان ساوت التركة فالقسمه صواب و الا فهى خطاء فقط ـ

A work on Shi'ah law of inheritance divided into four Muqaddamât, three Maqâṣid and four Lawâḥiq, and each of them subdivided into different Masâ'il.

A few quotations from Shaikh Mufid, Shaikh Murtaḍâ, Hishâm b. Sâlim and Imâm Ja'far as-Ṣâdiq are found in the work.

The author, in the following, al-Maqṣad ath-Thâni, says :

المقصد الثانى فى مسائل من احكام الازواج الاولى الزوجة ترث ما دامت فى حبال الزوج وان لم يدخل بها و كذا يرثها الزوج ولو طلقت . . . توارثا اذا مات احدهما العدة لانها بحكم الزوجة ـ

In al-Maqṣad ath-Thâlith the author says :

المقصد الثالث فى الميراث بالولاء و هو ثلثة اقسام الاول ولاء العتق انما يرث المنعم اذا كان متبرعاً ولم يبراء من ضمان جريرته ولم يكن للعتق وارث مناسب ـ

The conclusion (خاتمه) also contains a few Maqâṣid. In the first Maqṣad the autor describes مخارج الفروض and طريق الحساب as follows :

المقصد الاول فى مخارج الفروض الستة و طريق الحساب ونعنى بالمخرج اقل عدد يخرج منه ذالك الجزء صحيحا فهى اذا خمسة النصف من اثنين والربع من اربعة والثمن من ثمانية و الثلث و الثلثان من ثلثة و السدس من ستة ـ

Written in Naskh.

Not dated. Probably 14th century A. H.

Accn. No. 1651 (New)

H. L. No.

SUPPLEMENT

ḤANAFI JURISPRUDENCE

No. 3250

Folios 171; lines 15; size 16½×12½, 11×5½

بستان الفقيه

BUSTÂN AL-FAQÎH

Author : Abu'l Laith Naṣr b. Muḥammad b. Ibrâhim as-Samarqandi ابو الليث نصر بن محمد بن ابراهيم السمرقندى (d. 373 A.H. = 983 A.D.)

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين و لا حول و لا قوة الا بالله العلى العظيم ... قال الفقيه ابو الليث نصر بن محمد بن ابراهيم السمرقندى انى قد جمعت فى كتابى هذا فنونا من العلم ـ

End :

فوقيه الله سيئات ما مكروا و عجبت لمن رغب فى الجنة فكيف لا يقول ما شاء الله لا قوة الا بالله و قوله فعسى لى ان يؤتين خيرا من جنتك ـ

Another copy of the work already described in the present volume of our Cat., No. 3132. Arrangement of the chapters is slightly different from the copy described at No. 3132.

Written in Naskh.
Not dated. Probably 11th century A.H.

Accn. No. 340 (New)
H. L. No 4258

No. 3251

Folios 132; lines 17; size 31×25⅛, 21½×13½

شرح الوقايه

SHARḤ AL-WIQÂYAH

Author: 'Ubaidallâh b. Mas'ûd b. Tâj ash-Sharî'ah
عبيد الله بن مسعود بن تاج الشريعة (d. 747 A.H. = 1346 A.D)

Beginning:

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين ... يقول ... عبيد الله بن مسعود بن تاج الشريعة ـ

End:

او يذخر لوقت الحاجة اليها و ان تعذر صرفه اليها بيع و صرف ثمنه اليها ولا يقسم بين مصارفه ـ

Another copy of the famous commentary on Wiqâyat ar-Riwâyah already described in our Cat. XIX, Part I, No. 1654.

Written in Nasta'liq.

Not dated. Probably 13th century A.H.

Accn. No. 455 (New)
H. L. No. 4283

No. 3252

Folios 71; lines 22; size 22½×17½; 15½×8

نصاب الاحتساب

NIṢÂB AL-IḤTISÂB

Author: ʻUmar b. Muḥammad b. ʻIwaḍ ash-Shâmi
عمر بن محمد بن عوض الشامى (d. 8th century A.H.)

Beginning:

الحمد لله الحسيب الرقيب على نواله ايمانا و احتسابا . . . اما بعد فقد جمع عبده الفريق . . . عمر بن محمد بن عوض . . . فى تصنيف هذا الكتاب و هو نصاب الاحتساب ـ

End:

لان كشف الستر من المرأة الاجنبية حرام . . . من احضار المجامر المصورة فى مجلس العقد ـ

Another copy of the work already described in our Cat. XIX, Part 2 No. 1714.

Defective at the end.

Written in Naskh.

Not dated. Probably 12th century A.H.

Accn. No. 366 (New)
H. L. No. 4265

No. 3253

Folios 297; lines 18; size 22.5×15, 16.5×9.5

مفاتيح الجنان (شرح شرعة الاسلام)

MAFÂTÎḤ AL - JINÂN (SHARḤ SHIR'AT AL - ISLÂM)

Author : Ya'qûb b. Sayyid 'Ali يعقوب بن سيد على (d. 10th century A. H.)

Beginning :

حمـــدا لمن من على عبـاده نعمة الاسلام و جعله شرعة و منهاجا . . .
و بعد فيقول العبد الضعيف . . . يعقوب بن سيد على . . . ان العلم من اشرف
الصفات . . .

End :

ومن الكتاب العربية وغيرها من فنون شتى صحاح جوهرى . . . شرح
عقايد شرح مواقف للسيد شرح مقاصد لسعد الملة اغانى كبير لابى الفرج مكى
جلالى حياة الحيوان للولى الامام كمال الدين الدميرى محاضرات للشيخ الامام ابى
القـاسم الحسين بن المفضل الشهير بابى راغب الاصفهانى شرح شافيه للولى الفاضل
المعروف بجاربردى اكرم الله تعالى مثويهم و جعل الجنة ماويهم مع كافـة
المؤمنين اجمعين آمين يارب العالمين و صلى الله على سيدنا محمد و آله الطيبين
الطاهرين ـ

Another copy of the work already described in our Cat. XIX, Part 1, No. 1620.

The text protion is overlined in red. Foll. 1b, 294 and 295 are in a later hand.

Written in Nasta'liq.

Dated : 1225 A.H.

Scribe : محمد بن نقربن بخشايش

Fol. 297b contains the following note :

المـالك الحقيقى هوالله الاكبر و المجازى محمد على اطهر ـ

The colophon reads as follows :

قد تم الكتاب الشريف على يد العبد الضعيف الراجى رحمة ربه اللطيف

محمد بن علی وقرین بخشایش غفر الله له و لهم اجمعین وکان الفراغ من تسطیر هذه النسخة الشریفة و تنمیق الرسالة اللطیفة فی یوم الثلثة فی وقت الظهر من اول شهر رمضان المبارك من شهور سنة ست و ستین و تسعمائة بتاریخ هجری هجرته صلعم فی قریة طورق حماه الله تعالی عن نکبات الزمان و خطوب الحدثان و صلی الله علی خیر خلقه محمد و آله اجمعین الطیبین الطاهرین تم بعون الله تعالی فی سنة ١٢٢٥ هجری ـ

Accn. No. 788 (New)
H. L. No. 4365

No. 3254

Folios 381; lines 17; size 26.5×19, 18×9.5

مجمع البرکات

MAJMA' AL - BARAKÂT

Author : Abu'l Barakât b. ash-Shaikh Husâm ad-Dîn b. ash-Shaikh Sultân b. ash-Shaikh Hâshim b. ash-Shaikh Rukn ad-Dîn b. Maulânâ Jamâl-ad Dîn al-Muftî ad-Dihlawi
ابو البرکات بن الشیخ حسام الدین بن الشیخ سلطان بن الشیخ هاشم بن الشیخ رکن الدین بن مولانا جمال الدین المفتی الدهلوی (d. early 12th century A H.)

Beginning :

الحمد لله الذی نور قلوب الموحدین ـ

End :

و سئل عن اخوین لاب و ام ورث احدهما من رجل دون الآخر هو ان یکون المیت ابن احدهما فیکون المال کله لابیه لا لعمه ـ کذا فی فتاوی عالمکیر ناقلا من محیط السرخسی ـ

Another copy of the work already described in our Cat. XIX, Part 2, No. 1800–01.

It begins with کتاب البیع and ends with باب فی متشابهات الفرائض .
Written in Naskh.
Not dated. Probably 12th century A.H.

Accn. No. 890 (New)
H. L. No. 4349

SHÂFI'Î JURISPRUDENCE

— :O: —

No. 3255

Folios 42; Lines 31–32; Size 22.5×16, 17×10

الايضاح

AL - IDÂH

Author: Muhyi ad-Din Abû Zakariyâ Yahyâ b. Sharaf an-Nawawi محي الدين ابو زكريا يحيى بن شرف النووى (d. 676 A.H.=1277 A.D.)

For details of the author, see our Cat. XX, No. 1827.

Beginning:

الحمد لله ذى الجلال و الاكرام ... اما بعد فان الحج احد اركان الدين و من اعظم الطاعات لرب العالمين و هو شعار انبياء الله تعالى و ساير عباده الصالحين ـ

End:

و هو آخر حديث فى صحيح البخارى ان رسول الله صلى الله عليه و سلم قال كلمتان حبيبتان الى الرحمن خفيفتان على اللسان ثقيلتان فى الميزان سبحان الله و بحمده سبحان الله العظيم ـ

A valuable work on مناسك الحج dealing with the following eight chapters:

Folio 2a—7b	الباب الاول فى آداب السفر
Folio 7b—12b	» الثانى فى الاحرام ومحرماته وواجباته و مسنوناته
Folio 12b—28b	» الثالث فى دخول مكة
Folio 29a—29b	» الرابع فى العمرة
Folio 30a—36a	» الخامس فى المقام بمكة و طواف الوداع
Folio 36a—38b	» السادس فى زيارة قبرالنبى صلى الله عليه و سلم
Folio 38b—40b	» السابع فيما يجب على من تركه فى حجه مامورا به او ارتكب محظورا
Folio 40b—42b	» الثامن فى حج الصبى و العبد و من فى معناهما

In the first chapter the author describes some points (مسائل) relating to the pilgrimage (Ḥajj) as follows :

الباب الاول فى آداب سفره و فيه مسائل الاول يستحب ان يشاور من يثق بدينه و خبرته و علمه فى حجه فى هذا الوقت و يجب على من يستشيره ان يبذل له النصيحة و يتخلى عن الهوى و حظوظ النفس و ما يتوهمه ـ

In the last chapter the author describes حج الصبى و العبد و المراة and says :

اعلم ان الصبى لا يجب عليه الحج و لكن يصح منه كما قدمنا فى آخر الباب الاول ثم ان كان مميزا احرم باذن وليه صح و ان احرم بغير اذنه لم يصح على الاصح ولو احرم عنه وليه صح على الاصح وان لم يكن مميزا احرم عنه وليه سواء كان الولى حلالاً او محرماً ـ

Written in Naskh.

Not dated. Probably 11th century A.H.

Scribe : محمد بن احمد اليمانى

Accn. No. 3301
H. L. No. 3031

No. 3256

Folios 3; Lines 14-21; size 20×16, 16.5×10.5

رساله فی الدخان

RISÂLAH FÎ AD-DUKHÂN

Authors : Various Jurists of Ḥanafi, Shâfi'i and Mâliki School.

Beginning :

الحمد لله . . . جواب محمد بن محمد بن فتح الله بن علی الملقب بمولات المالکی المدنی ـ الجواب الصواب ـ

End :

قال الفقیر الی الله خالد بن احمد بن محمد بن عبدالله المالکی الجعفری ابن جعفر بن ابی طالب حامداً و مصلیا و مسلما سوال آخر ـ

The work contains the verdicts (فتاوی) of various Ḥanafi, Maliki and Shâfi'i jurists on the problem of smoking. The استفتاء (seeking verdict) runs as follows :

ما قول علماء الدین وفقهاء المسلمین نفع الله بهم و بعلومهم آمین فی الدخان المشهور المسمی بالتباک هل هو معروف ام منکر وهل شربه حسن او مستقبح و هل هو ماثور مشهور ام محدث مبتدع وهل فیه نفع موقوف علی اصله ام مضر وهل الاشتغال به معقول شرعا و عقلا ام لا و هل شربه بالاسواق وغیرها مخل بالعدالة والمروۃ خصوصاً بعد ورود المنع عن العلماء ام لا ـ

The verdicts of the three schools are unanimous i. e. smoking is not permissible under Islamic law. The verdict of the Shafi'ites runs as below :

جواب الشافعی: الحمد لله رب العالمین و صلی الله علی سیدنا محمد و آله وصحبه اجمعین لاشبهة فی ان شرب الدخان امر مبتدع مستحدث ولا یمتری ذو انصاف خال من الاعتساف فی ان شربه قبیح مستقبح ـ

Defective at the end.
Written in Naskh.
Not dated. Probably 11th century A.H.

Accn. No. 873
H. L. No. 783

ḤANBALI JURISPRUDENCE

No. 3257

Folios 9; lines 23; size 33×21, 21.5×12

مجموعة ثلاثة رسائل

MAJMÛ'ÂH THALÂTHA HRASÂ'IL

Author : Muḥammad Ḥayât b. Ibrâhim as - Sindi al - Madani محمد حيات بن ابراهيم السندى المدنى (d. 1163 A.H. = 1750 A.D)

The author, a noted scholar of tradition, was born in Sind, flourished and died at Madina in 1163 A. H. = 1750 A. D. He wrote :

شرح الترغيب و الترهيب للمنذرى (۳) مقدمه فى العقايد (۲) تحفة المحبين فى شرح الاربعين النوويه (۱)
شرح الحكم العطائيه (٤)

(See الاعلام Vol. 6, p. 344)

The Majmû'ah contains the following three short treatises :

(1)

Folio 1—3a

فتح الغفور فى وضع الايدى على الصدور

FATḤ AL - GHAFÛR FI WAḌ' AL - AIDÎ 'ALÂ AṢ - ṢUDÛR

Its beginning follows exactly the pattern of the books on traditions which is as below :-

الحمـــد لله . . . اما بعد فهذه رسالة مسماة بفتح الغفور فى وضع الايدى على الصدور قال الامام احمد فى مسنده نا يحيى بن سعيد عن سفيان قال ثنى سماك . . . قال رأيت رسول الله صلعم ينصرف عن يمينه و عن يساره و رأيته يضع يده على صدره ـ

The issue of putting hands on the chest while performing prayers (الصلوة) has been discussed in the light of the tradition. The treatise ends with the following saying of the Prophet :

لا يؤمن احدكم حتى يكون هواه تبعا لما جئت به هل ينبغى لمتق آثاره ان يفعل ذلك و لو فى بعض الاوقات ـ اللهم اهدنا . . . الى صراط مستقيم ـ

The colophon runs as follows :

تم فتح الغفور فى وضع الايدى على الصدور لمولانا حيات السندى ٠م صفر سنة ١٣٠١ اللهم اغفرلكاتبه ۔

(2)

Folio 3b - 6b

الايقاف على سبب الاختلاف

AL - ÎQÂF 'ALÂ SABAB AL - IKHTILÂF

This treatise deals with the causes leading to differences among the jurists. It begins with :

سبحان الذى قسم بحكمته الاحلام فى الانام و جعلهم مختلفين فى الافهام فهذه ايقاف على سبب الاختلاف ۔

and ends with :

وربما يصيب المتأخر و الله اعلم بالصواب واليه المرجع و المآب . . . وبارك وسلم ۔

(3)

Folio 6b—9b

الاقتدا بالمخالف

AL - IQTIDÂ' BI'L MUKHÂLIF

This treatise deals with the problem of performing prayers in the leadership of the Jurists of the opposite school. Various reliable works of Jurisprudence have been cited for reference. It begins with :

الحمد لله رب العالمين . . . قال فى الهدايه فان قنت الامام فى الفجر سكت من خلفه ولا يتابعه عند ابى حنيفة و محمد و قال ابو يوسف يتبعه ۔

and ends with :

من كان فى الشك مما نقلناه من الكتب فليراجعها حتى يعرف صدق ما ذكرنا فقط ۔

تم الاقتداء بالمخالف لمحمد حيات السندى المدنى رحم الله تم هذه الرسالة فى سنة الف و ثلاث مائة و الرابع عشر فقط ۔

Accn. No. 171 (New)
H. L. No. 4225

ARABIC MANUSCRIPTS.

MEDICINE.

No. I.

foll. 117; lines not fixed; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4$

كتاب المشجر

KITÂBU-'L-MUSHAJJAR.

By ابو زكريا يوحنا ابن ماسويه, Abû Zakariyâ Yûḥannâ [Yaḥyâ] **b.** Mâsawayh, known to Europe as Mesua, a Syrian Christian whose father, Mâsawayh, served as an apothecary in the hospital of Gundeshâpûr for thirty years. Ibn Mâsawayh, being an intelligent youth, acquired the science of medicine then in practice. He was at first appointed to superintend the translation of ancient works, by the Caliph Hârûnu-'r-Rashid, who placed at his service the best scribes of the day. He at last succeeded to the post of Gabriel, son of Bukhtîshû', as private physician to the Caliph Al-Manṣûr and his successors down to Wâṣiq, in whose reign in A.H. 243 = A.D. 857, he died. He translated many books from Greek and produced many original works, such as كتاب نوادر الطبيه (Curiosities of Medicine), which he dedicated to Ḥunayn b. Isḥâq.

For references to his life and works, see Ibn Abî 'Uṣaybi'ah, vol. i., pp. 175–83; Ibnu-'l-Qifṭi's Târîkhu-'l-Ḥukamâ, pp. 380–91; Mukhtaṣaru-'d-Duwal (Oxford edition), p. 236; Nâma-i-Dânishwarân-i-Nâṣirî, vol. ii., pp. 32–50; Brock i., 232; and C. Huart's History of Arabic Literature, p. 306.

Begins—

بسم الله الرحمن الرحيم

كتاب المشجر ليوحنا بن ماسويه

الطب ينقسم

العلم العمل

والعلم ينقسم

لمعرفة الاشياء الطبيعيه و لمعرفة العلل

As the title Al-Mushajjar suggests, the work is arranged in tabular form. Ibn Mâsawayh appears to have been the first to write a medical treatise in tables. This form, initiated by our author, reached its maturity at the hands of Ibn Jazlah in his Taqwîmu-'l-Abdân, and was subsequently brought to a further state of development by Najîbu-'d-Dîn as-Samarqandî in his well-known work, Al-Asbâb wa'l-'Alâmât.

The whole of the Kullîyât (general rules of the medical art) is tabulated under one *bâb*, while the Book on Diseases is treated under separate *bâbs*, as will appear from the contents detailed below.

The Book on Diseases begins on fol. 9ᵃ, to which a list of contents is prefixed.

كتاب علل الامراض و دلائلها و علاجها ليحيي بن ماسويه الباب الاول في داء الثعلب (Alopecia)

Contents of the Book on Diseases:—

fol. 9ᵃ. Diseases of the Head (in 29 bâbs).
fol. 30ᵃ. Diseases of the Eye (in 1 bâb).
fol. 39ᵇ. Diseases of the Palate, Uvula, and different varieties of Quinsey (in 1 bâb).
fol. 41ᵇ. Catarrh (in 1 bâb).
fol. 42ᵇ. Cough (in 1 bâb).
fol. 44ᵇ. Diseases of the Thorax, Chest, Lungs, etc. (in 4 bâbs).
fol. 50ᵃ. Diseases of the Heart (in 1 bâb).
fol. 52ᵇ. Diseases of the Breast (in 1 bâb).
fol. 53ᵇ. Diseases of the Armpit (in 1 bâb).
fol. 53ᵇ. Diseases of the Stomach (in 1 bâb).
fol. 68ᵇ. Diseases of the Liver (in 4 bâbs).
fol. 86ᵇ. Diseases of the Bowels (in 4 bâbs).
fol. 103ᵇ. Diseases of the Kidneys (in 1 bâb).
fol. 108ᵃ. Diseases of the Bladder (in 3 bâbs).
fol. 109ᵇ. Diseases of the Penis (in 5 bâbs).
fol. 113ᵇ. Diseases of the Uterus (in 1 bâb).

fol. 114[b]. Diseases of the Feet (in 1 bâb).

fol. 116[a]. Diseases of the Skin (in 4 bâbs).

The following diseases are mentioned with their Syriac or Greek nomenclatures:—

fol. 15[b].

الباب التاسع في الوجع المسمي باليونانية فرانيطس[1]

fol. 18[a].

الباب الثالث عشر في السبات و يسمي باليونانية قآروس[2] و بالسريانية طوتاغا

fol. 18[a].

الباب الرابع عشر فى الملآنخوليا[3]

fol. 19[a].

الباب الخامس عشر في داء الكلب[4] و يسمي بالسريانية قآفروثا

fol. 22[a].

الباب السابع عشر في الصرع و يسمي بالسريانية آبيلبسيا[5]

fol. 34[b].

وقد يعرض في باطن الاجفان خشونة يسمي طرلخوما[6] فان كثرت الخشونة حتي يري في باطن الجفن نقط شبيه بسنق التين يسمي يوقوميس[7]

fol. 34[b].

البرد يسمي كآلازيون[8]

fol. 35[b].

زيادة اللحم الطبيعية في الماق عن الاعتدال و يسمي آشغيس و الاخر نقصان هذه اللحم في الماق عن الاعتدال و يسمي رآوس[10] . . . و يكون في الحجاب المسمي قرني قروح منها القرحة التي تسمي نرلون[11] و القرحة التي يسمي قولوما[12]

---

[1] Phrenitis. [2] Should be قاطوخس, Catochus or Coma Vigil. [3] Melancholia. [4] Hydrophobia. [5] Epilepsy. [6] Should be طريخوما, Trachoma. [7] Should be سي‌قوميس, Sycosis. [8] Chalazion. [9] Should be أنقنثيس, Encanthis. [10] Rhyas. [11] Should be بثريون, Bothrion. [12] Cœloma.

fol. 37ᵃ.

ضعف البصر يسمي موروباسيس[1]

fol. 38ᵇ.

في الطرفة و يسمي باليونانية اوفسفاغما[2]

fol. 39ᵃ.

في الوجع المسمي انفوسما[3] و هو انتفاخ الجفنين و تورمها

fol. 39ᵃ.

في الوجع المسمي موفياسيس[4] و هو داء يعرض من الولاد لا علاج له

fol. 44ᵇ.

فريفولومونيا[5] ورم حار يعرض في الرئة

fol. 47ᵃ.

ي الوجع المسمي فيسيس[6] و هو القيح

fol. 48ᵃ

في الوجع المسمي بالسريانية دقارسا و هو البرسام

fol. 50ᵇ.

الوجع المسمي سويفوفي[7] و هو سقوط القوة بغتة

fol. 57ᵇ.

في الوجع المسمي خوليرا[8] و هو الهيضة

fol. 110ᵇ.

في الوجع المسمي خافشونا

This work is not noticed by Ibn Abî 'Uṣaybi'ah, nor by Brockelmann among Ibn Mâsawayh's works; but Ibnu-'l-Qifṭî (Târîkhu-'l-Ḥukamâ, p. 381) says—

و كتاب المشهر كناش له قدر

For another copy see Râmpûr Cat., No. 204, p. 494.

Written in an ordinary Arabic Naskh. A few folios are wanting

---

[1] Amaurosis. [2] Hyposphagma. [3] Emphysema. [4] Morphosis. [5] Peripneumonia. [6] Phthisis. [7] Syncope. [8] Cholera.

in the end. Fol. 7 is transposed. Water-stained and worm-eaten throughout.

Not dated. Circa 15th century.

No. 2.

foll. 199; lines 18 and 23; size 10 × 6¾; 7 × 4¼,
and 10 × 6½; 7½ × 4½.

I.

foll. 1–109.

كتاب الاغذية

KITÂBU-'L-AĠḎIYAH.

(BOOK OF DIETS OR ALIMENTS.)

By ابو زيد حنين ابن اسحق العبادي, Abû Zayd Ḥunayn b. Isḥâq al-'Ibâdî, the celebrated physician who was the most eminent man of his time in the art of medicine. Ibn Abî 'Uṣaybi'ah (i. 184) reads 'Abâdî, and says that he was called 'Abâdî because he belonged to one of the many Arab tribes who, adopting Christianity, settled in Ḥîrah and were called 'Abâd. Ibn Khallikân (De Slane's translation, i. 189) reads 'Ibâdî, and says that the Arabs of the desert call him who serves a king 'Âbid (subject); for this reason it was that the people of Ḥîrah were called 'Ibâd, because they were obedient to the king of Persia. In whatever way we read it, he no doubt belonged to the Christians of Ḥîrah, the ancient city of Arabia, which belonged to the Mundir family and other Arab princes. Having a natural predilection for learning different languages he completely mastered Greek, Syrian and Persian. He remained for a considerable period at Baṣrah, where, under the celebrated grammarian, Khalîl b. Aḥmad, he learnt Arabic to an extent that secured for him a considerable reputation as a poet and rhetorician. After completing his studies in Arabic literature he proceeded to Bagdad and commenced his medical studies under Ibn Mâsawayh, for whom he translated many Greek works, especially those of Galen, into Syrian and Arabic. He died in A.H. 260 = A.D 873. Though Ḥunayn, or "Joannitius, the translator and commentator of Hippocrates and Galen" (see Encyclopædia Britannica, vol. xv., p. 805), was mostly engaged in translating Greek works, still he found time to

compose a great number of useful original treatises on medical subjects, for a detailed list of which see: Ibn Abî 'Uṣaybi'ah, vol. i., pp. 197–200; Ibnu-'l-Qifṭi (Târîkhu-'l-Ḥukamâ), pp. 171–7; Mukhtaṣar-u'd-Duwal (Oxford edition) p. 263; Ibn Khallikân (De Slane's translation), vol. i., p. 66; Mir'âtu-'l-Jinân (Lib. copy), f. 166a; and Brock, vol. i., p. 205.

Begins—

قال حنين اني اختصرت و جمعت في هذا الكتاب للامير ادام الله عزه و اكرامه كل ما يحتاج الي معرفته في امر الاغذية مما قاله جالينوس في ثلاث مقالات وصف فيها قوي الاغذية و في مقالة وصف فيها ما يولد في البدن دما جيدا و ما يولد خلطا رديا الخ

In the preface he gives the names of the authorities he consulted in the preparation of this work as follows:—

و ما يحتاج اليه سوي ما قاله جالينوس[1] مما قاله ابقراط[2] و ديسقوريدوس[3] و اروفس[4] و فولوطمس[5] و اورفن[6] و ديوخس[7] و منستاوس[8] التي من اهل اثينيه و نمسياوس[9] الذي من اهل فوريقس[10] و ذيقلس[11] و ايثناوس[12] و كسايفراطس[13] و انطلس[14] في امر الاغذية و التدبير بها و نسبت كل قول من ذلك الي قائله و قسمت هذا الكتاب في ثلاث مقالات

In the same preface the author further states that at first he aimed at describing only those articles of food which the Muḥammadans generally regard as lawful, omitting those which are forbidden by their religion; but in treating the subject from an hygienic point of view he found it necessary to include all articles of diet.

---

[1] Galen. [2] Hippocrates. [3] Dioscorides. [4] Rufus of Ephesus. [5] Philotimus, a pupil of Paraxagoras; he lived in the 4th and 3rd centuries B.C. [6] Most probably Harduin. [7] Zeuxis, a native of Tarentum; he lived in the 3rd century B.C. [8] Mnesitheus, a native of Athens. [9] Numusianus, an eminent physician at Corinth; he lived about A.D. 150. [10] Should be قورنطس. [11] Diocles Carystius, lived in the 14th century B.C. [12] Athenaeus, lived in the 1st century A.D. [13] Should be ثاوفرسطس, Theophrastus. [14] Antyllus; lived before the end of the 4th century A.D.

Contents :—
fol. 2ª.

المقالة الاولي في كل قول عام قاله جالينوس او غيره في جميع الاغذية او في جملة منها

fol. 44ª.

المقالة الثانية في ذكر ما يغتذي به من البزور و الثمار

fol. 78ᵇ.

المقالة الثالثة في ذكر ما يغتذي به من النبات و الحيوان

Probably the same work noted by Ibn Abī 'Uṣaybi'ah (vol. i., p. 200) as كتاب قوي الاغذية ثلاث مقالات.

No copy is mentioned in other catalogues.

For translations of Ḥunayn's work into European languages, see Cat of Ar. Books in the Br. Mus., by A. G. Ellis, vol. i., pp. 657–61.

Written in a clear Arabian Naskh, with diacritical points here and there. The various headings and names of the authorities quoted are written in thick character. This is one of the most valuable manuscripts of the Library. Few folios are wanting at the end. Not dated, but the transcription cannot be later than A.H. 914 = A.D. 1508, as will be evident from the following note by a former owner on the titlepage :—

استعاره من الزمان الفقير الي ربه الصمد عبد الرحمن بن علي بن المؤيد عفي عنهم بنهار الجمعة الثامن من ربيع الاول سنة اربع عشرة و تسعماية هجرية بمحروسة قسطنطينيه

The names of the other owners of the MS. are written on the titlepage. One is حسن ابن عبد الله, dated A.H. 971. The other is سعدي عيسي بن امير خان, dated A.H. 933. The transcription might be earlier, for the paper used is thick brown, a paper generally found in manuscripts of the 6th and 7th centuries A.H.

II

foll. 90; lines 23; size 10 × 6½; 7½ × 4½.

foll. 110–119.

كنز الفوائد في تنويع الموائد

KANZU-'L-FAWÂ'ID.

A treatise on the preparation of different kinds of foods and medicinal preparations to be taken after food, by ابو زيد حنين بن اسحق العبادي Abû Zayd Ḥunayn b. Isḥâq al-'Ibâdî, *d.* A.H. 260 = A.D. 873. (For his life see above.)

The treatise begins abruptly at some portion of the fifth bâb as follows:—

بالرطل العراقي و هو مائة و ثلثون درهما و يلقي عليه مائة و خمسون درهما سكرا و عسل نحل . . . صفة عنابية يقطع اللحم الاحمر صغارا و يصلق في الماء و يضاف اليه كيسا من اللحم الاحمر المدقوق علي قدر الخ

The sixth bâb begins on fol. 17ᵃ as follows:—

الباب السادس في عمل المري و خزن ماء الحصرم و الليمون

Contents of the remaining bâbs:—

fol. 19ᵃ. Bâb vii.

فيما يعمل من البيض من العج و غيرها

fol. 22ᵇ. Bâb viii.

فيمايغذا به العليل من مزوراب البقول

fol. 24ᵇ. Bâb ix.

فيما يعمل من اصناف السمك من سائر الوانه

fol. 30ᵃ. Bâb x.

في اعمال الحلوي من سائر انواعها

fol. 39ᵃ. Bâb xi.

في الجوارشات و المعاجين و الاشربة التي تقدم قبل الطعام و بعده

fol. 44ᵇ. Bâb xii.

في عمل الفقاع و غيره

fol. 49ᵇ. Bâb xiii.

في نقوع المشمش

fol. 51ᵃ. Bâb xiv.

في صنعة عمل ادوية الشرب

fol. 53ᵇ. Bâb xv.

في عمل الخردل اللطيف و الحار الحريف

fol. 56ᵃ. Bâb xvi.

في الصلوصات

fol. 58ᵇ. Bâb xvii.

فيما يعمل من الالبان من الكوامخ و الجاحق وا لكبر وا لزعتر و البران

fol. 62ᵇ. Bâb xviii.

في سائر اصناف المصلاحات من اللقم

fol. 72ᵇ. Bâb xix.

في عمل البوارد

fol. 76ᵃ. Bâb xx.

في الطيب و طبع الخلال من الصفصاف و من عيدان الخلاف

fol. 78ᵇ. Bâb xxi.

في البخورات الطيبة المقوية للنفس و القلب و الحبوب المطيبة و ادوية العرق و غير ذلك

fol. 82ᵃ. Bâb xxii.

في الدرائر الملوكية و غيرها

fol. 86ᵃ. Bâb xxiii.

في خزن الفواكه و ادخارها الي غير اوانها

There is no other evidence, except the following note on the title-page, that this treatise is a work of Ḥunayn: كتاب كنز الفوائد لحنين بن اسحق في الا غذية. The title Kanzû-'l-Fawâ'id is also given in

the colophon. There is one book noted by Ibn Abi 'Usaybi'ah (i., 200) as كتاب الفوائد. It is probable that the present treatise and that noted by Ibn Abi 'Usaybi'ah are one and the same work.

Written in an ordinary Arabian Naskh.

Not dated, circa 15th century.

No. 3.

foll. 147; lines 24; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

I.

foll. 1–145[b].

كتاب المنصوري

AL-MANSÛRÎ.

A complete system of medicine by ابو بكر محمد بن زكريا الرازي Abû Bakr Muḥammad b. Zakarîya-'r-Râzî, the most eminent of the ancient Arabian physicians and known to Europe by the name of Rhazes. He was born and brought up at Ray, the most northern town of 'Irâq-i-'Ajam. Though in his youth he chiefly devoted himself to music, yet from his very boyhood he was much drawn towards the study of philosophy and Arabian poetry, in which he was sufficiently advanced to compose verses. In his thirty-second year he repaired to Bagdad, where under 'Alî b. Rabban aṭ-Ṭabarî he commenced his medical studies, for which, later on, he became so justly famous. He was appointed director of the hospital of Ray, in which capacity he served long before his similar appointment to the 'Aḍudîyah hospital of Bagdad. He always meditated, says Ibn Abî 'Uṣaybi'ah, upon the vexed questions of medicine and philosophy, and tried to explain them on rational grounds. When he was asked by 'Aḍûd-u'd-Dawlah to select a hospital site in Bagdad he caused pieces of meat to be suspended in different localities, and the building was erected in that place where, after a given time, the least putrefaction was visible. This fact clearly indicates that he recognized the results of microbial infection though its cause remained unknown. (See S. P. Scott's History of the Moorish Empire in Spain, vol. iii., and Ibn Abî 'Uṣaybi'ah, i., 310.) Though he countenanced the study of Alchemy for the purpose of

turning baser metals into gold, yet he re-invented sulphuric acid and aqua vitæ. (See Ency. Brit., 9th edition, i., 464.) To him we owe the oldest account that we possess of small-pox and measles. (مقالة في الجدري و الحصبة اربعة عشر بابا, Ibn Abî 'Uṣaybi'ah, i., 316.) He was alive, says 'Ubaydullah b. Jibrâ'îl (quoted by Ibn 'Uṣaybi'ah, i., 314), when Ibn-u'l-'Umayd, the teacher of Ṣâḥib b. 'Ibâd, met him; and after Râzî's death Ibn-u'l-'Umayd, after spending a considerable amount of money in getting it copied and arranged, gave Al-Ḥâwî (Continens) to the public in its present form. The story of his blindness having been caused by his being whipped on the head as narrated by Ibn Khallikân, on the authority of Ibn u'l-Juljul, does not seem to be well-founded. Ibn-u'l-Qifṭî (Târîkh u'l-Ḥukamâ, p. 272) and Ibn Abî 'Uṣaybi'ah (i., 311) are unanimous in stating that he lost his sight as the result of cataract. When Râzî was asked to have his eyes operated upon he replied, "I have seen so much of the world that I am wearied of it." He died at Ray either in A.H. 311 = A.D. 923, or A.H. 320 = A.D. 932. More than two hundred of his works are enumerated by Ibn Abî 'Uṣaybi'ah. His "Treatise on the Small-pox and Measles" met with the highest European appreciation. Next in reputation comes Al-Ḥâwî (the greatest repository of the medical knowledge of the ancients) and Al-Manṣûrî.

For further accounts of his life and works see: Ibn Abî 'Uṣaybi'ah, i., pp. 309–21; Ibn-u'l-Qifṭî, pp. 271–7; Ibn Khallikân (De Slane's translation), iii., pp. 311–14; Mukhtaṣar-u'd-Duwal (Oxford edition), pp. 291–2; Mir'ât-u'l-Jinân (Lib. copy), fol. 190b; Brock, i., 233; and C. Huart's History of Arabic Literature.

Begins:

قال ابو بكر محمد بن زكريا الرازي منصور ابن اسحق بن احمد اطال الله بقاءه في كتابي هذا جملا و جوامع و نكتا و عيونا من صناعة الطب الخ

Aḥmad b. Mûsa b. Mardawayh in his Kitâb u'l-Mu'jâm (Lib. copy, fol. 55a) states that Aḥmad b. Ismâ'îl Sâmânî was in Khurâsân when the Caliph Muktafî wrote to him appointing him as Governor of Ray. He sent his nephew Abû Ṣâliḥ Manṣûr b. Isḥâq b. Aḥmad b. Asad to govern in his stead. It is for this Manṣûr, who remained governor of Ray for six years, that Ar-Râzî composed his Kitâb-u'l Manṣûrî.

The work is divided into the following ten maqâlas (chapters), and contains an excellent treatise on the qualities necessary for a physician (في محنة الطبيب, on fol. 51a), and a curious chapter on quacks and impostors (في مخاريق الممخرقين, on fol. 83b).

Maq. I. On anatomy, on fol. 1ᵃ.

في شكل الاعضاء وهياتها

Maq. II. On the diagnosis of the temperaments of the organs, etc., on fol. 16ᵇ.

في تعرف مزاج الابدان و الاخلاط الغالبة عليها

Maq. III. On the properties of aliments and drugs, on fol. 24ᵇ.

في قوي الاغذية و الادوية

Maq. IV. On the preservation of health, on fol. 40ᵃ.

في حفظ الصحة

Maq. V. On cosmatique and the cure of ptyriasis, on fol 51ᵇ.

في الزينة و فيمايذهب الحزاز

Maq. VI. On the regimen of travellers, on fol. 65ᵃ.

في تدبير المسافرين

Maq. VII. On surgery, on fol. 71ᵇ.

جمل و جوامع من صناعة الجبر و الجراحات و القروح

Maq. VIII. On mineral, vegetable, and animal poisons and their antidotes, on fol. 84ᵇ.

في علاج السموم و الهوام

Maq. IX. On the diseases of the human organs from head to foot, on fol. 93ᵇ.

في الامراض الحادثة من الفرق الي القدم

Maq. X. On fevers, on fol. 120ᵇ.

في الحميات و مايتبع ذلك ممايحتاج الي معرفته في تجويد علاجها

Cf. Ḥ. Khal., v., 245.

Kunnâsh-i-Manṣûrî, also known as Kunnâsh-i-Fâkhir, is wrongly given on the title-page as the title of this work. Kunnâsh-i-Fâkhir is quite a different work. See Ibn Abî 'Uṣaybi'ah, i., 318; and Ahlwardt, Berlin Cat., Nos. 6259 and 6356.

For other copies see: Brock, i., 233; Bat, iii., 231; Ḥ. Kh., vi., 186; and Râmpûr, Nos. 202–3, p. 493. For translations see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281–95.

Written in clear Persian Naskh, within red border lines.

Not dated. Circa 16th century.

II.

foll. 145b–147.

كتاب برء الساعه

BUR'U'S-SÂ'AH.

A pamphlet on diseases which are capable of immediate cure compiled for Wazîr Abi'l-Qâsim b. 'Abdullâh, by Abû Bakr Muḥammad b. Zakarîya-'r-Râzî (see above).

Begins:—

الحمد لله كماهو اهله و مستحقه . . . هذا كتاب الفه محمد بن زكريا الرازي في الطب و ترجمه ببرء الساعه . . . قال الحكيم محمد بن زكريا الرازي اني كنت عند الوزير فجري بحضرته ذكر شيء من الطب الخ

This work is completely described in Ahlwardt Berlin Cat., No. 6343.

Written in the same hand as above.

For copies see: Brit. Mus., p. 221a; Bat, iii., p. 235; and Râmpûr, Nos. 27–8, p. 469.

For the translations of Ar-Râzî's works into different European languages, see Cat. of Ar. Books in the Brit. Mus., by A. G. Ellis, ii., pp. 281–95. For the Egyptian editions of his work, see Iktifâ, p. 216.

No. 4.

foll. 73; lines 15; size 6¾ × 4½; 4¾ × 2¾.

كتاب من لا يحضره الطبيب

MAN LÂ YAHḌURUH-U'Ṭ-ṬABÎB.

A compendium on the treatment of diseases, by means of suitable diet and readily accessible medicines, by ابو بكر محمد بن زكريا الرازي, Abû Bakr Muḥammad b. Zakarîya'r-Râzî, *d.* A.H. 311 = A.D. 923. For his life and works see above.

Begins:—

الحمد لله الذي هدانا لنهتدي و ما كنا لولا ان هدانا الله و شكره له علي ما وقفنا الخ

The aim and object of this work are explained by the author in the short prefatory note as follows:—

و بعد فيقول الفقير الي ربه الغني محمد زكريا الرازي انه لما رايت الفضلاء اطنبوا في تصانيفهم و ذكروا من الادوية و الاغذية لا تكاد توجد الا في خزائن الملوك احببت ان اجعل مقالة وجيزة في علاج الامراض بالاغذية و الادوية المشهورة الموجودة عند العام و الخاص ليكون احري ان ينتفع بها اكثر الناس في حلهم و مر تحلهم و قد تتبعت سنة ما عنا [مشا يضنا] شكر سعيهم في النزول من اعلي البدن الي اسفله ذاكرا علة علة و علاجا علاجا و سميتها بمن لا يحضره الطبيب

The diseases are treated systematically as they affect different human organs, commencing from the head and continuing downwards. Ibn Abî 'Uṣaybi'ah writes about this work as follows:—

كتاب الي من لا يحضره طبيب و غرضه ايضاح الامراض و توسع في القول و يذكر فيه علة علة و انه يمكن ان يعالج بالادوية الموجودة و يعرف ايضا بكتاب طب الفقراء

The above-quoted remarks further inform us that Ṭibb-u'l-Fuqarâ' is another name of this work. See Brock, i., 235.

Written in an ordinary Arabian Naskh.

For copies see: Bat, iii., 235; and Râmpûr, Nos. 242–3, p. 498.

Not dated. Circa 17th century.

No. 5.

foll. 83; lines 15; size 7¼ × 4; 5 × 2½.

The same.

Another copy of the work mentioned above. Begins as above.

Written in an ordinary Indian Nasta'lîq.

After the colophon, few compound drugs are copied in Persian language. foll. 54–8 are worm-eaten.

Dated A.H. 1189.

Scribe غلام ولي

No. 6.

foll. 14; lines 21; size 7½ × 5½; 5¾ × 3¼.

كتاب في الوبا و اسبابه

KITÂB-U-FI'L-WABÂ.

A treatise on epidemic diseases and their causes by قسطا بن لوقا البعلبكي Qusṭâ b. Lûqa-'l Ba'labakkî, a Christian philosopher of Syria. He was well acquainted with medicine, mathematics, astronomy, logic, and metaphysics as then in vogue. Being a Greek he was able to translate Greek works, and for this purpose he was called to 'Irâq. His superior knowledge of Greek enabled him to rectify errors in the translation of Honcin and others. He composed many small but useful medical

treatises; and died in Armenia, where a monument was erected to his memory. The period during which he flourished is a subject of controversy. Brockelmann (i., pp. 204-5) places him so early as A.H. 220 = A.D. 835; Ibn u'l-Qifṭî (Târi<u>kh</u> u'l-Ḥukamâ, pp. 262-3) makes him a contemporary of the great Arabian philosopher Al-Kindî (Alchendius), who died in A.D. 861; Abu'l-Faraj (Mu<u>kh</u>taṣar u'd-Duwal, Oxford edition, p. 274) places him among the physicians of the time of Al-Mu'tamad, A.H. 256-79 = A.D. 870-92. Others place his death in A.D. 932. Ibn Abî 'Uṣaybi'ah (i., 244) states, in a manner which indicates his own doubts, that he lived in the time of Muqtadirbillâh, A.H. 295-320 = A.D. 908-32 قال و كان في ايام مقتدربالله, but in his chronological arrangement places him after Abû Naṣr Yaḥyâ b. Jarir (ابو نصر يحيي بن جرير), who was alive in A.H. 472 = A.D. 1079. In the beginning (see below) it is stated that <u>Kh</u>wârizm <u>Sh</u>âh asked him to compose a treatise on epidemics. This <u>Kh</u>wârizm <u>Sh</u>âh Abu'l-'Abbâs Ma'mûn b. Ma'mûn was killed in A.H. 407 = A.D. 1016.

و في سنة سبع و اربعماية قتل خوارزم شاه ابو العباس مامون بن مامون و ملك يمين الدوله خوارزم

(See Mu<u>kh</u>taṣar u'd-Duwal, Oxford edition, p. 334.)

The dedication of this work to <u>Kh</u>wârizm <u>Sh</u>âh, aided by the place assigned to him by Ibn Abî 'Uṣaybi'ah, leaves hardly any doubt that Quṣṭâ flourished in the end of the fourth century A.H., and not in the third century, as is assumed by some writers.

Begins—

قال قسطا بن لوقا امرني الامير السيد الملك العادل خوارزم شاه ابو العباس مامون بن مامون مولى امير المومنين رحمة الله عليه لان اصنف كتابا احقق فيه امرالوباء ما هو و كم اصنافه و ما سبب كل واحد منها و ما العلامات الدالة عليها و كيف التدبير للاحتراز منه اذا انذر و اصلاحه اذا وقع

The work is divided into the following four Jumlas:—

fol. 1ᵃ.

الجملة الاولي في حاجة الانسان الي الهواء ولزوم الهواء اياه ابدا و مقدار تاثيره فيه

fol. 3ᵃ.

الجملة الثانية في اختلاف الاهوية و انواع التغايير التي تعرض لها و اصناف الهواء الوبي و المضر بالبدن الانسان و الماء مايضره و اسباب هذه الاشياء كلها

fol. 7ᵇ.

الجملة الثالثة في معرفة كل واحد من هذه الانواع و تمييز بعضها من بعض و تحصيل العلامات الدالة علي واحد منها

fol. 9ᵇ.

الجملة الرابعة في تدبير جميع اصناف الوبا علي الاطلاق و كل واحد منها خصوصا و تلاحق انذاره و تدبير الابدان الصحيحة حتي لا يقع فيه و معالجة من قد وقع فيه

Written in an ordinary Naskh. This manuscript is copied from a copy transcribed in A.H. 749 = A.D. 1348.

وجد بنسخة الاصل تمت المقالة في الوبا علي يد العبد الفقير الراجي رحمة ربه و غفرانه الحسن بن علي الطبيب في شهر ربيع الاول من سنة تسعة واربعين و سبعمائة

After the colophon the life of the author is given in the words of Ibn Abî 'Uṣaybi'ah. Slightly wormed.

Dated A.H. 1053.

Scribe علي بن محمد بن محمد الشربيني المطبب

No. 7.

foll. 19 ; lines 21 ; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{2}$.

كتاب في حفظ الصحة و ازالة المرض

A small treatise on the preservation of health and cure of diseases on hygienic principles, by Qusṭâ b. Lûqa 'l-Ba'labakkî (see above).

Begins—

لماكانت الصناعة حفظ الصحة و ازالة المرض كان مقتضي الصحة و الامور الطبيعية ان تحفظ و مقتضي الامور انغير الطبيعية ان تزال بالعلاج و مرعة الخ

Besides the following note on the binding: كتاب في حفظ الصحة وازالة المرض لقسطا بن لوق, there is no other evidence to show that the present pamphlet is the work of Qusṭa b. Lûqâ.

No other copy has been traced.

Written in an ordinary Arabian Naskh. Few folios at the end are wanting. The MS. is worm-eaten and water-stained.

Not dated. Circa 17th century.

No. 8.

foll. 643; lines 17; size $11\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

المعالجة البقراطيه

AL-MU'ÂLAJATU'L-BUQRÂṬÎYAH.

A system of medicine on the lines of the Hippocratic school, by ابو الحسن احمد بن محمد الطبري Abu-'l-Ḥasan Aḥmad b. Muḥammad aṭ-Ṭabarî, a contemporary of 'Alî b. Abbâs al-Majusî (*d.* A.H. 384), both having been the pupils of Abû Mâhir Mûsâ b. Sayyâr. He was a personal attendant to Ruknu-'d-Dawlah Daylamî (A.H. 320–365), the third son of Buwayh, the founder of the Buwayhid dynasty. (See Lane Poole's Muḥammadan Dynasties.)

For life see: Ibn Abi 'Uṣaybi'ah, i., 231, and Brock, i., 237.

Begins—

الحمد لله المنفرد بالوحدانية و القدرة و الرحمة و الافاضة و الجود الخ

The work is divided into the following ten Maqâlas (chapters):—

Maq. I. Chapters on subjects of which a preliminary knowledge is necessary for practitioners having no knowledge of philosophy, in fifty **bâbs**, on fol. 2ª.

في الفصول التي لا يستغني الطبيب الذي ليس بفيلسوف عن معرفتها

Maq. II. Diseases of the skin of the head and face in thirty-five bâbs, on fol. 48 .

في الاعلال التي تحدث في جلدة الراس و جلدة الوجه

Maq. III. Diseases of the internal parts of the head, in forty-three bâbs, on fol. 83.

في الاعلال التي تحدث في الاعضاء الباطنة من الراس

Maq. IV. Diseases of the eye; the anatomy and physiology of the eye, in fifty-four bâbs, on fol. 161.

في الاعلال العين و ذكر طبقاتها و منافعها و خلقها و اختلاف المشرحين فيها

Maq. V. Diseases of the nose and ear, in thirty-four bâbs, on fol. 238.

في الاعلال التي تحدث في الانف و الاذنين

Maq. VI. Diseases of the mouth and throat, in fifty-eight bâbs, on fol. 262.

في الاعلال التي تحدث في الفم و الاسنان و العمور و اللسان و اللهواة و الحلق و الرقبة

Maq. VII. Skin diseases, in sixty bâbs, on fol. 304.

في اعلال جلدة البدن كله

Maq. VIII. Diseases of the chest, in thirty-eight bâbs, on fol. 406.

في اعلال الصدر و الرئة و الغشاء و الحجاب و سائر آلات النفس و القلب

Maq. IX. Diseases of the œsophagus and stomach, in fifty-two bâbs, on fol. 445.

في اعلال التي تحدث في المعدة و المري

Maq. X. Diseases of the liver, spleen, and bowels, with the anatomy and physiology of these organs, in forty-nine bâbs, on fol. 534.

في امراض الكبد و الطحال و الامعاء و ذكر خلقتها و منفعتها

Ibn Abi 'Uṣaybi'ah (i. 321) estimates this work as the best and most useful of its kind. In it, he says, the author has dealt with diseases and their treatments in the most exhaustive manner possible.

The author himself, in the prefatory note, states that in this work the Hippocratic system of treatment is fully expounded; the diseases are classed according to their immediate and remote causes; in the treatment the four stages of diseases, their sudden changes, and their respective symptoms are fully noticed; and the simple and compound medicaments are treated with due regard to their proper doses and the proper time of their administration in each case.

For other copies, see Ind. Office Cat., No. 778; Kûprîlizâdah, No. 980; Râmpur, No. 434, p. 497.

Written in an elegant Nasta'lîq, with a decorated frontispiece, with gold-ruled borders, blue lines round the page. Foll. 561 to the end slightly water-stained.

Dated 20th Rabi' II. A.H. 1150.

Scribe محمد رضا ابن گل محمد هالسوي

No. 9.

foll. 236; lines 17 to 18; size 9 × 5¾; 6½ × 4.

كتاب غني و مني

KITÂB-U-ĠINÂ-WA-MUNÂ.

A system of medicine, by ابو منصور الحسن بن نوح القمري Abû Manṣûr al-Ḥasan b. Nûḥ al-Qumri, a contemporary of the celebrated Rhazes (Râzî). He was born in Bukhârâ in the beginning

of the fourth century A.H., when the Samanides were supreme there. He acquired such fame in medicine that Amîr Manṣûr Sâmâni appointed him his personal attendant, and such a thorough reliance was placed in him that he was entrusted with the charge of treating the inmates of the seraglio. He was alive towards the close of A.H. 380 = A.D. 990, but died shortly after. Ibn Abî 'Uṣaybi'ah (i., 327), on the authority of 'Abdu'l Ḥamîd al-Khusraw-Shâhî (one of the pupils of Fakhru-'d-Dîn Ar-Râzî), states that Al-Qumrî is the teacher of Avicenna in medicine. See Nâma-i-Dânishwarân-i-Nâṣirî, i., 380, and Brock, i. 239.

Begins—

قال ابو منصور الحسن بن نوح القمري اني لم ازل في صباي و منذ عقلت احب العلوم الطبيعية و تنازعني نفسي اليها و خصوصا علم الطب لماكنت اري فيه من اراحة الانفس الخ

The work is divided into the following three Maqâlas (chapters):—

Maq. I. On diseases of the several organs from head to foot, in 120 bâbs, on fol. 2.

في امراض الحادثة من الفرق الى القدم

Maq. II. On external diseases, in forty-three bâbs, on fol. 160.

في العلل الظاهرة

Maq. III. On fevers, in twenty-seven bâbs, on fol. 192.

في الحميات

Compare Ḥ. Khal, iv., 335.

Ibn Abî 'Uṣaybi'ah speaks of this work as a good compendium in which the author has summed up the ancient practice, especially that adopted by Râzi.

For other copies see: Gotha, No. 1951; Râmpûr, No. 170, p. 489.

foll. 1–108, written in fine Nasta'lîq, the remainder in an ordinary Nasta'lîq in different hands.

Not dated. Circa 18th century.

No. 10.

foll. 251; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 4$.

The same.

Another copy of the work noted above. Begins as above.

Written in a clear Indian Nasta'līq. The first three and the last six folios are written in a later hand. On the fly-leaves various prescriptions are copied from different authors. The name of the owner of this book as put after the colophon is حكيم سيد علي خان. Worm-eaten.

Not dated. Circa 18th century.

No. 11.

foll. 305; lines 14 to 18; size $11 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

كتاب تدبير الحبالي و الاطفال و الصبيان

KITÂB-U-TADBÎR-I'L-ḤABÂLÂ.

A system of midwifery, by ابو العباس احمد بن محمد بن يحيي البلدي Abu 'l-'Abbâs Aḥmad b. Muhammad b. Yaḥya-'l-Baladi, a physician of the fourth century, A.H. He was one of the chief disciples of Aḥmad b. Abi-'l-Ash'aṣ, under whom he prosecuted his medical studies for a considerable period. Ibn Abi 'Uṣaybi'ah (i., 247) says that he was well acquainted with his art and had a successful practice. The exact date of his death is not known, but he flourished in the time of Wazîr Abu'l Faraj Ya'qûb b. Yûsuf, known as Ibn Killîs, the grand wazîr of 'Azîzbillâh, of Egypt, for whom he compiled the present work. The wazîr died in A.H. 380 = A.D. 990. (See Ibn Khallikân, De Slane's translation, iv., 359; see Brock, i. 237.)

Begins—

كتاب تدبير الحبالي و الاطفال و الصبيان و حفظ صحتهم و مداواة الامراض العارضة لهم . . . صنعته عبد ميدنا الوزير

الاجل ابي الفرج يعقوب ابن يوسف . . . احمد بن محمد بن يحيي
البلدي المتطبب وهي مشتمل علي ثلثة مقالات الخ

It is divided into the following three Maqâlas :—

Maq. I. On the management of pregnant women, infants, and the fœtus, the treatment of the complaints which befall them, and other introductory discussions, in fifty-seven bâbs, on fol. 9ᵇ.

في تدبير الحبالي و الاطفال و الاجنه و مداواة ما يعرض من
الاعراض و الامراض فيهم و ذكر ما ينبغي ان يتقدم ذكره

Maq. II. On the rearing of infants and children, their regimen and the preservation of their health, in forty-eight bâbs, on fol. 77ᵃ.

في تربية الاطفال و الصبيان و تدبيرهم و حفظ صحتهم

Maq. III. On the diseases of infants and children, their cures and the opinion of ancient authorities thereon, in sixty-one bâbs, on fol. 102ᵃ.

في الاوجاع و الامراض الحادثة بالاطفال و الصبيان و مداواة
كل واحد منها و ما ذكره المتقدمون من الاطباء و الفلاسفة فيها
و في مداواتها

The title-page contains the following title of the work, which is incorrect—

كتاب منتخب الدر الحسان في تدبير الحبالي و الاطفال و
الصبيان

Copies : Gotha, No. 1975 ; and As. Soc., p. 83.
Written in ordinary Nasta'liq. Wormed throughout.
Not dated. Circa 18th century.

No. 12.

foll. 539; lines 33; size $12\frac{1}{4} \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

كتاب كامل الصناعة الطبيه المعروف بالملكي

KÂMILU'S-SANÂ'AH

Al-Majûsî's complete system of medicine. The author علاء الدين علي بن العباس المجوسي 'Alâ u'd-Dîn 'Alî b. 'Abbâs al-Majûsî, a great medical writer of his time, was a pupil of Abû Mâhir Mûsâ b. Sayyâr. He died in A.H. 384 = A.D. 994. He composed this work for 'Aḍud u'd-Dawlah Abû Shujâ' Fanâ Khusraw, the second of the Buwayhids of Fars (A.H. 338–72 = A.D. 949–82). See Lane Poole's Mohammadan Dynasties, p. 141; Ḥ. Kh., v., 25; and Brock, i., 237

The present manuscript is a complete copy of the work, containing both the theoretical and practical portions.

The theoretical portion begins on fol. 1ᵃ thus:—

المقالة الاولي من الجزء الاولي من كتاب كامل الصناعة الطبيه المعروف بالملكي تاليف علي بن العباس المجوسي المتطبب تلميذ ابي ماهر موسي بن سيار و هي خمسة و عشرون بابا

The practical portion begins on fol. 223ᵇ thus:—

بسم الله . . . المقالة الحادية عشر من الجزء الثاني من كتاب كامل الصناعة الطبيه المعروف بالملكي في حفظ الصحة و هي احدي و ثلثون بابا

The work is divided into twenty Maqâlas (chapters), for a complete description of which, see Ahlwardt, Berlin Cat., No. 6261.

Copies: India Office, No. 774; Batavæ III., 236; and Râmpûr, p. 492.

Written in a clear Arabian Naskh. The MS., with the exception of the last Maqâlah, was transcribed in A.H. 1235, by one 'Abdu'l-'Azîz b. Muṣṭafâ. The last Maqâlah was added, later on, probably by the same scribe, in A.H. 1277. A list of contents of the nineteen Maqâlas is supplied in the beginning.

No. 13.

foll. 264; lines 22; size $12\frac{1}{2} \times 9\frac{3}{4}$; $10 \times 5\frac{1}{2}$.

The same.

Vol. I.

The theoretical portion of the work noticed above.
Begins:—

عونا يارب و صلي الله علي محمد و آله و سلم المقالة الاولي الخ

Cf. Berlin Cat., No. 6261.
Written in an ordinary Indian Nasta'līq.
Not dated. Circa 17th century.

No. 14.

foll. 523; lines 19; size $12 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

The same.

Vol. II.

The practical portion of the above work.
Begins:—

المقالة الاولي من الجزء الثاني من كتاب كامل الصناعة الخ

Written in a clear Indian Naskh, with a decorated 'unwân, within gold-ruled borders, blue line round the page, water-stained.
Dated, A.H. 1104.

No. 15.

foll. 175; lines 21; size, 13 × 9; 9¾ × 6¼.

كتاب المائة

KITÂBU 'L-MI'AH.

A complete system of medicine, by ابو سهل عيسي بن يحي بن ابراهيم المسيحي Abû Sahl 'Îsâ b. Yaḥyâ b. Ibrâhîm al-Masîḥî, a distinguished medical writer, and supposed by some to be one of the masters of Avicenna. For a time he remained in the service of the State in Khurâsân (كان بخراسان و كان متقدما عند سلطانها, Ibn Abî 'Uṣaybi'ah, i., 328), leaving which he proceeded to Khwârizm, where he was received with great distinction. He was one of the six great scholars who graced the court of Abu 'l-'Abbâs Ma'mûn b. Ma'mûn Khwârizm Shâh. Dr. Sachau (Preface to "The Chronology of Ancient Nations") states that these scholars were carried off to Ghazna "in the spring of A.H. 408," after the murder of Khwârizm Shâh, which took place in A.H. 407. From Chahâr Maqâlah (Browne's translation, pp. 118–21) and Nâma-i-Dânishwarân-i-Nâṣirî (i., 36), however, we gather that this incident occurred as early as A.H. 401, during the lifetime of Khwârizm Shâh. Maḥmûd of Ghazna, a bigoted convert to the Shâfi'i sect, was set against the scholars of Khwârizm, who were represented to him by the orthodox scholars of his court to be holding very liberal opinions on religious dogmas. He, therefore, sent Khwâjah Ḥusayn 'Alî Mîkâ'îl to Khwârizm Shâh to summon these scholars to his court. Before granting audience to the messenger of Maḥmûd, Khwârizm Shâh summoned these philosophers to his presence and laid before them the king's letter. Avicenna and Abû Sahl, not consenting to go to Ghazna, left Khwârizm and with the guide sent with them by Khwârizm Shâh set off towards Mâzandrân. Abû Rayḥân al-Bîrûnî, Abû Naṣr al-'Irâqî, and Abu'l Ḥasan al-Khammâr accompanied Ibn Mîkâ'îl to Ghazna. On the fourth day the guide of Avicenna and Abû Sahl lost his way on account of a dust-storm, and brought them to a place where water was scarce. Abû Sahl, unable to bear the scorching heat of Khwârizm, died of thirst, at the age of forty in A.H. 401 = A.D. 1010; while Avicenna, with a thousand hardships and difficulties, reached Abîward, whence he went to Tûs. Abû Sahl is represented in Nâma-i-Dânishwarân (i., 36), on the authority of

Quṭbu'd-Dîn Lâhijî, to have maintained quite original opinions on some important obstetric problems. See Brockelmann (i., 238) who places his death about A.H. 390 = A.D. 1000.

Of the many works he produced his كتاب اظهار حكمة الله تعالي في خلق الانسان (Book on Exposition of the Wisdom of God in the Creation of Man), according to Ibn Abî 'Uṣaybi'ah (i., 328), is the best. In this work Masîḥî has summed up the physiological opinions of Galen and others with such clearness and lucidity, and made many modifications, corrections, and valuable additions which give proof of his high attainments. Next to this work, according to the above authority, comes the present work, which is the most famous of all his productions. Amîn-u'd-Dawlah ibn ut-Talmîḏ wrote a gloss on Al-Mi'ah. For further reference see: Chahâr Maqâlah (Browne's translation), pp. 118–21; Nâma-i-Dânishwarân-i-Nâṣirî, i., pp. 34–7; Ibn Abî 'Uṣaybi'ah, i., pp. 3378; Ibn u'l-Qifṭî, p. 408; Mukhtaṣar u'd-Duwal (Oxford edition), p. 355; and Brock, i., 238.

Begins:—

قال ابو سهل عيسي ابن يحيي المسيحي هذا هو الكتاب الاول
من كتبنا في صناعة الطب و قصدنا فيه ان نتكلم فيمايجب
تقديمه قبل الشروع في علم الطب ممايكون مدخلا اليه فنقول
اني و ان كنت مقصور الهمة الخ

As the title suggests, this work consists of one hundred separate books. Subjects which are treated in one chapter by others are separately treated in books in this work. For instance, كتاب علم الغذاء (fol. 26ᵇ); كتاب الاغذية المفردة (fol. 29ᵇ); and كتاب مواد الاغذية (fol. 37ᵃ) are treated in three separate books, while they are treated by others under the single heading "On aliments."

The transcriber, instead of writing كتاب علاج اعراض البول writes كتاب في علاج السحج و الزحير و المغص on fol. 161ᵃ over again, which is the 86th Book treated on fol. 157ᵇ, and after reaching the passage و يعطي الشراب السفرجل الساذج suddenly breaks off into و ينفع العانة او موضع الكليتين—a passage referring to the subject of the "Book on Urine" and not "On Dysentery." In the remainder of this book the subject on urine is continued.

Copies: Brock, i., 238; Berlin, No. 6266; Gotha, No. 1988; Cairo, vi., 33; and Râmpûr, p. 494.

Written in an ordinary Nasta'liq, with a decorated frontispiece, within coloured border lines. A full table of contents is inserted into the end of the first book.

Dated A.H. 1234.

Scribe روح الله

No. 16.

foll. 494; lines 35; size $10\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

كتاب التصريف لمن عجز عن التاليف

KITÂBU-'T-TAṢRÎF.

(THE BOOK OF DERIVATION.)

By خلف ابن عباس الزهراوي, Khalaf b. 'Abbâs-az-Zahrâwî, a celebrated physician and surgeon, better known as Albucasis, the surgical portion of whose work has been repeatedly translated into various European languages. Though his fame as a first-rate surgical investigator has come down to us, very little is known about his life. Almost all the Arabian historians of Spain are loud in their praise of his great work and medical skill, but unfortunately give only scanty and meagre details of biographical interest. We know for certain that this wonderful man was born at Az-Zahrâ, the beautiful city near Cordova, founded by 'Abdu'r Raḥmân III., surnamed An-Nâṣir (the greatest of the Spanish Caliphs who spared no amount of skill, taste, energy, and wealth to make this city one of the finest of the world). Az-Zahrâwî is one of the many illustrious characters who graced the court of An-Nâṣir or flourished in his reign (see Al-Makkari's History of Mohammadan Dynasties in Spain, translated by P. Gayangos, ii., 149). He is stated by Leo the African to have been physician to the great captain Al-Manṣûr, and to have died in the year of the war of Cordova in A.H. 404 = A.D. 1013.

The date of the death of this celebrated author is a subject of great controversy. Pascual de Gayangos, in his translation of Al-Makkari's History of the Mohammadan Dynasties in Spain, i., 107, translates the passage of Ibn Ḥazm's epistle, referring to Az-Zahrâwî, as follows:—

"Another valuable work is the Kitâb-'l-Tasrîf (The Book of

Derivation), by Abûl Kâsim Khalf Ibn 'Abbâs Az-Zahrâwî, whom I knew, and with whom I was on terms of great intimacy; and certainly were I to advance that a more complete work was never written on the medical science, nor one in a better style, nor one showing better practical remedies against all diseases, I should not be far from truth." The learned translator, in his "Notes and Illustrations" (i., p. 466), adds "Casiri (Bib. Ar. Hisp. Esc., vol. ii., p. 136) places the death of Abû-'l-Kâsim in A.H. 500 = A.D. 1106–7; but it must be a mistake, since the author of this epistle died in 456. Hâji Khâlfa (*voc.* Tasrif) says that he died after four hundred of the Hijra, which is more likely."

The original passage in the Arabic text (Nafhu't-Ṭib, Lyden edition, vol ii., p. 119) runs as follows:—

و كتب التصريف لابي القاسم خلف بن عياش الزهراوي
و قد ادركناه و شاهدناه ولئن قلنا انه لم يؤلف في الطب اجمع
منه و لا احسن للقول و العمل في الطبائع لنصدق

The learned translator, by a curious oversight, translates ادركناه و شاهدناه as "whom I knew and with whom I was on terms of great intimacy"; while ادركناه means "I obtained the work," and شاهدناه means "witnessed or saw it." The above incorrect translation led the translator and subsequent writers to assume that Az-Zahrâwî was a contemporary of Ibn Ḥazm. The passage in the original does not bear out this assumption; it simply indicates that the author of the epistle, hearing of the fame of this great work, obtained a copy of it and saw it. This can be safely assumed, that between Az-Zahrâwî's work and that of the composition of Ibn Ḥazm's epistle a considerable time must have elapsed, sufficient to establish the fame of At-Tasrîf among the learned society of the Spanish Arabs. This assumption gains further support from the fact that Ibn Ḥazm, towards the end of the same epistle (Naf ḥut-Ṭib, ii., 121), speaks of his contemporaries in the present tense:—

و لنا من البلغاء احمد بن عبد الملك بن شهيد صديقنا و صاحبنا
و هو حي بعد لم يبلغ سن الاكتهال

Leclerc, the learned French Orientalist, in his "Histoire de la Medicine Arabe," (i., 437) refers to the controversy as to the date of Az-Zahrâwî's death as follows:—

"The time in which he lived has been a subject of controversy. He was at first thought to be a contemporary of Leo the African, who

devotes to him a short notice in his biography. Leo makes him the physician of the great captain Al-Manṣur, and fixes his death in the year of the war of Cordova, A.H. 404 = A.D. 1013. We will see shortly that this is scarcely removed from truth." The above-quoted scholarly remark, with that made by Ḥâji Khalîfah (ii., 303), المتوفي بعد الاربعمائة, leaves scarcely any doubt that Az-Zahrâwî died in A.H. 404 and not in A.H. 500 as assumed by Casiri, Louis Viardot (Histoire des Arabes D'Espagne, vol. ii., p. 94), and others.

Rev. H. J. Rose, in his Biographical Dictionary (vol. i., p. 241), estimates Az-Zahrâwî's work in the following terms: "Albucasis, called Albucasa, Buchasis, Bulcari Gafar, Azaravius, etc., but whose proper name is Aboul-Cassem-Khalaf Ben-Abbâs, was an Arabian physician of Spain. His celebrity was great; but his work, which consists of thirty-two treatises, and which have been translated by an enthusiastic Jew—Riccio, the physician of Maxmilian I.—proves that he was little more than a compiler, and even a plagiarist from Arrasi or Rhazes. He was a surgeon also; and he not only mentions instruments, but gives drawings of them. At Oxford, in 1778, there appeared a new edition of his surgical treatise, 2 vols., 4to., Arabic and Latin." But "Abulcasis, the originator of modern surgery," (S. P. Scott's History of the Moorish Empire in Europe, vol. iii., p. 512) cannot be disposed of as a plagiarist. There is scarcely any doubt that his work embodies those very principles that emanated from the Greeks, and after undergoing some slight alterations reached him. But who has ever investigated without getting materials from his predecessors to build upon? The whole of his great work, which consists of thirty treatises only, وجملة هذا الكتاب ثلاثون مقالة (fol. 2), gives indications of his original investigations, which are generally introduced with the words جربنا (I tried). His originality does not wholly lie in the addition of new matters (which are considerable) in the treatment and surgery, but also in handling the materials at his disposal, by abbreviating, classifying, and elaborating, where necessary, the different points, and dropping those hints here and there which were of paramount practical importance. For instance, on fol. 11b, in one فصل he traces the many destinations of the redundant fluids in the different organs:—

فصل اذا كانت الفضلة في اليدين كان مجراها في العروق
الاربعة التي في اليدين اولا ثم في العرقين اللذين في اعلي
القلب ثم في العرق التي ينبت من حدبة الكبد ثم في

العروق التي في جوف الكبد ثم في العروق التي مادون الكبد
في المواضع التي يقال لها المرابط ثم يجري الي افواه العروق
التي تتصل بالامعاء حتي تنصب من هناك بمضرجه . . . .

Again, on concluding the first Maqâlah (foll. 28ᵃ–29ᵇ), he adds fifty-five Faṣls containing hints of practical importance to practitioners فصول عامة تستعان بها في الطب. In the face of these positive proofs of his originality he cannot be dismissed as "little more than a compiler and even a plagiarist."

Now, let us see what other European scholars say about his surgical production. Francis Adams, in his translation of the work of Paulus Æginata (vol. ii., p. 247) appreciates Az-Zahrâwî in the following terms: "Albucasis gives more original matter on surgery than any other Arabian author." Clement Huart (History of Arabic Literature, p. 310) calls him "a great surgeon who frequently resorted to cauterisation." But his merit as a distinguished writer and a surgical investigator cannot be expressed in better language than that used in two places in the Encyclopædia Britannica.

"Either to the tenth or the eleventh century must be referred the name of another Arabian physician who has also attained the position of a classic, Abul Kasim, or Albucasis of El-Zahra, near Cordova, in Spain. His great work *At-Tasrîf*, a medical encyclopædia, is chiefly valued for its surgical portion, which was translated into Latin in the twelfth century and was for some centuries a standard, if not the standard, authority in surgery in Europe" (vol. xv., p. 805).

"Their (Arabians) one distinctively surgical writer was Abu 'l-Casim (*d.* 1122), who is chiefly celebrated for his free use of the actual cautery and of caustics. He showed a good deal of character in declining to operate on goitre, in resorting to tracheotomy but sparingly, in refusing to meddle with cancer and in evacuating large abscesses by degrees" (vol. xxii., p. 675).

Begins:—

قال الشيخ العالم العلامه . . . حيكم الله يابني موارد الضير و
جنبكم مضارة الشبهة و حماكم من زلال الاتباع

The work is divided into thirty Maqâlas (chapters), a list of which is given by the author on fol. 2

Contents:—

fol. 2.

المقالة الاولي ضمنتها مقولا في الاسطقسات و الامزجة و الاغذية

و تركيب الادوية و حيون من التشريح و ما اشبه ذلك جعلته كالمدخل لهذا الكتاب

fol. 29b.

المقالة الثانية في تقاسيم الامراض و علاماتها و الاشارة الي علاجها

fol. 179b.

المقالة الثالثة فى تقاسيم المعاجين القديمة التي تخزن و تدخر

fol. 186b.

المقالة الرابعة في صناعة الترياق الكبير و سائر الترياقات و الادوية المفردة النافعة من جميع السموم

fol. 194b.

المقالة الخامسة في صفات الايارجات القديمة و ادخارها و تخميرها

fol. 200a.

المقالة السادسة في صفات الادوية المسهلة من الحبوب المدبرة لجميع العلل

fol. 207a.

المقالة السابعة في صفات الادوية التي تجلب القي و الحقن و الفرزجات و الشيافات

fol. 213a.

المقالة الثامنة في الادوية المسهلة اللذيذة الطعم المالوفة المامونة

foll. 221–224 (incomplete).

المقالة التاسعة في ادوية القلب من الشليثات و ادوية المسك و ما اشبه ذلك

foll. 299–306b (incomplete, without beginning).

المقالة العاشرة في صفة الاطريفلات و البنادق المسهلات

foll. 306–312b again, foll. 271–272 (folios transposed).

المقالة الحادية عشرة في صفة الجوارشات و الكموليات و ما اشبه ذلك

foll. 276–281 (incomplete, without beginning).

المقالة الثانية عشرة في ادوية الباءة و المسمنة للابدان المهزولة و المدرة و نحو ذلك

foll. 281b–296 again, foll. 313–326 (folios transposed).

المقالة الثالثة عشرة فى الاشربة و السكنجبينات و الميوة

foll. 326–339.

المقالة الرابعة عشرة في اللعائق و المطبوخات و المنقوعات المسهلة و غير المسهلة

foll. 339–341 (a fragment).

المقالة الخامسة عشرة في المربيات و منافعها و حكمة ترتيبها و ادخارها

Wanting.

المقالة السادسة عشرة في السفوفات المسهلة و غير المسهلة

foll. 296–298 (a fragment).

المقالة السابعة عشرة في الاقراص المسهلة و الممسكة و غير المسهلة و الممسكة

foll. 255b–262 (a fragment).

المقالة الثامنة عشرة في السعوطات و البخورات و القطورات و الذرورات و الغراغر

foll. 262–270b again, foll. 225–232 (folios transposed).

المقالة التاسعة عشرة في الطيب و الزينة و صناعة الغوالي و ما اشبهها

foll. 233–238 again, foll. 343–347 (folios transposed).

المقالة العشرون في الاكحال و الشيافات و اللطوخات

Wanting.

المقالة الحادية و العشرون في السنونات و ادوية الفم و الحلق و ما اشبه ذلك

foll. 245-253 (incomplete).

المقالة الثانية و العشرون في ادوية الصدر و السعال خاصة

foll. 239ᵇ-244, foll. 273-275, foll. 348-369 (folios transposed).

المقالة الثالثة و العشرون في الضمادات لجميع علل البدن من الفرق الي القدم

fol. 369.

المقالة الرابعة و العشرون في صناعة المراهم النخلي و سائر المراهم لجاليموس و لغيره

fol. 378.

المقالة الخامسة و العشرون في الادهان و منافعها و احكام اخراجها

fol. 388.

المقالة السادسة و العشرون في اطعمة المرضي و كثير من الاصحاء مرتبة علي حسب الامراض

fol. 412.

المقالة السابعة و العشرون في طبائع الادوية و الاغذية و اصلاحها و قواها و خواصها

foll. 461-470 again, fol. 342 (folios transposed).

المقالة الثامنة و العشرون في اصلاح الادوية و حرق الاحجار المعدنيه و ما يتصرف في الطب من ذلك

foll. 470-494.

المقالة التاسعة و العشرون في تسمية العقاقير باختلاف اللغة و بدلها و اعمارها و اعمار المركبة و خيرها و شرح الاسماء الواقعة في كتاب الطب و الاكيال و الاوزان

(See vol. ii. below.)

المقالة الثلاثون في العمل باليد من الشق و البط و الجبر و الكي و القلع

The first volume consists of twenty-nine bâbs. By the folio-marks in the list of contents noted above, it will be clear that there are many transpositions of folios; chapters 16th and 21st are wholly wanting, and many chapters are incomplete.

Copies: Berlin, No. 6455; Brit. Mus., p. 458; Gotha, No. 1989, and Wali-Uddîn, No. 2491.

Written in Magribi character, but the writing is not uniform; here and there it is in a superior Magríbi, but the greater portion is in ordinary Magribi.

foll. 231, 245, 255–7 are supplied in a later hand. foll. 354 and 481 are left blank. foll. 225, 231, 234–68, 378–87, 388–98, and 405–9 are completely destroyed by damp and the chemical action of the ink used. There is a lacuna in fol. 417. foll. 319–21[b] spaces reserved for headings are left blank.

The date of transcription, as noted on fol. 221 at the end of the eighteenth Maqâlah, is Rabi' II., A.H. 1121 = A.D. 1710.

No. 17.

foll. 240; lines 16; size $10\frac{1}{4} \times 7$; $7\frac{1}{4} \times 5\frac{1}{4}$.

The same.

Vol. II.

The surgical portion, which is the 30th Maqâlah of At-Taṣrîf.

Begins:—

قال الحكيم الفاضل خلف بن عباس الزهراوي واضع هذا الكتاب رحمه الله لماكملت لكم يابني هذا الكتاب الذي هو جزو العلم في الطب بكماله و بلغت الغاية فيه من و ضوحه و بيانه رايت ان اكمله بهذه المقالة التي هي جزؤ العمل باليد لان العمل باليد محسنه في بلدنا و في ز ماننا معدوم البتة الخ

This Maqâlah (or book) is divided into the following three bâbs:—
fol. 3ᵃ.

الباب الاول في الكي بالنار و الكي بالدواء الحاد مبوب مرتب من القرن [الفرق] الي القدم و صورت الالات و حديد الكي وكل ما يحتاج اليه في العمل باليد

fol. 43ᵃ.

الباب الثاني في الشق و الفصد و الحجامة و الجراحات و اخراج السهام و نحو ذلك كله مبوب مرتب و صور الالات

fol. 190ᵃ.

الباب الثالث في الجبر و الخلع و علاج الوثي و نحو ذلك مبوب مرتب من القرن [الفرق] الي القدم و صور الالات

Each bâb is subdivided into a large number of chapters (فصول), for a complete description of which see Berlin Cat., No. 6254.

For various European translations of this portion see A. G. Ellis's Cat. of Arab. Books in the Brit. Mus., vol. i., p. 842.

Written in an old elegant Arabian Naskh with diacritical points. Neat pictures in colours of surgical instruments are drawn throughout. A complete list of contents is added in the beginning. This is a fairly old copy of the work, having been transcribed in A.H. 584 = A.D. 1190.

و فرغ من نسخه يوم السبت سابع المحرم سنة اربع و ثمانين و خمسمائة

No. 18.

foll. 87; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; 6×4.

تذكرة الكحالين

TADKIRATU-'L-KUHHÂLÎN.

A treatise on ophthalmic practice by علي بن عيسي [عيسي بن علي] الكحال, 'Alî b. 'Îsâ [or 'Îsâ b. 'Alî] al-Kuḥḥâl, the celebrated

ophthalmic writer known to Europe as Jesu Haly. Ibn u'l-Qifṭi (p. 247) makes him a pupil of the celebrated Ḥunayn b. Isḥâq (*d.* 260 = 837), and Ibn Abî 'Uṣaybi'ah (i. 247) places his death after A.H. 400 = A.D. 1009. Besides the present work he wrote a book entitled كتاب المنافع التي تستفاد من اعضاء الحيوان (A book on the benefits derived from the bodies of animals), a copy of which exists in the Berlin Library (see Ahlwart, Berlin Cat., No. 6240). For further reference to the author's life see Brock, i., 236.

Begins:—

نبتدي بعون الله . . . و نكتب رسالة علي بن عيسي الكحال
. . . ايها الفاضل حفظك الله بمافيه . . . تسأل عن جوامع مافيه
كمابين في امراض العين و علاج كل و احد منها لان
الاسكندرانيون ذكروا عدد امراضها و لم يذكروا علاجاتها و قد
رايت . . . أن الف لك كتابا في امراض العين اذكر فيه جميع
ما سألت عني بايجاز و اختصار الخ

Compare H. Khal., vol. ii., p. 267.

This work is divided into the following three Maqâlâs:—

I.—On the anatomy and physiology of the eye (in 21 bâbs), on fol. 2[a].

II.—On the external diseases of the eye, their symptoms and treatment (in 73 bâbs), on fol. 9[a].

III.—The internal diseases of the eye, their symptoms and treatment (in 27 bâbs), on fol. 62[a].

The author further states that he made many additions to the works of Galen and Ḥunayn, of the results derived from personal observations in course of his practice.

For centuries the work was regarded, even in Europe, as indispensable for students of ophthalmic practice.

For European translations of the work, see Cat. of Arab. Books in the Brit. Mus., by A. G. Ellis, i., 243, and Iktifa, p. 218.

Copies: Gotha, No. 1992; Ayâṣûfiyah, No. 3583; Nûr 'Uṣmâniyah, No. 3400; and Walî Uddîn, No. 2481.

Written in an ordinary old Arabian Naskh. Dark water-stain on foll. 26–8. Water-stained throughout. This is an old copy of the work, the date of transcription being Rabî' II., A.H. 555.

Scribe عيسي ابن فضل بن جابر بن سليمان المتهم براهب .

No. 19.

foll. 260; lines 26; size 9½ × 6½; 7 × 4¼.

كتاب القانون

KITÂBU 'L-QÂNÛN.

Vol. I.

The book of the Canon: a medical encyclopædia, by ابو علي الحسين بن عبدالله ابن السينا, Abû 'Alî al-Ḥusayn b. 'Abdullah b. Sînâ, called Ash-Shaykh (the Reverend) and Ar-Ra'îs (the Chief), the most celebrated Arabian philosopher and physician, better known to Europe by the name of Avicenna. He was born at Afshinah, a hamlet in the district of Bukhârâ, in A.H. 370 = A.D. 980. After the death of his younger brother his family migrated to Bukhârâ, where he was put in charge of a tutor for the study of the Qur'ân and Arabian poetry. At the age of ten, as he states in his autobiography, he made so much progress in his studies in theology, poetry and arithmetic that he became the wonder of his neighbours. Under Abû Abdullah-an-Nâtilî, a wandering scholar of some repute, who about this time came to Bûkhârâ, he studied logic, Euclid and Al-Majist. The first appointment he secured was that of physician to Nûḥ b. Manṣûr, the Samanide Sulṭân of Bukhârâ (A.D. 975–97), whom he cured of a dangerous disease. For a time he was court physician to Shamsu'l-Ma'âlî Qâbûs b. Washmgir, the Dilemite, and after the dethronement of that sovereign, which occurred in A.D. 1012, he retired to Jurjan, where he began to compose his celebrated Kitâbu'l-Qânûn (Book of the Canon). He next held office as Wazîr to Shamsu'd-Dawlah of Hamadân, on whose death he proceeded to Isfahân and secured the post of physician to 'Alâ 'ud-Dawlah, the reigning sovereign of that town. He died of colic in A.H. 428 = A.D. 1037, in his 58th year.

Kitâbu 'l-Qânûn, though not essentially different from Al-Ḥâwî (Continens) of Rhazes and Al-Malikî of Haly Abbas, acquired a greater celebrity than these on account of its methodical treatment and the comprehensive view it afforded of the ancient doctrines. In the enumeration of symptoms and in scholarly arrangement it stands easily first, but in surgical matters it is inferior to the works of Haly Abbas and Albucasis. "He introduced into medical theory the four causes of the Peripatetic System." See Encyclopædia Britannica (9th edition,

iii., pp. 152–5); Baron Carrade vaux Avicenne, pp. 131–56; Nicholson's Lit. Hist. of Arabia, p. 360; Brock, i., 452; Mukhtaṣar-u'd-Duwal (Oxford edition), p. 349; Ibn A'lî 'Uṣaybi'ah, ii., pp. 2–20; Ibn-u'l-Qifṭî, pp. 414–26; Ibn Khallikan (De Slane's translation), i., p. 440; Mir'ât u'l-Jinân (Lib. Copy), fol. 252, and Nâma-i-Dânishwarân-i-Nâṣirî (i., pp. 53–83), where Sitârah is mentioned as the name of Avicenna's mother. In this work there are many interesting biographical accounts not to be met with in other biographies. The author of this work contends that A.H. 363 = A.D. 973 is the real date of Avicenna's birth, and not A.H. 370 as is adopted by almost all his biographers.

Begins:—

الحمد لله رب العالمين حمد الشاكرين . . . و بعد فقد التمس مني بعض خلّص اخواني الخ

This volume contains the first two books:—

General rules of the Medical Art. fol. 1.

الكتاب الاول في الامور الكلية من علم الطب

On Simple Medicaments. fol. 135b.

الكتاب الثاني في الادوية المفردة

A complete list of contents is given in Ahlwardt, Berlin Cat., Nos. 6269–71.

This work, though in itself a vast compendium of medical subjects, yet became the text of many commentaries. The most important of the complete commentaries are: (1) Al-Qarshi's (Syrasis) and (2) Al-Jilani's. Of the commentaries on the theoretical portion only, Al-Quṭb-ush-Shîrâzî's Commentary is the most important. Of the many abridgments the most famous are the Mukhtaṣar of 'Îlâqî and Al-Mûjaz of Qarshi (*vide infra*), see Brock, i., 457, and Ḥ. Khal., iv., 497.

For different editions and translations see Cat. of Arab. Books in the Brit. Mus., by A. G. Ellis (i., pp. 664–94) and Iktifa, p. 218.

Copies: Brit. Mus. Sup., Nos. 787–90; Ind. Office, No. 777–8; Berlin, No. 6269–71; Brit. Mus., pp. 221, 632, 744; Gotha, No. 1911; Bat., iii., 237; Cairo, vi, 27; Asiat. Soc., p. 85; Wali Uddîn, No. 2528; Nûr 'Uṣmaniyah, Nos. 3568–73; Kûprîlîzâdah, Nos. 976–7, p. 64; and Râmpûr, p. 490.

Written in a beautiful Persian Naskh, with a sumptuous 'Unwân and gold border lines.

Scribe حسين بن محمد الكرماني

No. 20.

foll. 417; lines and size as above.

The same.

Vol. II.

The second volume of the work noticed above. This volume extends to the whole of the third book on treatment of the diseases of the human body from head to foot.

Begins:—

الفن الاول من الكتاب الثالث من القانون و هو خمس مقالات الخ

And ends in this line:—

ورق الدرو و مرهم الشموم مع بعر الماعز

The remaining few lines are on the first folio of the third volume. Written in the same manner and in the same hand as No. 19.

No. 21.

fol. 284; lines and size as above.

The same.

Vol. III.

The third volume of the above work. This volume extends to the fourth and fifth books.

Begins:—

المقالة الاولي من الفن الاول من الكتاب الرابع الخ

fol. 888[b]. (Pharmacopœia).

الكتاب الخامس في الادوية المركبة و هو الاقراباذين

A.H. 917 = A.D. 1511, is the date of transcription which appears in the colophon of this volume.

All the three volumes taken together make a beautiful, complete, and apparently correct copy of this work.

Written in the same manner and same hand as the preceding volumes.

No. 22.

foll. 468; lines 19 to 22; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

The same.

Another copy of the work noticed above.

Begins :—

المقالة الاولي في كليات احكام الراس الخ

This volume contains the whole of Book III. and Book IV. down to the middle of the chapter on fracture of the nose, leaving the remainder uncopied. This corresponds to Vol. II. and Vol. III. up to fol. 824ᵇ of the copy noticed above.

The MS. breaks off on the passage—

و الاولي ان يكون من الكتان و الاحتياط ان يدخل في المنخرين جميعا و ان

Written in ordinary Nasta'lîq, excepting foll. 294–306, which are in Naskh. The whole book on Fevers contains marginal notes. foll. 306–332, spaces reserved for headings left blank.

Not dated. Circa 18th century.

(Khurshayd Nawwâb.)

No. 23.

foll. 460; lines 29; size $17\frac{3}{4} \times 10\frac{3}{4}$; $12\frac{3}{4} \times 7\frac{1}{2}$.

The same.

Another complete copy of the five books of the Qanûn in one volume. The rubrics are wanting on the following folios: 37, 38, 41, 45, 46, 47, 49, 50, 51, 101, 279, 285, 286, 289 and 290.

Contents:—

Book I.—General Rules of the Medical Art, on fol. 1.

Book II.—On Simple Medicaments, on fol. 73.

Book III.—Treatment and Symptoms of Organic and Local Diseases from Head to Foot, on fol. 142.

Book IV.—Treatment of External Diseases, Fevers, etc., on fol. 345.

Book V.—Compound Medicaments, on fol. 420.

Written in a clear bold Persian Naskh, the headings being written in a thicker style in red, with a decorated 'Unwân, and gold and blue ruled border lines.

Not dated. Circa 16th century.

No. 24.

foll. 111; lines 26; size 11 × 6¾; 8½ × 5.

The same.

A copy containing the first book of the Qânûn. A complete list of contents of this volume is prefixed.

Written in a beautiful clear Nasta'lîq. Worm-eaten here and there.

Not dated. Circa 18th century.

No. 25.

foll. 221; lines 15; size 10 × 7; 6¾ × 4¼.

The same.

A fragment of the above work. This MS. contains the latter half of the first book beginning from الجملة الثانية في تعديد سبب لكل واحد من العوارض; this is Jumlah II. of Ta'lîm III. of Faun II. of Book I. The folios are transposed. The arrangement of folios should be as follows: 1, 191–217, 182–190 and 2–181. This is a fragment of an old copy of the Qânûn, the date of transcription as given in the colophon being A.H. 627.

شهر المبارك المحرم سنة سبع و عشرين و ستماية

On the title page the name of the physician for whom this MS. was transcribed is given as follows :—

امر بكتابة الحكيم الاجل العالم الافضل الامجد كمال الدين سيد الحكما فخر الاطبا اوحد بن اسمعيل الطبيب الخيراي (*sic*)

Written in an old Arabian Naskh.

No. 26.

foll. 161 ; lines 19 ; size 9 × 5½ ; 6¼ × 4.

شرح كليات القانون

SHARḤ-U-KULLÎYÂT-'IL-QÂNÛN.

Vol. I.

A commentary upon the Kullîyât of the Qânûn, by ابو اسحق ابراهيم بن علي بن محمد السلمي المصري, Abû Isḥâq Ibrâhîm b. 'Alî b. Muḥammad-as-Sulamî, one of the chief disciples of Fakhru'd-Dîn Ar-Râzî (*d.* A.H. 606), and known in the East as Al-Quṭb-u'l-Miṣrî (see Ibn-u'l-Mulaqqin's Ṭabaqât-u'sh-Shawâfi', Lib. Copy, p. 239). He was killed at Naysâpûr in A.H. 618 = A.D. 1221, when the Tartars invaded Persia. He left many works on metaphysics and medicine. See Ibn Abî 'Uṣaybi'ah ii., 30; Ḥusn-u'l-Muḥâḍirah, Lib. Copy, fol. 273ᵇ; and H. Khal., iv., 498.

Begins :—

الحمد لله المدبر الحكيم الفاطر العليم الذي خلق الانسان في احسن تقويم . . . امابعد سيدنا و استاذنا . . . قطب الدين . . . ابراهيم بن علي بن محمد السلمي المصري . . . اني لم ازل في صباي . . . احب العلوم . . . فلما تواترت الاخبار . . . بمستقر الامام . . . فخر الملة و الدين الرازي . . . مددت نحوه قاصدا الخ

The author states in the preface that while he was studying medicine under Imâm Râzî he made notes of the explanations of

difficult passages and collected materials from other works to elucidate the difficulties of the science, which he now draws up in the form of the present commentary. He then dedicates the work to Muḥammad b. Aḥmad-al-Sâwajî.

The comment begins thus, on fol. 2b:—

متن اعلم ان الطب علم يعرف منه احوال بدن الانسان من جهة مايصح و يزول عن الصحة ليحفظ حاصله و تسترد زائله التفسير قال مولانا ان الطب في لغة العرب الحذق و لذلك لكل حاذق طبيب الخ

Thus the text is introduced with the word متن and the comment with التفسير.

This volume extends from the beginning down to the end of Jumlah I. of Ta'lîm III. of Fann II. of the text.

It is a fairly old copy of the work, the date of transcription as stated in the colophon being A.H. 679 = A.D. 1280. The work is mentioned along with the other commentaries upon the Qânûn in the Berlin Cat., No. 6281.

Written in an ordinary minute Nasta'liq. Wormed throughout, but serviceable.

Scribe عبد الصمد بن احمد بن مسعود التستري

No. 27.

foll. 171; lines and size as above.

The same.

VOL. II.

The second volume of the work noticed above, extending to the end of the Kulliyât.

Begins:—

قال الاجناس التي يتعرف منها احوال الدليل سبعة اقسام التفسير اقول قبل الشروع في هذه الاقسام نقدم عليه مسائل نافعة في علم التفسرة الخ

In this commentary the philosophical side of the subjects is treated according to the then established canons of reasoning. Thus the work though brief represents the manner in which the Arabs discussed medical subjects "philosophically." This sort of explanation has been further developed in Quṭb-ush-Shîrâzi's Commentary (*vide infra*).

Written in the same hand as No. 26.

No. 28.

foll. 503; lines 32; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

شرح القانون

SHARHU-'L-QÂNÛN.

Vol. I.

A commentary upon Avicenna's Canon by علاء الدين ابو الحسن علي بن ابي الحزم القرشي, 'Ala u'd-Dîn 'Alî b. Abi'l-Ḥazm [Kharam] al-Qarshî, the celebrated commentator of the Qânûn known in Europe as Syrasis. He was born at Qarsh, a town of Mawarâ-'un-Nahr, in A.H. 607 = A.D. 1210. He became so famous that Yâfi'î (Mir'ât u'l-Jinân, Lib. Copy, fol. 432) and As-Suyûṭi (Ḥusn u'l-Muḥâḍirah, Lib. Copy, fol. 274) consider him the greatest of the Muḥammadan physicians of Egypt, and according to Iktifa (p. 224) his fame is second only to Avicenna in the Islamic medical world. He passed his life in the Manṣûrî hospital of Cairo, where, after making an endowment of all his properties to that institution, he died at the age of eighty in A.H. 687 = A.D. 1288. He studied medicine under Muhaddib-ud-Dîn ad-Dakhwar, and wrote not only on medicine but also on jurisprudence and tradition. See Ibn Mulaqqin's Ṭabaqât-ush-Shawâfi', Lib. Copy, p. 254; Brock, i., 493; Ḥ. Khâl., iv., 497; As-Subkî's Ṭabaqât u'l-Kubrâ (Cairo edition), vol. v., p. 129, where تسع is wrongly printed for سبع in the date of his death; and Ibn Shuhba's Ṭabaqât (Asiat. Soc. Copy), fol. 118.

Begins:—

قال الامام . . ابي الحزم القرشي الشافعي . . . حمد الله رب العالمين و الصلوة علي عباده الصالحين الخ

The author in the preface describes the arrangement of the work in the following terms :—

و قد رتبناه علي ترتيب كتاب القانون الا في التشريح و الاقراباذين فانا راينا ان نجمع الكلام في التشريح في كتاب واحد و نرتبه بعد الكلام في مباحث بقية الكتاب الاول من كتب القانون و هو المعروف بكتاب الكليات وان نرتب الاقراباذين بعد الكلام في مباحث الادوية المفردة و ماسوي ذلك لانغير ترتيبه

Ḥâjî Khalîfah (iv., 497) mentions this work with the commentaries upon the Kullîyât, but a close study shows that it extends to the whole of the Qânûn.

The commentary begins on fol. 7 thus :—

قال الشيخ الرئيس ره في الامور الكلية في حد الطب الفصل الاول من التعليم الاول من الفن الاول من الكتاب الاول في حدالطب الشرح الحد في اللغة العربية هو المنع

Thus the text is introduced by the words قال الشيخ رحمة الله and the commentary by الشرح. Only the beginning and ending words of the passage to be explained are quoted.

This volume comprises Book I. and Book III. up to the disease ذات الجنب (Pleurisy).

Copies: Râmpûr, p. 483, and Ayâṣûfîyah, Nos. 3643, 3648 and 3659–60.

Written in clear minute Persian Naskh within gold-ruled borders. Water-stained in many places.

fol. 140ᵃ contains a seal which runs thus :—

بندهٔ شاه نجف سلطان محمد قطب شاه ١٠٢٥

Not dated. Circa 16th century.

No. 29.

foll. 582; lines 33; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{3}{4}$.

The same.

Vol. II.

The second volume of the above work.

Begins:—

الفن الرابع في احوال الاذن الخ

This volume extends from the Diseases of the Ear (Book III.) to the end of the Qânûn.

Contents: Book III. (from Diseases of the Ear), on fol. 1; Book IV. (on External and General Diseases), on fol. 401ᵇ; and Book V. (on Pharmacopœia), on fol. 571.

Written in many hands in clear Persian Naskh. The first folio contains the following marginal note:—

جلد دوم از قرشي برقانون طب . . . بابت اموال امير الامرا مرحوم بيست و پنجم شهر رجب المرجب . . . تحويل محمد باقر نموده شد

There are seals and names of previous owners, the earliest date being A.H. 1084.

No. 30.

foll. 515; lines 27; size $13\frac{3}{4} \times 8$; $10\frac{1}{2} \times 5\frac{3}{4}$.

شرح كليات القانون

SHARHU-KULLÎYATÎ-'L-QÂNÛN.

Vol. I.

A commentary on the Kulliyât of Avicenna's Canon, by قطب الدين محمود بن مسعود بن مصلح الشيرازي, Quṭb-ud-Dîn Maḥmûd b.

Mas'ûd b. Muṣliḥ-ash-Shirâzî, known to the East as Al-'Allâmah (the most learned). He belonged to a famous family of physicians of Shîrâz. After getting an introductory insight into the various branches of Eastern literature, according to the prevailing fashion of the day, from his father and uncle, he went to the celebrated Naṣîr u'd-Dîn aṭ-Ṭûsî, and under him completed his philosophical and mathematical courses of study. He was witty, addicted to drinking, and cared little for strict religious dogmas, but he was of charitable disposition and was highly honoured by the Tartar kings. Besides the present work he wrote commentaries on Al-Miftâḥ of Sakkâkî, Al-Asrâr of Suhrawardî and Al-Mukhtaṣar of Ibn u'l-Ḥâjib. He died at Tabrîz on the 14th of Ramaḍân, A.H. 710 = A.D. 1310. See Duraru'l-Kâmina'h (Lib. Copy, ii., p. 588); Ṭabaqât-ush-Shawâfi' of Al-Asnawî (Lib. Copy, p. 283); Subki's Ṭabaqât u'l-Kubrâ (Cairo edition), vol. vi., p. 248; Ibn Shuhba's Ṭabaqât (Asiat. Soc. Copy), fol. 132b; and Mir'ât-i-Âftâb Numâ of Shâh Niwâz Khan (Lib. Copy), foll. 214–15. For his other works see Brock, ii., 211.

Begins :—

ربب انعمت فزد ان اولي ما افتتح به الخطاب و احري ما ابتدي به الكتاب الخ

In the preface, after describing his literary attainments, the author states that he paid particular attention to the study of the Kulliyât of Avicenna's Canon. He learnt it from his father Mas'ûd, his uncle Kamâl-ud-Dîn Abu'l Khayr Muṣliḥ al-Kâzarûnî; after them from Muḥammad b. Aḥmad al-Kîshî, Sharaf-ud-Dîn Zakî-al-Buskânî, and finally from Naṣîr u'd-Dîn aṭ-Ṭûsî. He then studied its other famous commentaries for himself and travelled through Khurâsân, Bagdad, Turkey, and other places, to consult the medical authorities of these places on the subject. Thus he was able to collect much material for the explanation of the difficulties of the Kulliyât which had never been collected by anyone before his time.

After enumerating a large number of works which he consulted in the course of preparing this work, he mentions the following ten commentaries of the Qânûn as his groundwork :—

(1) شرح فخر الدين الرازي (*d.* 606 = 1209).

(2) شرح امام افضل الدين محمد بن نام آور بن عبد الملك الخونجي (*d.* 646 = 1248. See I. A. U., ii., 120).

(3) شرح نجم الدين احمد بن ابي بكر بن محمد النخجواني (See Mukhtasar u'd-Duwal, Oxford edition, p. 521.)

(4) شرح عبد العزيز بن عبد الله الجيلي

(5) شرح قطب الدين ابراهيم المصري (*d.* 618 = 1221).

(6) شرح علي ابن الحرم القرشي (*d.* 687 = 1288).

(7) شرح ابو الفرج يعقوب المسيحي المعروف بابن القف (*d.* 685 = 1286).

(8) شرح يعقوب ابن اسحق السامري (*d.* 681 = 1282).

(9) شرح سعد الدين الفارسي

(10) شرح اكمل الدين الخجواني

The arrangement of the work is explained by the author in the following terms, on fol. 3:—

و لما اجتمع عندي مالم يجتمع عند احد في العالم مما يتعلق بحل هذا الكتاب و تمييز ماهو كالقشر من اللباب رايت ان اشرح له شرحا يذلل من اللفظ صعابه و يكشف عن وجه المعاني نقابه غير مقتصر فيه على حل الفاظه و توضيح معانيه و التصريح بتحليل تركيباته و تنقيح مبانيه بل مجتهدا ايضا في تقرير قواعده و تحرير معاقده و تفسير مقاصده و تكثير فرائده و بسط موجزه و حل ملغزه و تقييد مرسله و تفصيل مجمله و الاشارة الى اجوبة ما اعترض به كل شارح ممايس في مسائل الكتاب بقادح و الى تلقي ما يتوجه عليها بالاعتراف مراعيا في جميع ذلك شريطة الانصاف و التجنب عن البغي و الاعتساف

This is no doubt the biggest commentary and contains matters of some interest.

This volume extends from the beginning of the text down to Faṣl 28th of Jumlah II. of Ta'lim II. of Fann II.

Copies: India Office, No. 799; Gotha, No. 1917; Ḥ. Khal., iv., 498; Ayâṣûfîyah, p. 218; Kuprîlîzâdah, p. 63; and Râmpûr, p. 484.

Written in ordinary Indian Nasta'liq, with decorated frontispiece and coloured borders.

Dated Sha'bân A.H. 1072.

Scribe احمد بك

No. 31.

foll. 367; lines and size as above.

The same.

Vol. II.

The second volume of the above work.

Begins:—

قد عرفت فيما سلف من اقاويلنا الفرق بين العلامة و العرض وقد عرفت ان العلامة الخ

This volume contains the commentary from Ta'lîm III. of Fann II. to the end. The author left the portion of the text from Faṣl 7th of Ta'lîm II. of Fann II. to Faṣl 9th of Fann IV. uncommented, as appears from the following marginal note on fol. 271^b:—

ههناترك الاستاد الى الفصل التاسع من الفن الرابع

Written in the same hand as above.

No. 32.

foll. 338; lines 37 and 30; size 12 × 7½; 9¾ × 5.

شرح كليات القانون

SHARḤ-U-KULLÎYÂT-I'L-QÂNÛN.

Another commentary upon the Kullîyât of Avicenna's Canon by محمد ابن محمود الاملي, Muḥammad b. Maḥmûd al-Âmulî, a learned Shî'a physician and controversialist of the time of Sulṭân Khudá Bandah. He died in A.H. 753 = A.D. 1352. An account of his controversy with his well-known Sunnî contemporary, Qâḍî 'Aḍud-al-'Îjî,* is given in Majâlis u'l-Mu'minîn (Lib. Copy), on fol. 405^b.

* The fortress of Îg (or Avîg) stood north of Dârkan (or Zarkan), the capital of the Dârâbgird province. Mustawfî generally refers to the castle as the Qil'ah Avîg. See Le Strange's "The Lands of the Eastern Caliphate," p. 289.

Further reference to his life and works will be found in Haft-Iqlîm (Lib. Copy), fol. 309[b]; Brock, i., 457; and H. Kh., iv., 500.

Begins:—

الحمد لله الذي دقت حكمته في خلقة الانسان و عمت نعمته

عليهم الخ

The author, in the preface, states that the present work is condensed from Quṭb-u'sh-Shîrâzî's commentary (*vide supra*), with many additions and improvements; and after dedicating the work to Jamâl-u'd-Dîn Abû Isḥâq b. Al-Malik-u's-Sa'îd Maḥmûd Shâh, enumerates the sciences, such as Logic, Mathematics, etc., allied to Medicine.

The commentary begins, on fol. 3[a], thus:—

الفن الاول في حد الطب و موضوعاته من الامور الطبيعية اقول

القانون امركلي ينطق على جزئياته الخ

From the following note, on fol. 338, from an autograph copy, we learn that the work was composed in A.H. 753 = A.D. 1352:—

صورة على ما في النسخة الاصل التي بخط المصنف و يرجو الله

تعالى شانه المصنف هو العبد الضعيف محمد بن محمود الاملي احسن

الله احواله ان يكون ما كتبه كافيا بمقاصده وافيا وان يرزقه ما

يتمناه . . . واتفق الفراغ من تصنيفه ضحوة يوم السبت منتصف

المحرم سنة ثلاث و خمسين و سبعمائة

In the colophon it is stated that the work was transcribed for Ḥâkîm Fatḥullâh Shîrâzî, a physician of the court of Shâh Jahân, for whose life see Mir'ât-i-Aftâb Numâ (Lib. Copy), fol. 222[b].

Dated 1055 A.H.

Scribe محمد شجاع الدين محمود ابن پير شمس الدين الشيرازي

No. 33.

fol. 359; lines 25; size 10 × 5; 8½ × 4.

شرح كليات القانون

SHARḤ-U-KULLÎYÂT-I'L-QÂNÛN.

VOL. I.

The first volume of Al-Kâzarûnî's commentary upon the Qânûn, containing the whole of that portion of the Kullîyât which treats of the general rules of the medical art.

Sadîd-u'd-Dîn al-Kâzarûnî, a famous medical writer of the 8th century A.H., seems to have been alive in A.H. 769 = A.D. 1369 (see Vol. II. of this work noted below). The exact date of his death is not known. He compiled the present work in A.H. 745 (see H. Kh., iv., 499, where التوضيحات القانون is given as its title. Besides this work he wrote Al-Mugnî, the famous commentary on Al-Qarshî's Mûjaz (*vide infra*).

Begins:—

رب تمم بجودك العظيم و احسانك القديم . . . هذا ما اختاره
من شروح القانون و غيرها مولانا سديد الملة و الدين الكازروني
. . . و ينبغي ان اصنف في الطب كتابا مشتملا علي قوانينه
الكلية و الجزئية يعني بالقوانين الكلية كليات تحتها كليات اذا
القانون الكلي عند الاطباء كل كلي يندرج تحته كليات كالاصول الخ

In this work the author has followed the method adopted by Al-Quṭb-u'sh-Shîrâzî in his commentary (*vide supra*), on which he claims to have made many improvements, and to have rendered his work more complete by commenting upon chapters on Anatomy and others that were left without comment by that celebrated writer (see Vol. II. of this work).

Another copy of this work exists in the Râmpûr Library (see Cat., p. 486).

Written in clear Indian Naskh within coloured borders.

Dated Rabi' II, A.H. 1102.

No. 34.

fol. 265; lines 25; size 12 × 8 · 10 × 5.

The same.

Vol. II.

The second volume of the work mentioned above.

Begins:—

قال الشيخ رحمه الله و بعد حمد الله و الثناء عليه . . . فان هذا الكتاب هو ثاني الكتاب التي صنفناها في الطب التي الاول منها هو في الاحكام الكلية من الطب و الثاني منها هو هذا المجموع في الادوية المفردة الخ

This volume contains the commentary on the second book of the Qânûn, which treats of simple medicaments.

The words ادام الله ظله in the following note of Al-Kâzarûnî, quoted by his pupil, Jâlînûs b. Maḥmûd al-Mutabbib-al-Jîlî, make it evident that the transcription of the work was commenced during the lifetime of the author, on fol. 3ᵃ:—

قال سيدي و شيخي و مخدومي و استادي و اسعاد جميع الورى قدوة اعاظم الاطباء و اسوة اكابر الحكما افضل المتقدمين و اكمل المتأخرين بقراط الزمان و جالينوس الاوان سديد الملة و الدين الكازروني ادام الله ظله الوارف عليّ و على جميع المسلمين . . . اقول وانا سديد الكازروني لما فرغت بتوفيق الله تعالى عن اتمام شرح الكتاب الاول الكلي على طريقة شرح قطب المحققين رحمة الله عليه . . . و المسمى شرح الموضعين الذين ظفر عنهما لعائق

منعه عن ذلك و هما شرح تشريح الكتاب الكلي و شرح موضع من بحث التخمة من الفن الثالث من الكتاب الاول الى الفصل التاسع من الفن الرابع الخ

The following colophon contains the name of the author's pupil and the date of completing the transcription which occurred in the 'Ur-Khân's Madrasah of Tabrîz in A.H. 769 = A.D. 1369 :—

قد فرغ من تحريره المفتقر الى الله الغني جاليبوس بن محمود المطبب الجيلي . . . في دفعات كثيرة و مدة طويلة مع اختلال حال . . . الثاني و العشرين من شهر ربيع الاول سنة تسع و ستين و سبعمائة . . . بمعمورة تبريز في مدرسة اورخان

On the extra leaves at the end prescriptions for various diseases are copied.

Written in ordinary Nasta'liq.

No. 35.

foll. 210; lines 57; size $16\frac{1}{2} \times 10\frac{1}{2}$; $13\frac{1}{2} \times 6\frac{3}{4}$.

شرح القانون

SHARH-U'L-QÂNÛN.

Vol. I.

The second part of a vast commentary on Avicenna's Canon, by حكيم علي الجيلاني, Ḥakîm 'Alî al-Jîlânî, the nephew of Ḥakîm-u'l-Mulk of Jîlân. He came from Persia in very straitened circumstances, but soon found employment in Akbar's court. Akbar one day subjected his skill to a very severe test from which he emerged successful, and thereby rose so high in the Moghal Emperor's esteem that he became his friend and intimate, and vied with the richest nobles of the court in wealth and honour. In A.H. 988 = A.D. 1580 he was sent as an ambassador to 'Alî 'Âdil Shâh of Bijapur, who received him with great distinction, but on the sudden death of 'Âdil Shâh the Ḥakîm returned

to Delhi. In the 39th year of Akbar's reign (A.D. 1595) he constructed the famous reservoir (for a complete description of which see Ma'âṣir-u'l-'Umarâ, Lib. Copy, foll. 97–98). In the 40th year of Akbar's reign he was raised to the rank of 700 and got the title of Jâlînûs-a'z-Zamânî (Galen of the time). He was a learned scholar, excelled his contemporaries in mathematics and medicine, and was admired for his wonderful cures. His astringent medicines were greatly reputed at Akbar's court. In A.H. 1017 = A.D. 1608, Jahângir also visited the reservoir, and raised him to the rank of commander of 2000. This distinction he enjoyed for a short time and died, says Jahângir in his Maqâlât, on the 14th of Ḍu'l-Hijjah, A.H. 1017 = A.D. 1608 (see Mir'àt-i-Âftâb-Numâ, Lib Copy, fol. 222). H. Blochmann, however, in his translation of 'Âin-i-Akbarî, p. 467, places his death on the 5th of Muḥarram, A.H. 1018 = A.D. 1609. See also: Haft Iqlîm (Lib. Copy), fol. 313. Compare India Office Cat., Nos. 781–84, where Dr. Loth, not finding the life of the author, makes an approximation and places him in the ninth century A.H.

Begins:—

قال الشيخ الرئيس . . . و بعدحمد الله . . . فان هذه الكتب
التي صنفناها في الطب التي اول منها في الاحكام الكلية من
الطب و قد فرغنا عنه وانما عبّرعما في الكتاب الاول بالاحكام الخ

This commentary is the biggest of its kind, and in point of authority comes next to that of Al-Qarshî.

The portion of this commentary dealing with the Kulliyât was lithographed on the margin of Al-Âmulî's commentary in Lucknow in A.H. 1266.

Written in minute Nasta'lîq within coloured border-lines. From fol. 34 to the end of the manuscript each page is divided into various light-coloured columns. The names of drugs are noted on the margin in red. Slightly wormed. The MS. contains occasional marginal corrections and the text is marked with red lines.

A complete copy, in five volumes, exists in Râmpûr; see Râmpûr Cat., Nos. 133–40, p. 485. For other incomplete copies see: Brit. Mus., p. 744b; and Ind. Office, No. 781.

Not dated. Circa 17th century.

No. 36.

foll. 134; lines 65; size 14½ × 9½; 13 × 5¾.

The same.

I.

foll. 1–124. A portion of the third part of the work noticed above, comprising the 9th, 10th and 11th Fann of Book III.

Begins:—

الفن السادس من الكتاب الثالث في احوال الفم و اللسان . . . من منافع الفم و اللسان و قد مر كثير ما ينبغي تشريحها في الكتاب الاول الخ

and ends, on fol. 124ᵇ, thus:—

تابعا ليكون الديدان و الحميات فعله [فعالجه] بهذا الشربة بليلج اسود وزن درهم . . . فانه يخرج الديدان ايضا

II.

foll. 125–134. A fragment of the fourth part of the above work corresponding to foll. 181ᵇ–190ᵃ of the volume noticed below.

Written in clear Persian Naskh. foll. 1 and 124 are supplied in a later hand in minute Nasta'liq.

Not dated. Circa 17th century.

No. 37.

foll. 72; lines 57; size 14¼ × 9½; 12¼ × 5½.

The same.

A portion of the third part of the above work, extending from Maqâlah II. of the 19th Fann of Book III. to the end of Book III.

Begins:—

او يزرق فيه عصارة السذاب مع المسك . . . المقالة الثانية في

الافات التي تعرض البول . . . كلام في كيفية خروج البول الطبيعي
و هذا الكلام مع ما يليه كالمقدمة الخ

and ends thus:—

انتهي شرح الكتاب الثالث من القانون بحمد الله و حسن توفيقه
و يتلوه الكتاب الرابع انشاء الله العزيز الحكيم

Written in the same hand as the portion noticed above. Corrections are made on the margin.

Not dated. Circa 17th century.

No. 38.

foll. 192; lines 50; size 20 × 12¼; 17 × 9¼.

The same.

The fourth part of the work mentioned above. This volume comprises the 4th Book of the Qânûn, on general diseases.

Begins:—

الكتاب الرابع من القانون في الامراض التي لا تختص بعضو
دون عضو الخ

Written in a clear bold Naskh, with a double-page ʿunwân within coloured border. Corrections are made on the margin. A list of contents in a later hand is attached in the end.

Not dated. Circa 18th century.

Scribe محمد جميل بن فيض الله

No. 39.

foll. 77; lines 51; size 20 × 12; 17¼ × 9.

The same.

The fifth part of the above work. This volume comprises the fifth book of the Qânûn, on compound medicaments.

Begins:—

قال الشيخ الرئيس رحمة الله تعالى لقد فرغنا . . . للصحة حتى ان الكتاب الثاني الذي في احوال الادوية الخ

and ends, on fol. 12, thus:—

قال صاحب القاموس . . . و الميم اصلي بقولهم مرهمت و لو كانت زائدة لقالوا ارهمت

In the end a few chapters are added by the author himself on the admonitions given to medical practitioners; beginning:—

هذه ابواب في الوصايا التقطتها من الكتب و كثير منها من شرح العلامه بعد التنقيح و حذف المكرر الخ

Contents of the additional chapters:—

fol. 73b.

الباب الاول فيما ينبغي ان يكون الطبيب عليه

fol. 74a.

الباب الثاني في العلوم التي لابد للطبيب منها

fol. 74b.

الباب الثالث فيما يجب ان يروض به الطبيب نفسه بعد العلوم و ما يجب ان يتخذه ديدنا و عادة

fol. 75b.

الباب الرابع فيما ينبغي ان يجتنبه الطبيب

fol. 76b.

الباب الخامس في امتحان الطبيب

A list of contents is attached in the end.

Written in the same hand, probably by the same scribe as above, with a decorated frontispiece. Corrections are made on the margin.

Not dated. Circa 18th century.

No. 40.

foll. 294; lines 21; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

غاية الفهوم في تدبير المحموم

ĠÂYAT U'L-FAHÛM.

A commentary on that portion of the Qânûn of Avicenna which treats of Fevers (Fann I. of Book IV.), by اسحق خان بن اسمعيل خان دهلوي, Isḥâq Khân b. Ismâ'îl Khân of Delhi, an Indian physician of the 12th century A.H.

Begins:—

نحمد الله سبحانه على ما انعمنا من تعليم حقائق العلل و ماهيات الامراض . . . و بعد فيقول . . . اسحق بن اسمعيل الطبيب الخ

In the preface the author states that in this work he proposes to discuss the prognosis and critical days of fevers along with their treatment. To accomplish this purpose he consulted Al-Qarshî's commentary on the Qânûn (*vide supra*), which, though it contains useful comments, is yet full of futile attacks on Avicenna. He, therefore, referred to Al-Jîlânî's commentary (*vide supra*), which, according to him, contains successful refutations of Al-Qarshî's hostile criticisms, but the practical portion is commented upon at such length that it became too voluminous to be of general utility. This work, he says, is an abridgement of Al-Jîlânî's long comments to serve as an introduction to that encyclopædia.

In the colophon the date of composition of the work is stated as A.H. 1182.

وكان ذلك في رابع شهر رمضان المنسلك في شهور سنة اثنين و ثمانين و مائة بعد الالف

A copy of this work is noticed in the Râmpûr Cat., p. 486.

Written in an ordinary Nasta'liq, the text being marked with red lines. Copious notes from the author himself, designated by the words منه رحمه الله, are noted on the margin.

Dated A.H. 1283.

Scribe عبد الله

No. 41.

foll. 393; lines 29; size 15 × 8¾; 11¾ × 5½.

شرح كليات القانون

SHARH-U-KULLÎYÂT-I'L-QÂNÛN.

A commentary upon the Kullyiât of the Qânûn of Avicenna, by حكيم شفائي خان ابن حكيم عبد الشافي خان مسيح الملك, Ḥakîm Shifâ'î Khân b. Ḥakîm 'Abdush-Shâfî Khân Masîḥ u'l-Mulk, an Indian physician who flourished in the reign of Âṣifu'd-Dawlah of Oudh, and after his death served Sa'âdat-'Alî Khân, his successor to the throne of Oudh.

Âṣifu'd-Dawlah succeeded Shujâ' u'd-Dawlah in A.H. 1188 = A.D. 1774, transferred the seat of his government from Fayḍâbâd to Lucknow, and died after a reign of twenty-three years in A.H. 1212 = A.D. 1787. Sa'âdat 'Alî Khân succeeded him in A.H. 1212 = A.D. 1797 and reigned till A.H. 1229 = A.D. 1808. See Beale's Biographical Dictionary, p. 81.

Begins:—

ربنا كلت الالسنة عن شكر الائك و حرست الافواه عن توصيف نعمائك . . . فيقول الفقير . . . المخاطب من خليفة الرحمان بحكيم شفائي خان ابن حكيم عبد الشافي خان مسيح الملك الخ

In the preface the author states that he compiled this work for his son Mirzâ Amân 'Alî, and dedicates the work in the following terms:—

و زينت ديباجته باسم من هو كاللقلة الاماني . . . و زير الممالك مدار المهام عمدة الملك اعتماد الدولة آصف جاه برهان الملك

ابو المنصور خان، صفدر جنگ شجاع الدوله ناظم الملک سعادت علي خان بهادر

Written in a clear Nasta'liq, with a double-page 'unwân and coloured border lines. The text is introduced with the words قال المصنف رحمه الله and the commentary with اقول.

Dated Rajab, A.H. 1216.

Scribe میرزا نظر علي

No. 42.

foll. 60; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

اختصار كتاب القانون

IKHTISÂR-U-KITÂB I'L-QÂNÛN.

An abridgement of the theoretical portion (الكليات) of Avicenna's Canon by سيد ابو عبد الله محمد بن يوسف شرف الدين الايلاقي, Abû 'Abdullâh Muḥammad b. Yûsuf Sharaf u'd-Dîn al-Îlâqî. He was a philosopher and one of the famous disciples of Avicenna. He died about A.H. 460 = A.D. 1068. See Ibn Abî 'Uṣaybi'ah, ii., 20; and Brock, i., 45.

Begins :—

الحمد لله الغني الحميد و الصلوة على خير [خلقه] محمد و اله اجمعين اعلم ان الطب علم يتعرف منه احوال بدن الانسان الخ

As the work is divided into Faṣls it became subsequently known as Fuṣûl-u'l-Îlâqî. This treatise became very popular. Many commentaries appeared on this work, of which the following four are noted in Ḥ. Kh., iv., 434 :—

1. Amâli-'l-'Irâqiyah fî Sharḥ-i-Fuṣûl i'l-Îlâqiyah, by Maḥmud b. 'Alî b. Maḥmûd al-Ḥimṣî, known as Tâj-u'r-Râzî, composed in A.H. 735 = A.D. 1335.

2. Al-Basṭ u'l-Wâqî fî Sharḥ-i-Mukhtaṣar i'l-Îlâqî, by Muẓaffar b. Amîr u'l-Ḥâjj b. Mu'ayyid at-Tabrizî.

3. Sharḥ bi Qâla Aqûl, by Muḥammad b. 'Alî an Naysâbûrî, composed in A.H. 750 = A.D. 1350.

4. Sharḥ bi Qâla Aqûl, by Sadîd-u'd-Dîn Simânî.

Other commentaries are noticed in Brock, i., 45, and Berlin Cat., No. 6284.

Written in ordinary Nasta'lîq, with marginal notes and corrections. fol. 8 supplied in a later hand.

Dated Rajab, A.H. 1245.

No. 43.

foll. 107; lines 20; size 12½ × 8¾; 9 × 5¼.

كتاب الموجز من القانون

AL-MÛJAZ.

A compendium of medicine, abridged from the Qânûn of Avicenna, by علاء الدين علي بن ابي الحزم القرشي, Al-Qarshî, known in Europe as Syrasis, *d.* A.H. 687 = A.D. 1288. For his life and works see above; also Brit. Mus. Suppl., No. 805.

Begins:—

بعد حمد الله عز و جل و الصلوة على انبيائه خصوصا على اكملهم محمد . . فقد رتبت هذا الكتاب على اربعة فنون الخ

This work became so popular with the Indians that up to this time it is looked upon as an introductory text-book for those who still study and follow the ancient system of medicine. It is divided into four Fann, and is chiefly based on the method followed in the Qânûn.

Copies: Brit. Mus. Supplt., No. 805; Berlin Cat., No. 6275; Brock, i., 459; Gotha, No. 1921; Batavæ, iii., 239; Ayâṣûfîyah, p. 224; Nûr 'Uṣmâniyah, p. 204; Kuprîlîzâdah, pp. 6 and 63; and Râmpûr, p. 498.

For different editions of this work and its commentaries, see Ellis' Cat. of Ar. Books in the Brit. Mus., i. 230.

Written in a clear Nasta'lîq by Ismâ'îl Khân, the brother of the founder of this Library, and contains occasional marginal notes.

Not dated. Circa 19th century.

No. 44.

foll. 371; lines 26 to 29; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3$.

كتاب المغني شرح الموجز

AL-MUĠNÎ.

A commentary upon Al-Qarshî's Kitâb-u'l-Mûjaz, by سديد الدين الكازروني, Sadîd-u'd-Dîn al-Kâzarûnî, who was alive in A.H. 779 = A.D. 1377. See above; also Brock, i., 457.

Begins:—

الحمد لله الذي ابدع بقدرته جواهر عقلية مجردة . . . امابعد فلما كان احتياج الخ

In the preface it is stated that the author based this work on Al-Quṭb-u'sh-Shîrâzî and Al-Qarshî's commentaries on the Qânûn and added matters which he gathered from his teacher Burhân-u'd-Dîn al-'Abrî. The following works are enumerated here as authorities:—
1. Haly Abbas' Kitâb u'l-Malikî; 2. Masîḥî's Al-Mi'ah; 3. Ibn Abî Ṣâdiq's Nakhbatu'l-'Ilâj; 4. Ibn Hubal's Al-Mukhtâr; 5. Al-Mâlqî's Jami'; and 6. Avenzoar's celebrated At-Taysîr.

The title of the work as quoted above also occurs in the preface:—

و سمّيته كتاب المغني في شرح الموجز

The commentary proper begins on fol. 2ᵇ thus:—

قال المصنف بعد حمد الله . . . اربعة فنون و انما انحصر الكتاب في هذه الاربعة الخ

Copies: Brit. Mus. Supplt., No. 806; Berlin Cat., No. 6277; Gotha, No. 1925; Batavæ, iii., 240; Cairo, vi., 45; As. Soc., p. 84; Wali-u'd-Dîn, p. 143; Ayâṣûfiyah, p. 218; and Nûr 'Uṣmâniyah, p. 20.

Repeatedly printed and lithographed. See Ellis' Cat. of Ar. Books in the Brit. Mus., ii., 556.

The first three folios are written in Naskh, the rest in Shikast Amîz Nasta'lîq.

Not dated, circa 17th century.

Scribe بهاء الدين علي ابن المرحوم ابراهيم

No. 45.

foll. 302; lines 21; size $12\frac{3}{4} \times 10$; $8\frac{3}{4} \times 7\frac{1}{4}$.

النفيسي شرح الموجز

AN-NAFÎSÎ.

Another commentary upon Al-Qarshi's Kitâb-u'l-Mûjaz, by برهان الدين نفيس ابن عوض الكرماني, Burhân-u'd-Dîn Nafîs b. 'Iwaḍ al-Kirmânî, a Persian physician of the time of Ulug Beg Mîrzâ, who died after A.H. 850 = A.D. 1446. See Ḥabîb-u's-Siyar and Brock, i., 457.

Ulug Beg Mîrzâ, the grandson of Amîr Tîmûr, was celebrated for his astronomical researches. He succeeded his father in A.H. 850 = A.D. 1446, and was cruelly put to death by his son, Mîrzâ 'Abdu'l Laṭîf, in A.H. 853 = A.D. 1449. See Beale's Biographical Dictionary, p. 407.

Begins:—

قال الشيخ الامام العالم الحبر الكامل علاء الدين علي بن ابي الحزم القرشي المتطبب صيغة تفعل ههنا للمبالغة مثل تقدس و تمجد الخ

According to Ḥâjî Khalîfa (vi., 252) it is the best commentary upon Al-Mûjaz, and was composed in Dî-Ḥajj, A.H. 841 = A.D. 1437 at Samarqand. By the Indian practitioners of the Greek system of medicine its comment upon the theoretical portion is regarded as a text-book and the standard of rational expositions of the medical theories.

For other copies see: India Office, No. 785; Ross's Cat. of Pers. and Ar. MSS. in the India Office Library, p. 125; Gotha, No. 1955; As. Soc., p. 86; Cairo, vi., 21; Nûr 'Uṣmâniyah, p. 200; Kuprîlîzâdah, p. 63, and Râmpûr, p. 500.

Written in an ordinary Nasta'liq. Repeatedly lithographed in India.

Dated A.H. 1250.

Scribe شیخ جهمون

No. 46.

حاشية النفيسي

HÂSHIYAT-U'N-NAFÎSÎ.

A gloss on An-Nafîsî's commentary of Al-Mûjaz, by حکیم اعاجب ابن معالج خان, Hakîm A'âjib b. Mu'âlij Khân, an Indian physician of the twelfth century A.H. His father was a contemporary of Mu'tamad-u'l-Mulûk Hakîm 'Alawî Khân, the famous physician of Muhammad Shâh of Delhi (*vide infra*).

Begins :—

قوله صيغة التفعل ههنا للمبالغة بناءً على ان الفقرة من مضافات تلاميذ المص كماجرت العادة به الخ

The gloss is compiled with the same unfailing tendency to test every assertion with the established canons of criticism which is peculiar to later Indian writers. It extends from the beginning of An-Nafîsî to هذا الجنس بحسب التركيب تسعة of the chapter on pulse (القول في النبض) corresponding to foll. 1–31 of the manuscript noted above.

The author's name is not mentioned in the body of the work but is stated in the colophon which reads thus :—

فرغت من كتابة هذه الحاشية على شرح الموجز المسمي بالنفيسي من تاليف الفاضل المحقق الالمعي و الحكيم الدقق اللوذعي و حيد الدهر فريد العصر جامع المعقول و المنقول حاوي الفروع و الاصول سيمّا في العلوم الطبية اعني حكيم اعاجب ابن معالج خان اسكنهما الله في روضات الجنان

Written in an ordinary Nâsta'lîq, within coloured border lines. The work ends on fol. 161 and the remaining twenty-four folios are blank. Wormed throughout.

Dated A.H. 1276.

Scribe احمد علي

No. 47.

foll. 298; lines 11; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

The same.

Another copy of the work noted above. Begins and ends in the same manner as the former copy. In the end of this copy there is a خاتمه (epilogue) in Persian, in which the author mentions the name of the patron for whom he composed this work, but unfortunately the portion containing the passage where the name, after a long eulogy, would have occurred is lost.

Written in an ordinary Nasta'liq.

Not dated, circa 18th century.

No. 48.

foll. 373; lines 21; size $11\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4$.

حاشية النفيسي

HÂSHIYAT-U'N-NAFÎSÎ.

Another gloss on An-Nafîsî, by حكيم شريف خان, Ḥakim Sharîf Khân of Delhi, a physician of Persian extraction, who settled in India and vied with 'Alawî Khân, the celebrated physician of Muḥammad Shâh of Delhi (*vide infra*), in reputation as a successful medical practitioner and Arabic scholar. These two men became the focus, as

it were, of the later Indian physicians who traced their sources of learning either to the one or to the other. The descendants of Sharif Khân still retain a sort of reputation for medical skill at Delhi. He died at Delhi in A.H. 1231 = A.D. 1799.

Begins:—

الحمد لله و لا اله الا الله و الكل معدوم سواه عم الائه و كمل عطائه وراء الوراء الخ

In the preface the author discloses himself and his immediate ancestors in the following manner:—

و اسمه اسم حاكم الحرم و مولد رسول الله المكرم و اسم والده محمد اكمل . . . و اسم والده محمد واصل الخ

By اسم حاكم الحرم الخ he means شريف, the title of the governors of Mecca and Medina.

The gloss extends from the beginning of An-Nafîsî to the end of the first Fann, corresponding to foll. 1–60 of the copy of An-Nafîsî noticed above. It is very popular with the Indian Ḥakîms up to this time, and the later Indian lithographed copies of An-Nafîsî usually contains a selection from this gloss on the margin.

Folios 2ᵇ–8ᵃ contain the gloss on the preface of An-Nafîsi, which is not found in many of its copies, and begins on fol. 2ᵇ thus:—

توجهنا الى جنابك اه التوجه روي بچيزي كردن و يلزم ذلك الالتفات

Written in a bad Nasta'lîq, with other marginal notes of the author himself. No distinction between the text and the gloss is made.

Dated A.H. 1245.

Scribe غلام حسين حكيم ابن حكيم كامگار خان

No. 49.

foll. 196; lines 29; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

شرح الموجز

SHARḤ-U'L-MÛJAZ.

A fragment of a vast commentary on Al-Qarshi's Mûjaz of unidentifiable authorship.

Begins abruptly from the middle of the diagnostic indications of the sediments of urine:—

الواعه الثلاثة الطافي و المتعلق و الراسب و اسلم الرسوب الاسود ماكان مائيته ليست بسواد الخ

The first Fann ends (fol. 70ª) with the following colophon:—

و هذا آخر ما قصدناه في شرح هذا الفن فمن حفظ المختصر و لحقق معاني ما قلنا كماينبغي فهو حقيق بان يكون في المعالجات و الاعمال الطبية صائبا فان هذا الكتاب مشتمل على زبد كتاب الشيخ و شروحه و غيرها من الكتب المشهورة و الحواشي في هذا الفن الخ

The chapter on simple medicaments (Bâb II. of Jumlah II. of Fann II.) is very skilfully and exhaustively handled. The author not only gives the Arabic, Persian, Syrian, Latin, and Greek equivalents for the names of drugs, but makes addition of drugs not mentioned in the text and arranges them in alphabetical order.

The author sets forth the plan of executing this and the following chap ers in the following terms:—

الباب الثاني في احكام الادوية المفردة و قد رتبناه على حروف ابجد اعلم . . . ان المصنف . . . لم يذكر في هذا الفن و لا في الذي يليه من المفردات الا القليل و نحن . . . نذكر اسم كل مفرد ذكره بالعربية و نرمز له بعده ع ثم بالفارسية و نرمز له

ف ثم بالسريانية و نرمز له س ثم بالرومية و نعمله ر ثم باليونانية
و نكتب بعده ي و نلحق في آخر مفرد من كل حرف ماترك
من المفردات بالجملة و التفصيل و ابتدا بالالف و ما يليه حرفا
بعد حرف و كذلك في بقية الحروف على احسن نظام و وصف
اذكر بعد ان ابين ما ذكره من المركبات اقراباذينا اجمع فيه
ما يحتاج اليه من المعاجين و الاشربة و السفوفات و الاضمدة
النطولات و المطبوخات و غير ذلك من المركبات . . . مستمد
من المنهاج و كتاب القانون و مفردات ابن البيطار و الحاوي
و المنصوري و ابن مسجون و كتاب تقويم الابدان للتفليسي
منهاج الدكان و الاغذية و اصول التراكيب للسمرقندي و غير ذلك
من الكتب المجبورة و الكناشات المشهورة

The following twenty bâbs are supplemented by the author after completing his comment on the chapter of compound medicaments (Bâb II. of Jumlah II. of Fann II.):—

1. On Beverages and Extracts, on fol. 175ª.

في الاشربة و الربوب

2. On Electuaries and stomachic medicines, on fol. 178ª.

في الجوارشنات و المعاجين

3. On Pills and Ayârijât (laxative pills), on fol. 182ª.

في الحبوب و الايارجات

4. On Decoctions and Solutions, on fol. 183ᵇ.

في المطبوخات و النقوعات

5. On Clysters and Suppositories, on fol. 184ª.

في الحقن و الشيافات و الفرازج

6. On Emetics, on fol. 185ª.

في ادوية القي

7. On Lohogs (electuaries or other preparations to be licked), on fol. 185[b].

في اللعوقات

8. Cakes or Tablets, on fol. 186[b].

في الاقراص

9. On Powders, on fol. 187[a].

في السفوفات

10. Plasters, embrocations, and preparations for fomentation, on fol. 188[b].

في الاطلية و الاضمدة و الكمادات

11. On Oils, on fol. 189[b].

في الادهان

12. On Collyrium, on fol. 191[b].

في الاكحال

13. On salves and other fine powders to be sprinkled on wounds, on fol. 192[a].

في المراهم و الذرورات

14. On Tooth-powders, on fol. 193[b].

في السنونات

15. On Gargles, on fol. 194[a].

في الغراغر

16. On fruit-preserves, on fol. 194[a].

في المربيات

17. On Errhines and Perfumes, on fol. 195[a].

في السعوطات و الشمومات

18. On preparations to be poured down slowly on the head, on fol. 195[a].

في النطولات

19. On preparations for Hair, on fol. 195[a].

في ادوية الشعر

20. On Weights and Measures used in medical preparations.

في الاوزان و المكائيل

The MS. ends abruptly after the words فصل على الاكيال.

This work may be Shihâb u'd-Dîn al-Bal-Bâlî's commentary on Al-Mûjaz which is spoken of by Ḥâjî Khalifa (vi, 252) as containing valuable and subtle discussions a knowledge of which is necessary for medical practitioners.

Written in an Arabian Naskh.

Fol. 18ª contains a drawing of Jabal-u'l-Qamar, showing its connection with the Equator, Aqlîm I., Aqlîm II., Cairo, Alexandria, and Ashmûn.

Not dated. Circa 18th century.

No. 50.

foll. 93; lines 21 to 25; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{3}{4}$.

شرح الموجز

SHARH U'L-MÛJAZ.

foll. 1–83.

An anonymous commentary upon the theoretical portion of Al-Qarshi's Mûjaz.

Begins—

مقدمة في بيان شرف الطب و الحاجة اليه ان شرف هذا العلم تابع بالعقل الخ

After a Muqaddimah the commentary proper begins thus, on fol. 2:—

قال المصنف رحمه الله تعالى بعد البسملة قد رتبت هذا الكتاب في اكثر النسخ هذا ما اورد الحمد و الصلوة كماهو متعارف في اوائل الكتب

The author, after completing the comment (fol. 74), adds the following four Faṣls (chapters) on the qualifications of physicians and case-taking; and concludes the work with a Khâtimah on admonitions to practitioners, prognostics, and other miscellanies of medicine:—

fol. 74ᵃ. Qualifications of physicians.

الفصل الاول فيما يجب ايصاف الطبيب به

fol. 74ᵇ. Things which he ought to avoid.

الفصل الثاني فيما يجب اجتنابه عنه

fol. 75ᵇ. How to visit the sick and proceed with the treatment of the rich and poor.

الفصل الثالث فيما يجب في عيادة المرضى و كيفيته الشروع في المعالجة اصناف الورى من الفقراء و الاغنياء

fol. 77ᵇ.

الفصل الرابع مع اداابه [sic] مع الصحب من الاشياء

II.

foll. 83–93.

An anonymous pamphlet on the meaning of the words حر (heat) and حار (hot), in which the author proceeds to explain the physiology of semen, pregnancy, child-birth, and the property of vital warmth (حرارة غريزي).

Begins—

الحمد لله الواحد الصمد السرمد و لامولود و لاولد . . . امابعد اعلموا اولاد الروع و اهل الادراك الخ

After the doxology and a short preamble, in both of which letters with diacritical points are studiously avoided, the author states that he composed this work by the order of Sulṭán ʿAbdullâh Quṭb Shâh of Golkonda (reigned from A.D. 1611–72). See Lane Poole's Mohammadan Dynasties, p. 318.

Written in ordinary Nastaʿlíq.

Not dated. Circa 17th century.

No. 51.

foll. 39; lines 17; size 8 × $4\frac{3}{4}$; $5\frac{3}{4}$ × $2\frac{1}{2}$.

القانونجه

AL-QÂNÛNJAH.

A medical compendium condensed from Avicenna's Canon, by شرف الدين محمد بن عمر الجغميني, Sharaf u'd-Dîn Muḥammad b. 'Umar al-Jagmînî, who died in A.H. 745 = A.D. 1344. See Brock, ii., 213.

Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد ... و بعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره للطبيب من صناعة الطب انتخبته من كتب الاقدمين الخ

The work is divided into ten Maqâlas, and has been the text of many commentaries, see Brock, i., 457. The contents of the work are completely described in the Berlin Cat., Nos. 6293—4.

For other copies see: Ind. Office, No. 791, and H. Kh., iv., 495.

Written in a clear Nasta'lîq, with decorated frontispiece, within red border.

Dated 1114 A.H.

Scribe عثمان بن محمد القارصي

No. 52.

foll. 144 ; lines 23 ; size 6 × 2¾.

شرح القانونجه

SHARH U'L-QÂNÛNJAH.

A commentary on Al-Jagmînî's Qânûnjah, by عبد الفتاح ابن سيد اسمعيل الحسيني, 'Abd u'l-Fattâḥ b. Sayyid Ismâ'îl al-Ḥusaynî.

Begins :—

اما بعد حمد الله مقدر الامزجة و الاجزاء الخ

In the preface the author names his teacher in the following terms :—

الحكيم الاعظم و الفيلسوف المحقق العلي الاعلم

Probably 'Alî is the name of his master.

Commentary begins, on fol. 3, thus :—

الحمد هو الوصف بالجميل على قصد التعظيم

Al-Qânûnjah is the introductory text-book of the medical course of study followed by the practitioners of the ancient system in India.

Written in an elegant Indian Naskh, within gold borders. The first eight folios are supplied in a later hand. Wormed throughout but mended.

Not dated. Circa 17th century.

No. 53.

foll. 158; lines 15; size $5\frac{3}{4} \times 3\frac{1}{2}$; $3\frac{3}{4} \times 1\frac{3}{4}$.

تفسير كتاب التشريح الصغير لجالينوس

TAFSÎR-U-KITÂB-I'T-TASHRÎḤ-AṢ-ṢAĠÎR.

A commentary upon Galen's work on Anatomy, by ابو الفرج عبد الله بن الطيب, Abu 'l-Faraj 'Abdullâh b. aṭ-Ṭayyib.

The Author of the text: Claudius Galénus was born at Pergamus, فرغاموس, a small town in Mysia east of Constantinople, in A.D. 131 or 132. He received his early education in the various branches of mathematics from his father. In his fifteenth year he was placed under tutors to study logic and elementary philosophy. In his seventeenth year, his father, being influenced by a dream, directed him to study medicine. He commenced his medical studies under Satyrus, ساطورس. In his twentieth year his father died, and he left Pergamus for Smyrna to place himself under the instructions of Pelops, بالبس, a pupil of Quintus (or more correctly, of Numisianus), whence he proceeded to Corinth, قورنطوس, hearing of the fame of Iphicianus, افيقيانوس, a disciple of Quintus, قونطوس. In his twenty-eighth year he returned from Alexandria to Pergamus. In his thirtieth year, corresponding to the first year of the reign of Marcus Aurelius Antoninus, he went to Rome for the first time, and remained there for three years. Soon after his return from Rome he was summoned to Aquileia by Aurelius and Verus to accompany them in their expedition against the Germans. In his thirty-seventh year he again visited Rome, and passed there another three years. He had to leave Rome on account of a sudden pestilential outbreak. He was again summoned by Aurelius to accompany him in his expedition to the barbarians, but on the plea of making a pilgrimage to the temple of Æsculapius he was left behind as a medical guardian to Aurelius' son Commodus. During this period, says Galen, which was prolonged by Aurelius' unexpected delay in his return to Rome, he enjoyed the greatest leisure and devoted himself solely to the study of medicine and production of his voluminous works, a large number of which were burnt in the

Temple of Peace, هيكل اريني, at Rome, where they had been deposited. He visited Cyprus and Lemnos Islands to study the drugs peculiar to these places. Finally, he came to Egypt, which he left for Syria and died of diarrhœa, الذرب, on the way in Faramâ* (a fortified town of Egypt on the coast of the Mediterranean; see Ya'qût's Mu'jam, iii., 882), after attaining a good old age, which has been variously estimated from seventy to ninety. Ibn u'l-Qifṭî, on the authority of Mubashshir b. Fâtik, tells us that he learnt medicine from Arminas, ارمينس, and derived his knowledge of the diseases peculiar to women from a woman named Cleopatra, قلاوبطرا, while the author of Târîkh-i-Guzîdah (Lib. Copy, p. 72) makes him a disciple of Albinus, بلبناس, the celebrated peripatetic philosopher.

It is interesting to note that Ibn Abî 'Uṣaybi'ah and Ibn u'l-Qifṭî on the authority of 'Ubaydullâh b. Jibrâ'îl—whom they consider as the best and most reliable authority on the subject—assert that Galen was born in the tenth year of the reign of M. Ulpicius Trajanus (A.D. 98-117), corresponding to A.D. 108. A careful examination of the internal evidence, brought forward from Galen's own work in support of this statement, shows that the learned Ubaydullâh, by not carefully distinguishing the names of the Roman monarchs, three of whom are designated by the title of "The Antonines," committed a serious blunder. Galen, in his book "On Surgical Operations," كتاب عمل التشريح, states that he wrote a book on surgery during his first visit to Rome, which took place in the first year of the reign of Antoninus. Again, in his work entitled "Phœnix," بينكس, he tells us that he was thirty years old when he visited Rome for the first time. 'Ubaydullah, mistaking Titus Aurelius Antoninus for Marcus Annius Verus, surnamed Antoninus, concluded that Galen reached his thirtieth year in A.D. 138, the first year of the reign of T. Aurelius Antoninus and counting backwards he fixed the date of Galen's birth to be A.D. 108, corresponding to the tenth year of Trajan's reign. But another passage from "Phœnix," quoted in support of the result arrived at above, completely turns the scale. Here Galen narrates the course of events which took place soon after his return from Rome, as follows: "When I returned from Rome and intended to return to my native town and wonted pursuits, I received orders from the two

* The Greek authors make no mention of the place of Galen's death. Abu'l-Faraj states that he died in Sicily, صقلية. The place noted here rests on the authority of Mubashshir b. Fâtik and Al-Mas'ûdi. See Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 209, and Ibn Abî 'Uṣaybi'ah, i., 82.

kings to proceed to Aquileia, where they had their headquarters and whence they intended to attack the Germans. I at once proceeded in the hope that I would be exempted, for I learnt that one of them, bearing the name of Verus, بيرس, was very kind-hearted and lenient. When Antoninus became king after Hadrianus, اذريانوس, he nominated Verus as his successor, who, succeeding Antoninus, made a man named Lucius, لوقيس, a sharer in his kingdom, and gave him the surname of Verus, while he himself received the surname of Antoninus. However, when I reached Aquilẹia a fierce pestilence broke out. The kings, with a number of their companions, returned to Rome, leaving the greater portion of the army behind. From those who remained at Aquileia some died and some survived. They suffered a great deal, not only on account of pestilence but owing to their return in midsummer. Lucius died on the way back, and Antoninus carried his body to Rome for burial." Histories of Greece strictly corroborate Galen's narrative. That Aurelius' original name was Marcus Annius Verus; since his adoption as successor by Antoninus he received the surname of Aurelius, and, after his succession to the throne he assumed the title of Antoninus. That Lucius Verus, son of L. Ceidonius Commodus Verus, was nominated by Hadrian to be, with Aurelius, the joint successor of Antoninus Pius. He remained insignificant during Antoninus' reign, but Aurelius gave him his daughter in marriage and made him a sharer of his throne. That Aurelius and Verus led a campaign against the Gauls in the beginning of A.D. 167, and made Aquileia their headquarters, but on account of the retreat of the barbarians they returned to Rome at the close of the year. That in A.D. 168 they led the second campaign against the Gauls. It was in this campaign that Galen was summoned to headquarters. They again suspended their operations and retraced their steps when Verus fell sick on the road and expired (see Dr. C. Merivale's History of the Romans under the Empire, vol. iii., chapters lxvi–lxviii, especially pages 334–336). Thus it is evident that by Antoninus Galen means to refer to Marcus Aurelius Antoninus (A.D. 161–180), who succeeded Antoninus Pius in A.D. 161, and in whose reign the Germans were attacked. Now counting backwards, taking A.D. 161–162 to be Galen's thirtieth year, we see that Galen was born in A.D. 131–132, in the fifteenth year of Hadrian's reign (A.D. 117–138), and not in A.D. 108, the tenth year of Trajan's reign.

As to Galen's merits it is unnecessary to dwell upon them at length, but it will suffice to quote Dr. Duruy (History of Rome, v., 659), who has thus well summarised his attainments. He says: "Galen was, next to Hippocrates, the greatest physician of ancient times, by the certainty of his diagnosis, by the importance he attached to anatomy, and, what was a new thing, to experience. He dissected apes and wished that practical demonstrations should furnish verification of the

teaching given; these were the beginnings, still very uncertain and but too quickly arrested, of our experimental method. Some learned men believe that he was very near discovering the circulation of the blood, and that his knowledge of physiology makes him the precursor, almost without intermediaries, of the physiologists of our age. Let us add, to the honour of this great mind, that the historians of philosophy give him a conspicuous place among the philosophers of that time." (See also Dr. Adam's preface to his translation of Paulus Æginata.)

Further accounts of his life will be found in Ibn Abî 'Uṣaybi'ah, i., pp. 71–103; Mukhtaṣar-u'd-Duwal (Birut edition), pp. 122–124; Abu'l Fidâ's At-Tawârîkh-u'l-Qadîmah (Fleischer's edition with translation), p. 108; Rawḍat-u'ṣ-Ṣafâ (Nawal Kishore's edition), i., 235; and Ḥabîb-u's-Siyar, i., 94.

For Arabic translations of his work see Kitâb-u'l-Fihrist, pp. 288–91; and Ibn-u'l-Qifṭî, pp. 122–132.

For his contributions to the science of medicine and numerous editions of his works see: C. Knight's English Cyclopædia (Biog.), iii., 8; W. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., pp. 207–17; and Encyclopædia Britannica (9th ed.), x., 23.

The Commentator: Abu'l Faraj 'Abdullâh b. Aṭ-Ṭayyib of 'Irâq was a famous physician of Bagdad. He, early in his life, was secretary to Catholikas Elias I., الجاثليق, and learnt medicine under Ibn-u'l-Khammâr. He was thoroughly acquainted with the works and theories of the ancients. He was a philosopher, but his philosophical opinions were strongly denounced by Avicenna, his great contemporary, who, however, praised his medical works. He wrote commentaries on the Logic and other philosophical works of Aristotle, and on the works of Hippocrates and Galen with great clearness. Ibn u'l-Qifṭi (p. 223) is of opinion that he revived what was decaying and brought to light what was in darkness. Ibn Buṭlân, his famous disciple, states that for twenty years he was engaged in writing a commentary upon the Physics, مابعد الطبيعة, of Aristotle; became seriously ill by constantly brooding over the subject, and narrowly escaped death. He remained for a time the director of the 'Aḍudîyah Hospital, where he delivered lectures on medicine. He lived in the time of Al-Qâdirbillâh 'Abbâsî, and died in A.H. 435 = A.D. 1043.

For further accounts see: Ibn Abî 'Uṣaybi'ah, i., 239; Ibn u'l-Qifṭî, p. 223; Mukhtaṣar-u'd-Duwal (Berut edition), p. 330; Nâma-i-Dânishwarân-i-Nâṣirî, i., 224; and Brock, i., 482.

Begins—

تفسير الشيخ ابي الفرج عبد الله بن الطيب لكتاب جالينوس
في العظام التعليم الاول قال المفسر لما استوفي جالينوس الكلام

في الاسطقسات و في المزاج و القوى انتقل الى افادتنا العلم بالاعضاء في هذا الكتاب وهو كتاب التشريح الخ

The text is divided into the following five Maqâlas (sections), which the commentator follows :—

Maq. I. On Bones, in 12 ta'lîms, on fol. 1.

في العظام

Maq. II. On Muscles, in 19 ta'lîms, on fol. 43ᵃ.

فى العضل

Maq. III. On Nerves, in 5 ta'lîms, on fol. 104ᵇ.

في العصب

Maq. IV. On Veins, in 4 ta'lîms, on fol. 115ᵇ.

في تشريح عروق غير الضوارب

Maq. V. On Arteries, in 2 ta'lîms, on fol. 148ᵇ.

في هيئة الشرائين

Every fresh passage of Galen, which is introduced only with the opening words, serves as a separate ta'lîm. Few folios are wanting in the end.

Written in a neat Indian Naskh.

Not dated. Circa 18th century.

No. 54.

foll. 275; lines 15; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6 \times 4\frac{1}{4}$.

الجزء الثاني من شرح مسائل حنين

SHARH-U-MASÂ'IL-I-HUNAYN.

A commentary upon the Kitâb-u'l-Masâ'il of Ḥunayn (*d.* A.H. 260 = A.D. 873, see above), by ابو القاسم عبد الرحمن بن علي بن احمد بن ابي صادق النيسابوري, Abu'l-Qâsim 'Abdu'r-Raḥmân b. 'Alî b.

Aḥmad b. Abî Ṣâdiq an-Naysâbûrî, a famous physician of Naysâbûr, and one of the chief disciples of Avicenna. He was renowned for his knowledge of rhetoric and metaphysics, and was called a second Hippocrates, بقراط ثاني. His commentary upon Galen's Kitâb u-Manâfi'i'l-A'ḍâ', which he has handled with perfect command over the language and great skill, is sufficient to establish his fame as one of the greatest medical writers. In Nâma-i-Dâni<u>sh</u>warân-i-Nâṣirî, it is stated that he was alive in A.H. 460 = A.D. 1068, but the date of his death is not known. This statement finds confirmation in Ibn Abî 'Uṣaybi'ah's Ṭabaqât-u'l-Aṭibbâ (ii., 22), where he states that he saw an autograph copy of Ibn Abî Ṣâdiq's commentary upon "The Aphorisms," كتاب الفصول, of Hippocrates dated A.H. 460.

Further particulars of his life and works will be found from the following works: Ibn Abî 'Uṣaybi'ah, ii., 22; Nâma-i-Dâni<u>sh</u>warân-i-Nâṣirî, i., 297; and Brock, i., 484.

Begins:—

الفصل السابع الكلام في النبض ما هونبض العروق الضوارب
النبض هوحركة مكانية . . . التفسير تحتاج ان يعلم قبل هذا الرسم
ان في ابداننا نارا يسمى الحرارة الغريزية الخ

This is the second volume of this work, and, commencing from the seventh Faṣl, extends to the end of the work. The following particulars are gathered from Ḥâji <u>Kh</u>alifâ (v. 514):—That the commentary begins: الحمد لله حمد معترف بالائه شاكر لنعمائه الخ. That in the preface Ibn Abî Ṣâdiq has stated that, according to the prevalent opinion, this work should be read at the commencement of the study of medicine, for, being arranged in the most convenient form of questions and answers, it will serve as a valuable introductory text-book. That Ḥunayn collected the materials for this text but left it unfinished and unarranged, but that it was subsequently arranged with some additions by Ḥubaysh b. Al-Ḥasan, his pupil and nephew. It is for this reason that some copies bear the title Kitâb u'l-Masâ'il-li-Ḥunayn-bi-Ziyâdât-i-Ḥubay<u>sh</u> b. Al-A'ma<u>sh</u> (see also Ibn-u'l-Qifṭî, p. 173 and Kitâb-u'l-Fihrist, p. 294). That Ibn Abî Ṣâdiq has divided his commentary into ten Faṣls; and that <u>Sh</u>araf-u'd-Dîn-ar-Raḍî wrote a gloss on this commentary.

Contents:—

Faṣl VII. On the Pulse, on fol. 1.

في النبض

Fasl VIII. On the division of the science of medicine in a different manner, on fol. 51ª.

في تقسيم الطب علي نحو آخر

Fasl IX. On fevers and inflammations, on fol. 121ª.

في الحميات و الاورام

Fasl X. On the examination of Urine, on fol. 211ª

في التفسرة

Al-Khâtimah, on fol. 275ª.

For other commentaries and abridgements of Ḥunayn's Kitâb u'l-Masâ'il, see Ḥ. Kh., v., 514, and Brock, i., 206.

Copies: Gotha, No. 1932; Batavæ, iii., 230; Ayâṣûfiyah, p. 218; Bodleian, p. 141, in which the content is fully described; and Râmpûr, p. 487.

Written in a clear old Arabian Naskhi. The text is introduced by the word النص and the commentary by التفسير. Headings of Fasls are written in Kufik characters. fol. 207 spaces for النص and التفسير are left blank. The title of the work is given on the title-page, which contains seals of the nobles belonging to the court of Muḥammad Shâh of Delhi and the names of previous owners of this manuscript.

Not dated. Circa 16th century.

No. 55.

foll. 232; lines 19; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

كتاب الارشاد لمصالح الانفس و الاجساد

KITÂB-U'L-IRSHÂD.

A complete system of medicine by الشيخ الموفق شمس الرياسة ابو العشائر هبة الله بن زيد ابن حسن ابن يعقوب بن اسمعيل بن جميع الاسرائيلي, Hibatullâh b. Zayd b. Ḥasan b. Ya'qûb b. Ismâ'îl b. Jamî' al Isrâ'îlî, better known as Ibn Jamî' Isrâ'îlî. He was born and brought up in Fusṭâṭ (Old Cairo), and learnt medicine under Abû

Naṣr 'Adnân b. al-'Ayn-Zarbî, the greatest physician of the time. Indeed he was regarded by his contemporaries as the greatest of the Egyptian physicians. He was famous for intelligent diagnosis of diseases, of which a curious story is narrated by Ibn Abî 'Uṣaybi'ah. Ibn Jami' was one day sitting in his shop (or dispensary), which was situated near the market of the lamp-sellers in Fusṭâṭ, when a funeral procession passed along the street. Happening to cast a glance on the corpse, he called aloud to the men accompanying the bier and informed them that the supposed dead was still alive, and that if they were to bury him they would be burying a live man. They stared at him in astonishment and did not believe what he said. Some of them, however, said to the others that there would be no harm in putting his words to the test, for if he was correct in his statement then that was what they wanted, and if his statement was unfounded the situation still remained unchanged. Agreeing so far, they requested him to come to them and asked him to prove his assertion. Then he ordered them to take the body back to the house and remove the shroud. This being done, he asked them to take the body to a bath and pour hot water over it. Thus raising the temperature of the body, he administered errhines which produced slight motion in that apparently lifeless form. This circumstance greatly revived his hopes. He attended the case with the greatest care, and at last, after a few days' systematic treatment, the supposed dead man was thoroughly cured. His enemies gave out to the public that no such diagnosis was possible according to the established laws of medicine without the help of charms. Hearing this Ibn Jami' convened an assembly in which his enemies were also present and explained the reason of his diagnosis in the following terms: "When the bier was passing I found the feet of the dead body erect, which led me to suppose that animal life was not wholly extinct. Had it been otherwise the feet must have inclined towards the right or left." All the physicians present confirmed his statement and praised him for his intelligence and right thinking. At the time when this story, which had considerably increased his fame as a doctor, was current among high and low, he was brought to the notice of 'Âḍidbillâh 'Alawî, of Egypt, who was suffering from facial paralysis. Ibn Jami' thoroughly cured the Caliph, and was in consequence made his personal attendant and became his boon companion. When the famous Al-Malik-u'n-Nâṣir Ṣalâḥ u'd-Dîn succeeded to the dominions of Egypt in A.H. 567 = A.D. 1171, Ibn Jami' became one of his royal physicians and for him he compounded the celebrated Theriac, الترياق الكبير الفاروق. After this monarch's death in A.H. 589 = A.D. 1193, he served for a time Saladin's son Al-Malik-u'ẓ-Ẓâhir, and died in A.H. 594 = A.D. 1198.

For further reference see: Ibn Abî 'Uṣaybi'ah, ii., pp. 113–15; Nâma-i-Dânishwarân-i-Nâṣirî, i., 593–95; and Brock, i., 489.

Begins:—

الله لما كان المجلس السامي المولوي الاجلي القضائي الفاضلي . . . مخصوصا بالفضائل التي كلت الالسن عن استكمالها . . . اسمعيل بن هبة الله ممن اتفق حرصه و اجتهاده . . . الف هذا الكتاب . . . و سماه كتاب الارشاد لمصالح الانفس و الاجساد . . . و قسمه اربع مقالات الخ

The work is divided into the following four Maqâlas (sections):—

Maq. I. On the general laws of medicine, in 50 faṣls, on fol. 2ᵃ.

في القوانين الكلية من صناعة الطب

Maq. II. On simple medicaments and aliments, in 2 faṣls, on fol. 40ᵃ.

في الادوية المفردة و الاغذية

Maq. III. On the preservation of health and cures of diseases, in 42 faṣls, on fol. 80ᵇ.

في حفظ الصحة و مداواة الامراض

Maq. IV. On compound medicaments and aliments, in 22 faṣls, on fol. 175ᵇ.

في الادوية المركبة و الاغذية

For other copies see: Brit. Mus., p. 632ᵃ; Brit. Mus. Suppl., No. 797, ii.; Bat., iii., 258; Gotha, No. 1934; Berlin, No. 6287; Ḥ. Kh., i., 225; Waliu'ddîn, No. 2466, p. 141; and Ayâṣûfiyah, No. 3558, p. 212.

Written in a clear Naskh, with red and blue border lines.

Dated 1003 A.H.

Scribe مولانا عمر

No. 56.

foll. 316; lines 27; size $11\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4$.

كتاب المختار

KITÂBU'L-MUKHTÂR.

A complete system of medicine by ابو الحسن علي بن احمد بن علي بن هبل البغدادي, Abu'l Hasan 'Alî b. Aḥmad b. 'Alî b. Hubal al-Bagdâdî or al-Khilâṭî, a learned physician who was born at Bagdad on the 13th of Du'l-Qa'dah, A.H. 515 = A.D. 1121. He studied Arabic poetry, style and grammar and medicine from Abi'l-Qâsim Ismâ'îl b. Aḥmad as-Samarqandî. From Bagdad he repaired to Mawṣil, whence he proceeded to Khilâṭ and became the court physician of Shâh Arman of Khilâṭ. After a long stay at Khilât he went to Mârdîn and served Badr u'd-Dîn Lu' Lu' and An-Nizâm till their murder by Naṣîr u'd-Dîn b. Artaq, King of Mârdîn. In his seventy-fifth year he lost his sight. He returned to Mawṣil and passed the remaining days of his life in giving instruction in medicine, and died on the 13th of Muḥarram, A.H. 610 = A.D. 1213. In Brockelmann (i. 490) A.H. 510 is given as the date of his birth, which appears to be a misprint. Comp. Brit. Mus. Suppl., No. 796 ii.

References: Ibn Abî 'Uṣaybi'ah, i., 304; Brock, i., 490; and Mukhtaṣar u'd-Duwal (Berut Ed.), p. 420, where A.H. 613 is given as the date of his death.

Begins:—

الحمد لله الواحد القهار و الملك الجبّار مدبر الفلك الدوار الخ

The preface demonstrates the necessity and importance of the work. Though the work consists of both the theoretical and practical portions of medicine, yet the subjects are not divided into separate books as is customary with other authors. Every fresh subject is indicated by a فصل. The scribe has, however, divided the work into two volumes, which are in this copy bound in one. The first volume (foll. 1–125) deals with the general principles and simple and compound medicaments. The second volume (foll. 126–316) treats of local and general diseases. Compare with Brit. Mus. Suppl. Cat., No. 796 ii.

For other copies see: Brit. Mus. Suppl., No. 796 ii.; Ḥ. Kh., v., 436; Cairo, vi., 38; Batavæ, iii., 252; Ayâṣûfiyah, No. 3571, p. 218; Walî u'd-Dîn, No. 2544; and Nûr 'Uṣmâniyah, No. 3592, p. 203.

Written in an elegant Indian Naskh. Wormed throughout. foll. 1-34 wormed but mended. The last two folios are supplied in a later hand in Shafî'ah Âmiz Nasta'lîq by Muḥammad Wâhid 'Alî in A.H. 1267.

Not dated. Circa 17th century.

No. 57.

foll. 572; lines 27; size $9\frac{3}{4} \times 7$; $8\frac{1}{2} \times 5\frac{1}{4}$.

The same.

Another copy of the above work, and contains the portion treating of local and general diseases, commencing systematically from head downwards. The last Faṣl, numbered 534, treats of fatal symptoms.

Begins:—

كتاب المختار لابن هبل رحمة الله تعالى في تعريف الصداع و اسبابه الصداع الم في احد شقي الراس و الدماغ الخ

Written in an elegant Arabian Naskh. foll. 1–110 contain dark water-stains. The portion of the colophon containing the date of transcription is torn away.

Not dated. Circa 17th century.

No. 58.

foll. 382; lines 11; size 9×6; $6\frac{1}{4} \times 3\frac{1}{2}$.

النجيبيات

AN-NAJÎBÎYÂT.

A collection of four small treatises on medicine, by نجيب الدين ابو حامد محمد بن علي السمرقندي, Najib u'd-Din Abu Ḥâmid

Muhammad b. 'Alî as-Samarqandî, the celebrated author of Al-Asbâbu-wa'l-'Alâmât. He was a contemporary of Fakhru'd-Dîn ar-Râzî, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222.

Under the heading An-Najîbiyât six treatises are noticed in the Khadivial Library Catalogue, vi., 46. The first is the Al-Asbâbu-wa'l-'Alâmât, commentaries on which have been noticed below. The second is Al-Adwiyatu'l-Mufridah, which is wanting in this copy, but has been noticed in the Cairo Cat., vi., 46; Batavæ, iii., 255; and Brock, i., 491.

This copy comprises the following four remaining treatises:—

I.

foll. 1–38ᵃ.

اطعمة المرضى

AT'IMATU'L-MARDÂ.

Which treats of the patient's diet.

Begins:—

الحمد لله رب العالمين . . . ان اجل العلوم الذي ينفع به الناس هو علم الطب الخ

It is arranged according to the diseases of the parts of the body, commencing from head downwards.

In the Cairo Cat. (vi., 46) it is noticed with the title الاغذية و الاشربة المرضى; while Brockelmann (i., 491) notices it as اغذية المرضى See also Batavæ, iii., 254.

II.

foll. 38ᵇ–106ᵇ.

اصول تركيب الادويه

UṢÛLU-TARKÎB I'L-ADWIYAH.

A treatise on the rules of medicinal preparations. It appears to be the first of its kind on this subject.

Begins:—

الحمد لله رب العالمين . . . قال الامام . . . نجيب الدين . . . ان الواجب علي كل ذي لب ان يتقرب الي الله الخ

For other copies see: Batavæ, iii., 255; Berlin, No. 6416; Cairo, vi., 46; and Râmpûr, No. 9, p. 467.

III.

foll. 106b–232a.

كتاب الاغذية و الاشربة و جميع ما يتناوله الانسان

KITÀBU'L AĠDIYAH WA'L ÂSHRIBAH WA JAMÎ'U MÂ-YATANÂWALUHU'L-INSÂN.

A treatise on the powers of the articles of Food and Drink.
Begins:—

الحمد لله رب العالمين . . . ان الله تبارك و تعالى لما خلق نوع الانسان الخ

In the Cairo Cat. (vi., 46) it is noticed with the title الاغذية و الاشربة; while the Leyden Catalogue (iii., 265) gives its title الاصحاء simply الاغذية و الاشربة; and Brockelmann notices it as كتاب الاغذية و الاشربة و ما يتصل بها. See also Râmpûr Cat., No. 196, p. 493.

IV.

fol. 232b–382.

كتاب القرابادين السمرقندي على ترتيب العلل

KITÂBU'L-QARÂBÂDÎN.

Pharmacopia arranged in the order of the diseases.
Begins:—

الحمد لله رب العالمين . . . ان اجل العلوم التي ينتفع بها الانسان الخ

For other copies see: Brock, i., 491; Berlin, No. 6417; Gotha, No. 1999; Batavæ, iii., 255; As. Soc., p. 85; Cairo, vi., 46; and Nûr 'Uşmânîyah, No. 3461, p. 196.

All transcribed by Miyân Ġulâm Qâdir in Fayḍâbâd in an ordinary Nasta'lîq, within red border lines. Slightly wormed.

Dated A.H. 1235.

No. 59.

foll. 43; lines 17; size $7\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{2}$.

اصول التراكيب

USÛLU'T-TARÂKÎB.

Another copy of As-Samarqandi's treatise on the rules of medicinal preparations. Begins as that noticed above. For copies see above.

Written in an ordinary Nasta'liq. In foll. 27–43 the spaces reserved for the headings are left blank. Slightly wormed.

Dated the twentieth year of the reign of Muḥammad Shâh of Delhi, which corresponds to A.H. 1151 = A.D. 1739.

Scribe احمد بن جالمحمد

No. 60.

foll. 145; lines 16; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح فصول ابقراط

SHARHU-FUSÛL-I-ABAQRÂṬ.

A commentary upon the Aphorisms of Hippocrates.

The author of the text: Hippocrates, "the Father of Medicine," is known to the whole civilized world, but his life, sketched from purely oriental sources, may not be devoid of interest. Brief notices of him are to be found in almost all the biographies (Persian or Arabic) of philosophers, but Ibn Abi 'Uṣaybi'ah, Ibn u'l Qifṭi, and Abul Faraj give sufficient materials to make up a life sketch.

Hippocrates was the son of Heracleides (ايراقليدس, I.A.U. or ايراقلس I.Q.), who was ninth in descent from "King Crisamis," قريساميس الملك, the ninth of the Asclepiadæ family, who probably lived in the ninth and eighth centuries B.C. See W. Smith's Dictionary

of Greek and Roman Biography and Mythology, i., p. 891. Through his mother (who is called by Ibn Abî 'Uṣaybi'ah فركسينا, the daughter of Phœnarite) he traced his descent from Hercules, ايرقلس. Thus on both his sides he was of distinguished origin. He was eighteenth (or, according to Soranus, nineteenth) in descent from Æsculapius, to whom medicine is indebted for its existence as a science divested of its superstitious appendages. Ibn Abî 'Uṣaybi'ah states that his place of residence was Cos (مدينة قو, where, according to Soranus, he was born in B.C. 460. See Smith's Dict. of Gr. and Rom. Biog. and Myth. ii., 483); while Ibnu'l Qifṭî states that he resided at Feroha, فيروها, which is old name for Aleppo, حمص, in Syria. Leaving Aleppo, says Ibnu'l Qifṭî, he proceeded to Damascus, where he selected a locality abounding in trees for exercise, teaching, and study. In the gardens of Damascus there existed a place known as صفة ابقراط (Bower of Hippocrates), the situation of which was still pointed out in the time of Ibnu'l Qifṭî in the thirteenth century.

As to the exact time when he flourished the Arabian authorities differ. Some say that he flourished about one hundred years before Alexander the Great; some maintain that he lived in the time of the Persian king Artaxerxes or his son Bahman, but they all agree that he flourished in the ninety-sixth year of Nebuchadnezar, بخت نصر, and was a contemporary of Democritus of Abdera, ذمقراط من اهل ابديرا. Dr. Smith (see Dic. of Gr. and Rom. Biog. and Myth., ii., p. 433), however, states that the exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month of Agrianus, but it is unknown to what date in any other calendar this month corresponds.

Ibn Abî 'Uṣaybi'ah says that he learnt medicine from his father and grandfather, but Ibnu'l Qifṭî (p. 93), who evidently copies from Kitâbu'l-Fihrist (p. 287), makes him a disciple of Æsculapedes II., while the author of Tārīkh-i-Guzîdah (Lib. Copy, p. 93) considers him to be a disciple of Pythagoras. Before his time there were three rival schools of medicine: (1) The school of Rhodes, رودس, which he found fast decaying; (2) The school of Cnidos, قنيدس, which had almost ceased to exist; and (3) The school of Cos (the place of his birth), which still existed but in which also signs of decay were visible. This fact led Hippocrates to teach not only the members of his own family but also poor and deserving youths, after binding them to take the celebrated oath known as "The Oath of Hippocrates," عهد ابقراط. According to this oath (for a complete description

of which see Ibn Abî 'Uṣaybi'ah, i., 25), the pupil was bound to consider his teacher as his father, and look upon the teacher's descendants as his brethren whom he had to teach medicine, when desired, without recompense and conditions. He was further bound to use his art only to the benefit of his patients, was strictly forbidden to countenance any conspiracy against the life of his patient, and was bound never to divulge professional secrets. This oath is to this day, in what concerns the dignity of the profession, the great moral code for medical practitioners. It may be mentioned here that the Greek original of this famous oath has been inscribed on the walls of the Medical College, Calcutta. He taught Astronomy along with medicine, in the knowledge of which, according to Galen, he surpassed his contemporaries. He for the first time explained the conditions of diseases and health, and is justly regarded as the first man who based medical science on observation, and cultivated it upon the strict principles of inductive philosophy long before the world credited Lord Bacon with the introduction of this method. His life may be regarded as one continued effort to free medical science from superstition and empiricism. Experience, analogy and reasoning, his guiding principles, were adopted as the chief tests of the medical rules even by the ingenious Arabians, and are regarded as the chief basis of induction up to this day. Ḥunayn, in his "Curiosities of Medicine," النوادر الطبيه, states that his seal-ring contained the following inscription: "A patient desirous of cure, in my opinion, is more hopeful than a healthy man without any desire." Of the many sayings ascribed to him, a large number of which were collected by Ibn Abî 'Uṣaybi'ah, the following appears to be of some interest: (1) Had human beings been born of the same nature there would have been no disease, for there could have been nothing contrary to health to produce disease. (2) Habit when established becomes second nature. (3) All the diseases of known causes have their remedies in existence.

He died of paralysis after attaining a good old age, which is estimated by the Arabian authorities as ninety-five or ninety. Mr. Clinton, however, places his death B.C. 357 at the age of 104 (see Dr. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., 483). He left two sons (1) Thessalus, ثاملس; (2) Dracon دراقن; and a daughter, مالالا ارسا (probably the wife of Polybus, his celebrated disciple) more accomplished in this art than her brothers. A long list of his disciples and those who commented upon his works is given by Ibn Abî 'Uṣaybi'ah and Ibnu'l Qifṭî, both of whom seem to copy from Kitâb u'l-Fihrist (p. 288). Of his many works which were translated into Arabic, the following are noted in Kitâb u'l-Fihrist, p. 288:—

(1) The Book of the Oath of Hippocrates (كتاب عهد ابقراط) with Galen's commentary. It was translated by Ḥunayn into Syriac with some additions, and Ḥubaysh (حبيش) 'Îsâ b. Yaḥyâ translated it into Arabic.

(2) The Aphorisms (كتاب الفصول) with Galen's commentary. Ḥunayn translated it into Arabic for Muḥammad b. Mûsâ.

(3) The Prognostics (كتاب تقدمة المعرفة) with Galen's commentary. Ḥunayn translated the text into Arabic, while 'Îsâ translated the commentary.

(4) The Acute Diseases (كتاب الامراض الحادة) with Galen's commentary. The original work is in five maqâlas, while the Arabic translation of 'Îsâ b. Yaḥyâ consists of three maqâlas.

(5) On Fractures (كتاب الكسر) with Galen's commentary. Ḥunayn translated it into Arabic for Muḥammad b. Mûsâ in four maqâlas.

(6) On Epidemics (كتاب ابيذيميا). Galen commented upon its first maqâlah in three maqâlas, the second in three maqâlas, the third in six maqâlas, and the sixth in eight maqâlas, while he left the fourth, fifth, and seventh maqâlas without any commentary. 'Îsâ b. Yaḥyâ translated it into Arabic.

(7) On Humours (كتاب الاخلاط) with Galen's commentary. 'Îsâ b. Yaḥyâ translated it into Arabic for Muḥammad b. Mûsâ.

(8) The Physician's Establishment or Surgery (كتاب قاطيطريون اي حانوت الطبيب) with Galen's commentary. Ḥunayn translated it into Arabic for Muḥammad b. Mûsâ.

(9) On Airs, Waters, and Places (كتاب الاهوية و المياه و البلدان) with Galen's commentary. Ḥunayn translated the text, and Ḥubaysh b. al-Ḥasan the commentary.

(10) On the Nature of Man (كتاب طبيعة الانسان) with Galen's commentary. The text was translated into Arabic by Ḥunayn, and the commentary by 'Îsâ b. Yaḥyâ.

For further references to his life and works see: Ibn Abi 'Uṣaybi'ah, i., pp. 24–35; Ibn u'l Qifṭi, pp. 90–95; Mukhtaṣar u'd-Duwal (Berut ed.), pp. 85–6; Rawḍat u'ṣ-Ṣafâ (Nawal Kishore's ed.) i., 233; Ḥabibu's-Siyar, vol. i., part i., p. 93; Târikh-i-Guzídah (Lib. Copy), p. 69; Kitâb u'l-Fibrist, pp. 287–88; W. Smith's Dictionary of Greek and Roman Biography and Mythology, ii., pp 482–89; Victor Duruy's History of Greece, iii., 182; C. Knight's English Cyclopædia (Biog.), iii., 431; and Encyclopædia Britannica (9th ed.), xi., 852.

The Commentator: Muwaffaqu'd-Dîn Abû Muḥammad 'Abdu'l-Laṭîf b. Yûsuf b. Muḥammad b. 'Alî b. Abî Sa'îd, known as Ibn u'l-Labbâd, and chiefly familiar to Europe through his excellent history of Egypt. He was born at Bagdad in A.H. 557 = A.D. 1161. Agreeably to the prevailing code of education he learnt the Qur'ân by heart, and committed to memory the famous Arabic texts on style and grammar. After studying tradition, jurisprudence, history, and metaphysics he was attracted to natural philosophy and Alchemy after the arrival of Ibnu'l Fâtiḥ at Bagdad. Later on in his life he was convinced of the futility of Alchemic pursuits. He commenced his literary career at Damascus, the then residence of Sulṭân Ṣalâḥ u'd-Dîn. Soon after Ṣalâḥ u'd-Dîn's treaty with the Franks (A.D. 1192) he returned to Syria and got an appointment at the principal mosque of Damascus. After Ṣalâḥ u'd-Dîn's death he returned to Cairo, where he produced his celebrated work on Egypt. He then returned to Syria, where for a time he quietly passed his life at the court of Prince 'Alâ u'd-Dîn Dâ'ûd of Arzinjân. In A.H. 624 = A.D. 1227 he went to Aleppo, whence, after three years, he set out on a pilgrimage to Mecca, retracing his route through Bagdad to present some of his works to Caliph Mustanṣir, and died there in Muḥarram, A.H. 629 = A.D. 1231. The author of Fuwât u'l-Wafayât (ii., 7) says, that though he was a grammarian, traditionist, lexicographer, controversialist, physician, and philosopher, yet his vanity exceeded his knowledge.

Reference to his life and works will be found in the following works: Ṭabaqât u'sh-Shafi'iyah of Ibn Shuhbah (Lib. Copy), fol. 73; Al-'Iqd u'l-Mudahhab of Ibn u'l-Mulaqqin (Lib. Copy), p. 241; Ḥusn u'l-Muḥâḍirah of Suyûṭî (Lib. Copy), fol. 273; Ibn Abî 'Uṣaybi'ah, ii., 201; Brock, i., p. 481; C. Knight's English Cyclopædia (Biog., i., 9); and C. Huart's History of Arabic Literature, p. 305.

Begins:—

كتاب الفصول لابقراط شرحه الامام الفاضل ابو الفضل عبد اللطيف بن يوسف بن محمد البغدادي . . . قصدنا النظر في كتاب الفصول لبقراط و اثبات شرحه الخ

Before commencing the commentary, the commentator, in a long preface, accentuates the importance of writing a commentary, and criticises in strong terms the prevalent mode of teaching and the defective knowledge possessed by his contemporaries, and in conclusion he discusses the following eight subjects, which he calls الرؤس الثمانية (The Eight Heads):—

(1) On fol. 5ᵃ.

في بيان غرض الكتاب

(2) On fol. 7ª.

منفعة ما في هذا الكتاب

(3) On fol. 7ᵇ.

نسبة ما في هذا الكتاب

(4) On fol. 7ᵇ.

مرتبة هذا الكتاب

(5) On fol. 7ᵇ.

نحو التعليم المستعمل فيه

(6) On fol. 8ª.

اجزاء الكتاب

(7) On fol. 8ᵇ.

عنوانه

(8) On fol. 8ᵇ.

واضعه

The commentary begins on fol. 9ª as follows:—

المقالة الاولى قال بقراط العمر قصير و الصناعة طويلة ... قال
عبد اللطيف صدّر كتابه بامور عامة نافعة معا الخ

"The Aphorisms" is divided into seven maqâlas, which the commentator follows. The first maqâlah, broadly speaking, deals with the regimen in acute diseases. The second treats of prognosis from sleep, watchfulness, pain, hunger, fatigue, emaciation, repletion, &c. The 22nd Faṣl of this maqâlah contains the great principle *contraria contrariis curantur*, و شفاء سائر الامراض يكون بالضد. The third treats of time, or seasons of the year. The fourth contains discussions on repletion, excrementum alvi, sweat, fevers, and urine. The fifth deals with local diseases, waters, diseases of women, milk, wounds, &c. The sixth and seventh treat of local and general diseases.

The commentator takes up every aphorism; in the first place he gives its general import, next its application, and finally explains the meaning of the different phrases. In some he shows the connection of one aphorism with the other. The following quotation will sufficiently illustrate the above statement:—

fol. 17ª.

قال ابقراط اجود التدبير في الامراض التي في الغايه القصوى
التدبير الذي في الغاية القصوى قال عبد اللطيف يريد بها

الامراض الحادة جداً التي في غاية العظم فقوله اجود التدبير اى اجود ما ينبغي ان يفعل بحسب الافضل لا بحسب الاضطرار فانه لو دبر في الامراض التي في الغاية القصوى بغذاء له غلظ يسير و ليس هو في الغاية القصوى من اللطافة لم يكن ذلك خطاء و لكن الافضل ان يستعمل التدبير الذي هو في الغاية القصوى على انه خطر وقوله اجود التدبير اي الجيد و اقربه الى اليسر فاما التدبير بما له غلظ يسير فليس اقرب الى اليسر و لكنه اسلم عاقبة و اقل خطر

"The Aphorisms" was lithographed in India in A.H. 1270, with an abridgment of Galen's commentary, تلخيص جالينوس, and on the margin were selections from the commentaries of (1) Ibn Abî Ṣâdiq; (2) 'Abdu'l-Laṭîf; and (3) Al-Qarshî.

Written in a beautiful Indian Nasta'lîq. The words قال ابقراط introduce the text, and قال عبد اللطيف the commentary. The headings of maqâlas are written in thick red.

No other copy found.

Not dated. Circa 18th century.

No. 61.

foll. 121; lines 17; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

شرح فصول ابقراط

SHARHU-FUSÛL-I-ABAQRÂT.

Another commentary upon the Aphorisms of Hippocrates, by علاء الدين علي ابن الحزم القرشي, 'Alâ u'd-Dîn 'Ali b. Al-Ḥazm al-Qarshî, known to Europe as Syrasis, Avicenna's great expositor, *d.* A.H. 687 = A.D. 1288.

For his life see above, and Ṭabaqât u'sh-Shâfi'îyah of Ibn Shuhbah (Lib. Copy), fol. 103.

Begins:—

قال مولانا . . . علي بن ابي الحزم النفيس القرشي . . . قد سلف من شروحنا لهذا الكتاب فان نسخه تختلف بحسب اغراض الطالبين و هذه النسخة انما نبتغي فيها مانواه لائقا بالشروح و رائقا في التصنيف الخ

Al-Qarshî, while commenting upon an aphorism, discusses its subject independently of the text, and then shows that the aphorism is almost true. The following quotation will illustrate the above statement:—

قال ابقراط اذاكان بالسان حمى محرق فعرضت له نافض انحلت بها حماه اقول مادة الحمى المحرقة في قعر البدن فانما يعرض عنها النافض اذا انتقضت مادتها الى ظاهر البدن و لم ذلك انها تفارق بالعرق

For other copies see: Berlin, No. 6224; Gotha, Nos. 1897–8; Walî u'd-dîn, No. 2509, p. 143; Kûprîlizâdah, No. 967, p. 63; and Ayâṣûfiyah, No. 3644, p. 217.

Written in an elegant Arabian Naskh. It appears to be a correct and old copy of the work, the date of transcription being A.H. 890. The words قال ابقراط introduce the text, and اقول the commentary. The first few folios are slightly wormed.

Scribe عبد الله بن مراد

No. 62.

foll. 63; lines 21; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of the work noticed above.

Begins as above. In the colophon it is stated that the work was transcribed by Ḥakîm Mujtabâ 'Alî, a pupil of Ḥakîm Masîḥuzzamân, well-known physician of India.

Written in an Indian Shafi'ah Âmiz Nasta'lîq.

Dated A.H. 1239.

foll. 305; lines 17 to 19; size 10 × 6; 6¾ × 4.

العمدة فى صناعة الجراحه

AL-'UMDAH FÎ SANÂ'AT I'L-JARÂHAH.

A system of surgery, containing useful practical directions, by امين الدوله ابوالفرج بن موفق الدين يعقوب بن اسحق المعروف بابن القف المسيحي, Abu'l Faraj b. Ya'qûb al-Masîḥî, better known as Ibn u'l Quff, a famous Christian physician of Damascus. He was born at Kark on the 13th of Ḏul-Qa'dah, A.H. 630 = A.D. 1232. He was a disciple of Ibn Abî 'Uṣaybi'ah, the author of the well-known history of the physicians entitled 'Uyûn u'l-'Anbâ' fî Ṭabaqâti 'l-Aṭibbâ. He first commenced his medical practice at 'Ijlawn, عجلون, but subsequently returned to Damascus, where he continued to practise till the time of his death in A.H. 685 = A.D. 1286. See Ibn Abî 'Uṣaybi'ah, ii., 273, and Brock, i., 493.

Begins:—

قال الفقير الى الله تعالى الحكيم ابى الفرج بن يعقوب بن اسحق المعروف بابن القف المتطبب المسيحي الملكي المذهب الحمد لله الذي خلق الخلق بقدرته و سهل الطريق الى الحق بحكمته الخ

Ḥâjî Khalîfah (iv., 257) gives عمدة الجراحين as the title of the work; but again (iv., 263) he treats the same work with the title عمدة في صناعة الجراح, and states (evidently copying from Ibn Abî 'Uṣaybi'ah) that the work contains everything necessary to the practice of surgery.

The work consists of twenty maqâlas (sections), for a complete description of which see Ahlwardt Berlin Cat., No. 6255.

Copies: Gotha, No. 1990; Cairo, vi., 24; As. Soc., p. 84; and Brit. Mus., pp. 223, 632, 595ᵃ.

Written in a clear Arabian Naskh. foll. 2–7 are wanting. fol. 8 begins الى الطبايعي ثم الطحال لانه قريب من اللصبية. foll. 8–128 are supplied in a later hand. Last few folios are wanting. Wormed throughout, but mended.

Not dated. Circa 16th century.

No. 64.

foll. 426; lines 22; size $10\frac{1}{4} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

ترويح الارواح من علل الاشباح

TARWÎH U'L-ARWÂH.

A large work, of uncertain authorship, on diseases and their cures. There has been a great confusion as to the authorship of this work. Ḥâjî Khalîfa (ii., 285) mentions a Tarwîḥ u'l-Arwâḥ fi't Ṭibb which he ascribes to Ḥakîm u'd-Dîn Maḥmûd Tabrîzî. In the Râmpûr Cat. (No. 38, p. 471) this work is ascribed to one Ḥakîm Luṭfullâh b. Sa'd u'd-Dîn al-Fârûqî (*d.* A.H. 931 = A.D. 1524); while in the Khadevial Library Catalogue (vi., 10) Khwâjah Laṭfullâh al-Miṣrî is the supposed author. In Asrâr u'l-'Ilâj (see below), probably a work of Ḥakîm 'Alî Sharîf of Lucknow, frequent quotations have been made from At-Tarwîḥ, which is always referred to as a work of Al-Khujandî, the celebrated author of Tanqîḥ u'l-Maknûn.

In the preface the author tells us that when he completed the composition of his commentary upon Talwîḥu-Tanqîḥ-i'l-Maknûn, he collected this work for his own use. From Ḥâjî Khalîfa (ii., 451) we gather that Al-Khujandî abridged Al-Maknûn, a work of unknown authorship (but most probably that of Ibn Jamî' Isrâ'îlî), with the title Tanqîḥu-Muglaq-i'l-Maknûn, which he abridged a second time with the title At-Tarwîḥ 'ilâ Asrâr-i't-Tanqîḥ. It appears that, after his commentary upon the last-mentioned work, the author composed the present work:—

فلما فرغت [عن] لتميق شرح تلويح تنقيح المكنون من مباحث القانون فقد جمعت لنفسي اوراقا محتوية على تعريفات الامراض الخ

After a full table of contents, inserted in the preface, this copy contains the following passage:—

هذا مما اعتني بجمعه و تاليفه مولانا الفاضل المحقق و الحبر الكامل المدقق اكمل المتاخرين و افضل المتبحرين ذو المناقب العاليه و المفاخر السنيه الفائز من العلوم بالقدح العلى المفتخره الالقاب و الكنى مولانا و سيدنا مجد الحق و الملة و الدين محي الاسلام و المسلمين الخواجه لطف الله ابن المولى المغفور السعيد سعد الملة و الدين محمد متع الله تعالى بميامن اقلامه

This Khwâjah Luṭfullâh of the above passage appears to be the son of Sa'd u'd-Dîn Muḥammad, the Wazir of Sulṭân Khudâ Bandah (A.H. 703–16). Sa'd u'd-Dîn was murdered on the 10th of Shawwâl, A.H. 711 = A.D. 1311. (See Âṣâr u'l-Wuzarâ, Lib. Copy, p. 401, and Ḥabîb u's-Siyar, iii., 110.) The other incomplete copy (see below) which this library possesses contains a dedication at some length to a Wazir, the place for whose name has been left blank by the transcriber. After this dedication the author calls himself Aḥâṣah[?] b. Sa'd u'd-Dîn. (Compare with the India Office Cat., No. 794.)

fol. 15b of the other copy:—

انا اضعف عباد حضرته الشريفه احقر المطببين و افقر الطالبين المسكين ابن المسكين احاته [*sic*] بن سعد الدين

Taking everything into consideration I am inclined to consider this work as a production of Al-Khujandî. The time when Al-Khujandî flourished corresponds with that of Sulṭân Khudâ Bandah, and no authority later than Ibn u'l-Bayṭâr, who died in A.H. 646, has been quoted in this work.

Begins:—

الله احمد على ان جبلني بقدرته طالبا لمعرفة ماهية مواليد الاركان الخ

The work is divided into a Muqaddimah (on the general rules of the medical art, in 15 maslak); twenty Aqwâl (on symptoms, causes, and treatment of local and general diseases), and a Khâtimah. Of the twenty Aqwâl, each Qawl, قول, deals with a particular part of the body arranged systematically from head to foot, and consists of three Ta'lîms. The first treats of the definitions and general symptoms of the diseases peculiar to that organ; the second deals with the simple medicaments used in treating that organ; and the third contains

a detailed account of the diseases of that organ and their respective treatments. The Khâtimah consists of five Bahs, بحث, on the temperament of compound medicaments; the substitutes, ابدال, of some simple drugs; the duration of the power of efficacy of some medicaments; the weights and measures used in medicine and the astrological effects of stars on medicaments.

Copies: India Office, No. 794; Berlin, No. 6356; Cairo, vi., 10; Walî u'd-dîn, No. 2488, p. 142; and Râmpûr, No. 38, p. 471.

Written in an ordinary Naskh. Wormed throughout.

Dated A.H. 1114.

Scribe پیرقلی

No. 65.

foll. 423; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{1}{4} \times 3$.

The same.

Another incomplete copy of the work noticed above. Begins as above, and extends to the end of the diseases of the eye, corresponding to foll. 1–143[a] of the above copy.

This copy contains in the beginning some marginal notes made by Hakîm 'Alî Sharîf of Lucknow. The words الحق عبد المحرر والوالد العلامه واستاده المحقق of one of the notes appeared to me very striking, for they are frequently used in Asrâr u'l-'Ilâj (see below) of which the author is not known, and made me very much inclined to think that the said Hakîm 'Alî Sharîf is the author of that work.

Written in a clear Indian Naskh, within red and blue border lines. Blue lines round the page. Slightly wormed.

Not dated. Circa 19th century.

No. 66.

foll. 296; lines not fixed; size $11\frac{1}{2} \times 7\frac{3}{4}$; of the central portion varying.

كتاب تلويح الطب

TALWÎH U'T-TIBB.

A system of medicine drawn up in tables by فخر الدين الخجندي, Fakhr u'd-Dîn al-Khujandî, a celebrated author of the 8th century A.H.

Al-Khujandî abridged Al-Maknûn (abridged from Avicenna's canon) with the title Tanqîḥu-Muglaq i'l-Maknûn. He again abridged this At-Tanqîḥ with the title At-Talwîḥ, and made additions of great importance to the original matters supplied by Avicenna (see Ḥ. Kh., ii., 451). That the present work is identical with that noticed by Ḥâjî Khalifa appears from the fact that the following passage from At-Talwîḥ of Khujandî, quoted by Ḥakîm Mahdî in his Ḥilyat u'l-Wâṣifîn (*vide infra*), fol. 250ᵃ:—

قال الخجندي في التلويح سبب السل امانزلة حارة محرقة تنزل من الراس الى الرية و اما تقيح ذات و انفجاره و من اسبابه سوء مزاج جميع البدن و حدة الدم الذي يغذو الرية فيتقيح له فوهات عروقها و من اسبابه ايضا الصدمة و الضربة يصيب الصدر فينصدع بها عرق او عروق و يكون سببا للسل

exactly corresponds with that on the causes of consumption occurring in this work on fol. 171ᵇ. Another passage from At-Talwîḥ, on fatal symptoms, is quoted in Asrâr u'l 'Ilâj (*vide infra*), foll. 45–52, which exactly corresponds to foll. 55–60 of the present copy, leaving scarcely any doubt on the identity of the work.

The exact date of Al-Khujandî's death is not known, but that he was alive in A.H. 703 = A.D. 1303 appears from the following passage on fol. 222:—

سمعت هذا العلاج من مجد الدين الرازي في يوم رمضان سنة ثلث و سبعمائة

Ḥajî Khalîfah (iv., 510) notices one Majd u'd-Dîn (*d.* A.H. 750),[1] the author of قرائن الركنيه في فروع الشافعيه. This may be the Majd u'd-Dîn noticed in the above passage.

Begins:—

اما بعد حمد الله سبحانه و تعالى . . . فاعلم ان يبني علم الطب و مدار امره على معرفة حالتى بدن الانسان من الصحة و المرض . . . فجمعت هذه الاصول و لخصتها و بينتها و سهلت الطريق الى معرفتها و حفظها و رتبتها احسن ترتيب باوضح بيان و جعلتها كتابا مجدولا صغير الحجم عظيم القدر كثير الشان غريب النظم كثير النفع مشتملا على جميع الاصول و الاغراض و المعاني . . . و لقبته بكتاب تلويح الطب الخ

The work is divided into three books. The first (in 9 Maqâlas) treats of the general rules of the medical art; the second treats of anatomy (fol. 64ᵇ); and the third (fol. 124ᵇ) deals with the causes, symptoms, and treatments of the general and local diseases.

The first book, without the least doubt, contains matters not usually found in other works. For details of subjects the author generally refers to Ad-Dakhirat u'l-Khwârizm Shâhiyah of Zayn u'd-Dîn Ismâ'îl b. Ḥusayn al-Jurjânî, *d.* A.H. 531 = A.D. 1135. (See India Office Pers. Cat., i., 1246.)

Written in bad Nasta'liq. Red lines mark the boundaries of columns. foll. 121ᵇ–124ᵃ are left blank save a few prescriptions, which are copied from some Persian work. foll. 35 and 39 are transposed. Worm-eaten throughout, but mended. Transcribed in Lucknow.

Dated 19th Rabi', A.H. 1213.

No. 67.

foll. 395; lines 21; size $8\frac{3}{4} \times 5$; $7\frac{1}{4} \times 3\frac{1}{2}$.

الحاوي في علم التداوي

AL-ḤÂWÎ.

A treatise on medicine, by نجم الدين محمود ابن صائن الدين الياس شيرازي, Najm u'd-Dîn Maḥmûd b. Ṣâ'in u'd-Dîn Ilyâs Shîrâzî,

a learned physician. He was a doctor of Muhammadan law, فقيه, and was familiar with the many branches of literature then prevalent, but being a medical practitioner of considerable reputation he was better known as a physician than as a theologian. He was a man of benevolent disposition, and not only prescribed for the suffering poor but sent men to buy them the necessary drugs, the price of which he paid from his own purse. The author of Shaddu'l Izâr asserts that he was a Ṣûfî, and supports his assertion by quoting the following two verses of Ibn Ilyâs:—

تردد انفاس المحب دلائل
على كنه ما اخفاه من الم الحب
اذا خطرات القلب خامرن قلبه
تنفس حتى ظل متصدع القلب

He left many valuable works, the most important of which are the following:—

(1) شرح الفصول لابقراط
(2) شرح الرشيديه
(3) كتاب التشريح
(4) كتاب الاغذيه و الاشربه
(5) رسالة الثلجيه
(6) كتاب اسرار النكاح

and the most important is the present work—

(7) كتاب الحاوي فى الطب

He died in A.H. 720 = A.D. 1320, and was buried in Maqbara-i-Bâg-i-Naw in Shirâz. (See Shaddu'l-Izâr fî Ḥaṭṭi'l-Awzâr of Mu'în u'd-Dîn Abu'l Qâsim Junayd Shîrâzî, fol. 60 of the MS. copy of the Asiatic Society.)

Begins:—

الحمد لله الواحد الماجد السبّوح خالق الجن و الانس رب الملائكة و الروح . . . قال . . . نجم الملة و الدين ابن المولى المرحوم السعيد صائن الدين الياس شيرازي . . . امابعد فلا يخفى على راس ذوى العقول ان علم الطب اشرف الخ

Compare with Brit. Mus. Suppl., No. 808, where Dr. Rieu quotes the beginning, the words of which slightly differ from those of the present copy, and briefly summarizing the preface gives the contents, but states: "Nothing is known of the author's life or of his precise

date. He cannot, however, have written this work later than A.H. 737, for a copy bearing that date exists in the Gotha Library."

The work is divided into five chapters, مقالة, each of which is subdivided into a large number of Faṣls. A full table of contents is given in the preface.

Written in a fair Indian Naskh, within coloured borders.

For other copies see: Ḥ. Kh., iv., 51; Batavæ, iii., 267; Gotha, No. 1743; Berlin, No. 6324; As. Soc., p. 83; Nûr 'Uṣmâniyah, Nos. 3499–3502, p. 198; Walî u'd-dîn, No. 2495, p. 142; Kuprîlîzâdah, No. 197, p. 152; and Râmpûr, Nos. 64–5, p. 474.

Not dated. Circa 18th century.

No. 68.

foll. 40; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

I.

foll. 1–35.

حقائق اسرار الطب

Ḥaqâ'iq u-Asrâr i't-Ṭibb, a dictionary of medicine by مسعود ابن محمد السجزي, Mas'ûd b. Muḥammad as-Sajazî. There is no clue to his life, but he cannot be later than A.H. 734 = A.D. 1333, for a copy of that date exists in the Berlin Library.

Begins:—

الحمد لله على اياديه المتواترة . . . و بعد فان العبد مسعود بن محمد السجزي الطبيب يقول الخ

The work is dedicated to Ṣadru'd-Ḍawlah Abi'l-Mafâkhir Qâsim b. 'Irâq b. Ja'far in the following terms:—

لما اتصلت بخدمة مولانا الصاحب الاجل صدر الدولة و الدين ابي المفاخر قاسم بن عراق بن جعفر و لقيت بابه المحروس . . . فجمعت هذا الكتاب باسمه و زينته برسمه . . . و سميته حقائق اسرار الطب

The first Fann treats of the terms used in the theoretical portion,

the second those of medicaments, and the third of the generalities of medicine. For a complete description of contents, see Ahlwardt, Berlin Cat., No. 6236. The arrangement of this work appears to be peculiar with the author.

Copies: Cairo, vi., 36; Râmpûr, No. 7, p. 467; and Ḥ. Kh., iii., 77, where it is noticed with the title Ḥaqâ'iq u'l Asrâr fi'ṭ Ṭibb.

Written in a clear Nasta'liq.

Dated A.H. 1264.

Scribe غلام حسنين

II.

foll. 36–40.

An anonymous pamphlet in Persian, without a title, on the preservation of health by attending to the six necessaries of life, ستة ضروريه.

Begins:—

کلماتي چند که حکما در باب صحت فرموده اند بدانکه فائدۂ
زیستن مرتب بر دو چیز است یکي امر معاش و دیگري امر
معاد . . . و حصول این هردو غرض موقوف است بصحت بدن
و صحت بدن حاصل نمیشود الا برعایت اعتدال در ستۂ
ضروریۂ الخ

Written in the same clear hand as above.

Dated A.H. 1247.

No. 69.

foll. 673; lines 21; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شفاء الاسقام ودواء الالام

SHIFÂ 'U'L-ASQÂM.

A complete system of medicine, by خضر ابن علي ابن الخطاب المعروف بالحاج [الحاجي] باشا, Khiḍr b. 'Alî b. Al-Khaṭṭâb, better known as Ḥâjî Pâshâ of Aydîn Îlî. He left his native place for Cairo, where he received his early education from Shaykh Kamâl u'd-Dîn.

He further prosecuted his philosophical studies under Mubârak Shâh al-Manṭiqî, who highly appreciated his pupil's quick intelligence. It was his own illness which led him to the study of medicine in which he attained such skill that he became director of the Cairo Hospital. He died after A.H. 816 = A.D. 1413, and is included, by the author of Shaqâ'iq u'n-Nu'mâniyah, among the most learned men who flourished in the time of Sulṭân Bâyazîd Khân (Bajazet) I. (A.H. 792–805 = A.D. 1389–1402). Besides Shifâ 'ul-Asqâm and Tashîl (an abridgment from Shifâ) he left other works of importance, such as a gloss on Râzî's commentary upon Al-Maṭâli' and a commentary upon Aṭ-Ṭawâli', both of which are spoken of in high terms by Sayyid Sharîf, the famous and learned commentator of Sharḥ u'l-Maṭâli'. See Shaqâ'iq (Cairo edition on the margin of Wafayât u'l-A'yân), p. 57; Ḥâjî Khalîfa, iv., 51; and Brock, ii., 233.

Begins:—

الحمد لله الذي خلق الانسان في احسن الصور و علمه خواص
الاشياء من النفع و الضرر . . . اما بعد فيقول الفقير المذنب
الاواب خضر بن علي الطبيب الخ

The author, after dwelling at some length upon the importance of the subject and the knowledge he gained by serving in different hospitals, especially the Almanṣûrî of Cairo, claims that he has revealed facts in connection with medicine which, he says, his predecessors locked up in their bosoms, and made many additions of what he acquired from his master Shaykh Jamâl u'd-Dîn, better known as Ibn'us Sûlkî.

اذ لم ينكشف احد غيري من حكماء الازمان عن وجهها
القناع الى الآن و لم يدونها شخص قبلي من الاطباء في كتاب
بل كتموا سرّها قاطبة تحت حجاب وزينته بالفوائد التي استفدتها
من مجالس شيخي و استادي الشيخ الفاضل و الاستاد الكامل
شيخ جمال الدين المعروف بابن السولكي

He dedicates the work to 'Îsâ b. Muḥammad Amîr of Aydîn, and divides it into the following four Maqâlas:—

(1) On the generalities of medicine, in two Ta'lîms, on fol. 2b.

في كليات جزئي الطب

(2) On aliments, drinks, and simple and compound medicaments, in two Jumlas, on fol. 133ᵃ.

فی الاغذیة و الاشربة و الادویة المفردة و المرکبة

(3) On diseases of the special organs, systematically from head to foot, their symptoms and treatment, on fol. 413ᵃ.

في الامراض المختصة بعضو عضو من الراس الی القدم و علاماتها و معالجاتها

(4) On general diseases, their causes, symptoms and treatment on fol. 601ᵇ.

فی الامراض العامة التي لا تختص بعضو دون عضو و اسبابها و علاماتها و علاجاتها

The work is in one volume, but the scribe has separated it into two, bound in one. Vol. i. (foll. 1–412) Theoretical portion. Vol. ii. (foll. 413–673) Practical portion.

For copies see: Berlin, No. 6356; Brock, ii., 233; Gotha, No. 1938; Batavæ, iii., 264; Cairo, vi., 21, where it is stated that the work was composed in A.H. 816 = A.D. 1413; Nûr 'Uṣmâniyah, No. 3543, p. 201; Kuprilizâdah, No. 974, p. 63; Walî u'd-dîn, No. 2517, p. 143; Ayâṣûfiyah, No. 3667–9, p. 219; and Râmpûr, No. 160, p. 488.

Written in fair Nasta'liq, within coloured borders. foll. 1, 2, 528 and 673 are supplied in a later hand.

Not dated. Circa 18th century.

No. 70.

foll. 352; lines 25; size $12\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

I.

foll. 1–333ᵇ.

شرح الاسباب و العلامات

SHARḤ U'L-ASBÁB.

A commentary upon Najîb u'd-Dîn Abû Ḥâmid Muḥammad b. 'Alî as-Samarqandî's famous and most popular work entitled Al-Asbâbu wa'l

'Alâmât (The causes, symptoms, and treatment of diseases), by Nafîs b. 'Iwaḍ al-Kirmânî, نفيس بن عوض الكرماني.

As-Samarqandî, the author of the text, was a famous physician and a contemporary of Fakhru'd-Dîn ar-Râzî (d. A.H. 606 = A.D. 1209). He produced many valuable works, and was killed in the general massacre at Herat by the Tartars in A.H. 619 = A.D. 1222. See Ibn Abî 'Uṣaybi'ah, ii., 31; Brock, i., 490; and Iktifâ 'ul-Qanû', p. 223.

The commentator An-Nafîs b. 'Iwaḍ al-Kirmânî was a writer of the time of Ulugh Beg Mirzá, the grandson of Amir Tîmûr. He completed this work in A.H. 827 = A.D. 1423. He was of Persian extraction and died after A.H. 850 = A.D. 1446. See Ḥabîb u's-Siyar, iii., 3, p. 159; Brock ii., 213; and H. Kh., i., 269.

Begins:—

الحمد لله رب العالمين و الصلوة و السلم الاتمان الاكملان
على من يداوي الارواح بطب الحقيقة الخ

In the preface, after describing the occasion of the present composition and establishing the importance of his selection of this text, the author dedicates this work to Ulugh Beg Mirzâ in the following terms:—

و لما ورد الامر المطاع باحضاري من كرمان هو اول ارض مس
جلدي ترابها الي خدمة السلطان بن السلطان ظل الله
على كافة الانسان مالك رقاب اعاظم السلاطين شرقا و غربا ناشر
العدل في اقطار الارضين بعدا وقربا المؤيد بالعنايات الرحمانية
المظفر المنصور بالالطاف الربانية اميرزاده مغيث الحق و الدنيا
و الدين الغبيك گوركاني صلاح العالم . . . اهديت الى حضرته
بهدية تبقي بقاء الدهور

Copies: India Office, Nos. 787–9; As. Soc., p. 84; Cairo, vi., 21; Ayâṣûfiyah, No. 3640–1, p. 217; Nûr 'Uṣmânîyah, No. 3536, p. 203; Walî u'd-dîn, No. 2505, p. 143; Kuprîlizâdah, Nos. 964–6, p. 63; and Râmpûr, Nos. 113–15, p. 482.

For different prints and lithographs see: Cat. of Ar. Books in the Brit. Mus. ii., 168; and Iktifa, p. 227.

Written in an elegant thick Indian Naskh, within gold borders, with an artistically decorated but slightly faded frontispiece. The MS. contains copious marginal notes and corrections. Repeatedly lithographed in India.

II.

foll. 333ᵇ–341ᵃ.

رسالة في علاج من سقى السموم او نهشة الهوام و غيرها

A pamphlet on poisons and antidotes.

There is no evidence, except the following marginal note, that this pamphlet is a work of As-Samarqandî, the author of Al-Asbâbu wa'l-'Alâmât:—

رساله در علاج سقي سموم از مصنف اسباب و العلامات

Begins:—

فى علاج من سقى السموم او نهشه الهوام و غيرها من خاف ان يسقى مما فيجب ان يحترز عن الاغذية و الاشربة الغالبة الطعوم الخ

and ends thus:—

في عض الاربعة و الاربعين هو الحيوان المعروف . . . علاجه ان يدق هذا الحيوان . . . و ربما كفي فيه استعمال الملح و الخل على موضع العضة الخ

Written in the same hand as above.

III.

foll. 343–52.

القانونجه

AL-QÂNÛNJAH.

A compendium of medicine, by Sharaf u'd-Dîn Muḥammad b. 'Umar al-Jagmînî, *d.* A.H. 745 = A.D. 1344. See Brock, ii., 213; also see above.

Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبّيه محمد و اله اجمعين و بعد فهذا المختصر مشتمل على زبدة ما يجب استحضاره الخ

The work is divided into ten Maqâlas, for a complete description of which see: Berlin Cat., Nos. 293–4.

For the enumeration of the commentaries upon this text, see Brock, i., 457.

For copies see: India Office, No. 791; and Ḥ. Kh., iv., 495.

Probably written by the same scribe as above.

Dated A.H. 1114.

No. 71.

foll. 334; lines 20 to 24; size 10 × 7; 8 × 4½.

The same.

Another copy of An-Nafîs' commentary upon the Asbâbu-wa'l-'Alâmât of Samarqandî. Begins as above. The first page contains the text in Naskh, while throughout the text and commentary are in Shafî'a Âmîz Nasta'lîq. Not dated, but cannot be later than A.H. 1253, for a marginal note in the end runs thus:—

سنة ١٢٥٣ منهجرة صلعم بتاريخ بستم شوال روز پنجشنبه شرح اسباب از جناب ميرزا صاحب قبله شروع نمودم

Another note follows the above one in which Arshad 'Alî, ارشد علي, the writer of the note, states that he completed the reading of the work in A.H. 1256, and gives the full name of the Mirzâ Ṣâḥib of the above note as ميرزا سيد محمد ابراهيم صاحب.

No. 72.

foll. 439; lines 20; size 7½ × 5; 5¼ × 2¼.

The same.

Another copy of the work noted above. Begins as above.

Written in an ordinary minute Nasta'lîq, with marginal notes, within red and blue border lines. An incomplete list of contents is attached in the beginning. foll. 1–2: lines more separate and writing clearer; and foll. 2, 3, 35–56 more closely and minutely transcribed

than the rest of the work. A marginal note giving A.H. 827 as the date of composition of the work reads thus:—

رايت في آخر كتاب عتيق مرقوما بخط التلميذ قد فرغ الاستاذ من تصنيف الكتاب و تسويده بعون الله تعالي و حسن توفيقه ببلدة كرمان حرسها الله تعالى من لوائق الزمان في اواخر صفر ختم بالخير و الظفر سنة ٨٢٧

Slightly wormed and water-stained towards the end.
Not dated. Circa 17th century.

No. 73.

foll. 161; lines 22; size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4$.

حاشية شرح اسباب المسمى بكشف الاشكالات

KASHFU'L-ISHKÂLÂT.

A gloss on An-Nafîs' commentary upon the Asbâbu-wa'l-'Alâmât, by محمد هاشم بن حكيم محمد احسن بن محمد افضل, Muḥammad Hâshim b. Ḥakîm Muḥammad Aḥsan b. Muḥammad Afḍal, who seems to be an Indian author of the 12th century, A.H.

Begins:—

الحمد لله الذي هدانا الصراط المستقيم و هو نعيم عطانا فيه لعمائه العميم . . . اما بعد فيقول عبد الضعيف . . . محمد هاشم بن حكيم محمد احسن بن محمد افضل . . . هذه رسالة مختصرة رقمتها في ريعان الشباب حين تحصيل الكتاب المسمي بشرح الاسباب و العلامات الخ

After a short prefatory note on the importance of the subject, as is usual with eastern writers, the author states the title of the work in the following terms:—

و سميتها بكشف الاشكالات لانها يكشف بمافيه بن المشكلات
و من العجائب ان يتكشف عند التسمية تاريخ اتمام تلك الرسالة
عن قيامس السنة الهجرية المصطفوية

From the above passage it is evident that the title كشف الاشكالات is a chronogram which when solved gives the date of composition of the work as A.H. 1184 = A.D. 1770. From the beginning quoted above it appears that the author composed the work in the prime of his youth. Thus it inevitably follows that in A.H. 1184 the author was in his youth.

The gloss extends from the beginning of An-Nafîs' commentary to the end of the chapter on Fevers—

و يكشف لبض المعالي المغلقة عنه من اول هذا الكتاب الى
آخر باب الحميات

The introducing word of the gloss is قوله, while that of the commentary the words قال المصنف.

Written in an ordinary Indian Nasta'lîq.

Not dated. Circa 18th century.

No. 74.

foll. 360; lines 23 to 26; size 12¼ × 8¾; 9¼ × 6.

حاشية شرح اسباب المسمي بفوائد الشريفيه

FAWÂ'ID-U'SH-SHARÎFÎYAH.

Another gloss on An-Nafîs' commentary upon the Asbâbu-wa'l-'Alâmât, by محمد شريف ابن حاذق الملك محمد اكمل خان ابن محمد واصل خان, Muḥammad Sharîf b. Ḥâdiq u'l Mulk Muḥammad Akmal Khân, a famous Indian physician of the time of Shâh 'Âlam and Akbar II. (A.H. 1173–1253 = A.D. 1759–1837), who became the head of a school of medicine, the followers of which are known among the Indians as Sharîf Khânîs, as opposed to 'Alawî Khânîs, the followers of the school founded by 'Alawî Khân (*d.* 1160 A.H.), the celebrated court

physician of Muḥammad S̲h̲âh of Delhi. The chief point of difference between the two schools is that the former make free use of mineral oxides (كشته جات), which are prohibited in the code of the latter. He produced many works (Arabic and Persian) on medicine, the chief of which are the following:—

(1) The present work.

حاشية شرح اسباب

(2) (See above.)

حاشيه نفيسي

(3) A Pharmacopia in Persian.

عجالهٔ نافعه

(4) On Therapeutics, in Persian.

علاج الامراض

He died in A.H. 1231 = A.D. 1815.

Begins:—

الحمد لله الذي خلق الانسان و انعمه انواع النعم من فرط الاحسان و اوجد الامزجة الغير المتناهية في اربعة من الاركان . . . و بعد فيقول . . العبد الضعيف محمد شريف ابن حاذق الملك حكيم محمد اكمل خان ابن حكيم محمد واصل خان غفر الله له و لهما الخ

The prefatory note contains the author's statement that he collected materials for this gloss in his youth, but long neglected to arrange them in the form of a book. The taunts of his friends, however, finally induced him to complete this work. He completed the gloss and added notes on anatomy and commentaries upon those portions of the text which were left without comment by the learned commentator.

The gloss proper begins on fol. 2ᵃ thus:—

قوله لطلب الحقيقة اه و اعلم ان تهذيب الظاهر الخ

The work is concluded by a K̲h̲âtimah, in which the occasion of the compilation of this work is described at some length.

A copy of this work exists in the Râmpûr Library (Cat., No. 58, p. 473).

Written in minute Nasta'liq. Slightly wormed, but mended.

Not dated. Circa 19th century.

No. 75.

foll. 163; lines 17; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

الجوهر النفيس في شرح ارجوزة الشيخ الرئيس

AL-JAWHAR-U'N-NAFÎS.

A commentary upon the celebrated Urjûzah of Avicenna, by موسى بن ابراهيم بن موسى البغدادي, Mûsa b. Ibrâhîm b. Mûsa'l Bagdâdî, who died in A.H. 867 = A.D. 1463. See Cairo Cat., vi., 32, and Râmpûr Lib. Cat., No. 57, p. 473.

The Urjûzah is in rajz metres, and, though brief, contains, according to Avenzoar (quoted by the commentator on fol. 2ᵇ) everything with regard to the theory of medicine—

ابو مروان ابن زهر قال انها محيط بجميع كليات الطب و انها أ ل من كتب كثيرة

This Urjûzah has been commented upon by many writers, the most important of which is the commentary of Averrohes. The scribe mistakes this commentary for that of Ibn Rushd (Averrohes), as the colophon reads thus:—

تمام شد كتاب شرح ارجوزه شيخ الرئيس من تصنيف ابن رشد

But internal evidence proves that this commentary is not the work of Averrohes:—

1. The author concludes this work by adding two Faṣls, in the first of which he treats of the weights and measures used in medicine; and in the second he gives short biographical notices of the authors whom he has quoted as authorities in this work—

الفصل الثاني في تراجم الاطباء الذين نقلت عنهم في هذا الشرح ليعرف مراتبهم فيوثق بقولهم

In this second Faṣl, on fol. 162ᵃ, Averroes is mentioned as one of the authorities quoted.

2. Ibn Ḥazm al-Qarshī is mentioned among the authorities. Al-Qarshī died in A.H. 687 = A.D. 1288, and is a much later writer than Ibn Rushd, who died in A.H. 595 = A.D. 1198.

Begins:—

الحمد لله المتقن بدقايق حكمة البالغة خلق كلشي المظهر خفي صنعته ببدائع مصنوعاته و جعل من الماء كلشي حي آلخ

The preface contains a discussion on the importance of the subject, as is usual, and a statement of how he proposes to treat the subject—

مشرحتها شرحا شرح به صدور الطلاب و ابرزت معانيها الغامضة في صور الايضاح بعد الاحتجاب فانفتح القفل من ابوابها و سهل طريق ماخذه لطلابها

The commentary proper, which begins on fol. 5ᵇ, is prefaced by three Faṣls:—

(1) On the importance of medicine, on fol. 2ᵇ.

في شرف الطب

(2) On the origin of the science of medicine, on fol. 3ᵇ.

في اول مبدأ علم الطب

(3) A short life of Avicenna, on fol. 4ᵇ.

في ترجمة شيخ الرئيس

The commentary begins thus:—

الطب حفظ صحة برّ مرض من سبب في بدن منذ عرض الطب في لغة العرب الخ

Written in clear Nasta'līq, the text throughout being in red. The MS. contains numerous marginal corrections. The space after the colophon contains a copy of the prescription of a collyrium (سرمه) Wormed throughout, but mended.

Dated A.H. 1283.

No. 76.

foll. 96; lines 17; size 9 × 5½; 6¾ × 3½.

رجوع الشيخ الى صباه في قوة الباه

RUJÛ'U'SH-SHAYKH-I-ILÂ-SABÂH.

The title of the work means "The return of an old man to his youth." The work deals with the means to be adopted to regain and improve the procreative power.

The author, شمس الدين احمد بن سليمان بن كمال باشا, Shamsu'd-Dîn Aḥmad b. Sulaymân b. Kamâl Bâshâ, was the grandson of a wealthy Turkish noble. He passed his childhood in great luxury. One day he saw a man in wretched clothes and of repulsive feature occupying a seat superior to Aḥmad Beg, the first noble of the court of Sulṭân Salîm. Our author was greatly surprised at this singular spectacle and made enquiries as to who the man was. He found out that the man was Mawlâ Luṭfî, the teacher of the Fulbâ Madrasah. Thus finding that learning was more honoured than wealth he commenced his studies under the said Mawlâ Luṭfî, and subsequently prosecuting his studies under Mawla'l-Qasṭallânî, Mawlâ Khaṭîb-Zâdah, and Mawlâ Ma'rûf-Zâdah, he at last became professor of the Madrasah of Sulṭân Bâyazid Khân. After serving in the capacity of the Qâḍî of Adrianople and that of the 'Askaru'l-Manṣûr, he died at Constantinople in A.H. 940 = A.D. 1533 while still holding the position of the Muftî of that place. See Shaqâ'iqu'n-Nu'mâniyah (Cairo edition, printed on the margin of Ibn-i-Khallikân), i., p. 422; Brock, ii., 449-53; and Beale's Dictionary of Oriental Biography, p. 169.

Begins:—

الحمد لله الذي خلق الاشياء بقدرته . . . قال المؤلف لهذا الكتاب انني لما رايت الشهوات كلها منوطة باسباب الباه الخ

In the Cairo Catalogue it is mentioned that in the work entitled Ash-Shifâ fi't-Ṭibb this work is ascribed to Aḥmad b. Yûsuf at-Tifâshî, the celebrated author of the work on precious stones entitled Azhâr u'l-Afkâr, who died in A.H. 651 = A.D. 1253. This statement gains support

when we see that Muḥammad Saʿîd Iṣfahânî, who translated this work into Persian with the same title, also ascribes the authorship of the original to the said Aḥmad-at-Tîfâshî (See Rieu, Pers. Cat. of the Brit. Mus., ii., p. 471). Ḥâjî Khalîfa (iii., 349), however, expressly states that the work was composed by Ibn Kamâl Pâshâ at the instance of Sulṭân Salîm Khân.

The preface contains an enumeration of works of the same nature which the author consulted in the course of the compilation of this work.

It is divided into two parts. Part I (foll. 1–56ᵃ) consists of thirty chapters and treats of what concerns the genital organ of men. Part II (foll. 56ᵃ–96) also consists of thirty chapters, and is devoted to what concerns women.

foll. 1–78ᵇ are written in clear Naskh, with the headings in red. foll. 79ᵃ–96 are supplied in a later hand in Nastaʿlîq, with the spaces for the headings left blank. There are other blank spaces, which are probably due to the fact that the scribe could not make out the words of the original copy from which he made the present transcription. fol. 85ᵇ is left blank. foll. 85–87ᵃ are again in Naskh, but in a later hand. fol. 92ᵃ contains passages connected with astrology and having no connection with the work. The last few folios are wanting. The MS. ends abruptly on fol. 96ᵇ thus :—

و اعتنقتني ساعة و قمت عنها بلذة عجيبة ما ذقت في زماني الذّ منها و لم تزل في صحبتي الى ان توفت و لم اصحب بعدها امرأة

Other copies: Gotha, No. 2055; Cairo, vi., 16; Berlin, No. 6388, where the contents are fully described; Brock, vols. i., 495, and ii., 449; Ayâṣûfiyah, No. 3622, p. 216; Walî u'd-dîn, No. 2499 and 2500, p. 143; Kûprilîzâdah, No. 189, p. 157; and Râmpûr, Nos. 84 and 85, p. 476.

Printed in Cairo in A.H. 1298, also lithographed in Bombay.

Not dated. Circa 18th century.

No. 77.

foll. 366; lines 21; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

تذكرة اولى الالباب و الجامع للعجب العجاب

TADKIRATU-'ULI'L-ALBÂB.

Vol. I.

An encyclopædia of medicine, by داؤد ابن عمر الانطاكي, Dâ'ûd b. 'Umar al-Anṭâkî, the last of the great Arabian physicians. He was born in Antioch. At seven years of age, on account of some nervous disorder he was unable to stand upright or walk properly. While he was in this condition he committed to memory the Qur'ân and the introductory texts of Arabic grammar. At this period a Persian scholar of the name of Muḥammad Sharîf arrived at Antioch, and people flocked round him to hear his lectures on metaphysics. Dâ'ûd also went to see him, and by him was cured of his malady. Having recovered his health he began a course of studies in logic, mathematics, and other sciences, under the man to whom he owed his recovery. Finally, he intended to learn Persian, but his learned master advised him rather to learn Greek, which, Dâ'ûd tells us, he completely mastered. After his father's death he proceeded to Cairo, where he remained for a long time. The author of Khulâṣat-u'l-Aṣar (ii., 140) says that he was the head of the physicians of his time, master of physical and metaphysical sciences, and a wonder of his age. He excelled his contemporaries in sound judgment and rational investigations, and discredited what was unsound and superstitious. He died of diarrhœa in Mecca in A.H. 1008 = A.D. 1599, after staying there for more than a year.

References to his life will be found in the following: Khulâṣat-u'l-Aṣar, ii., pp. 140–9; 'Iqdu'l-Jawâhir-i-wa'd-Durar (Lib. Copy), foll. 35–40; Iktifâ'ul-Qunû', p. 228; Ḥâjî Khalîfa, ii., 260; Brock, ii., 364. Compare with the Brit. Mus. Suppl. Cat., Nos. 809-10.

Begins:—

سبحانك مبدع مواد الكائنات بلا مثال سبق الخ

The preface contains the author's statement that, after writing a commentary upon the Qânûn (الشرح الذي و ضعته على نظم القانون), in which he treated the subject exhaustively, he had no intention of

writing further on this subject, but a peculiar idea came into his head, viz., of arranging everything in connection with medicine in alphabetical order. Thus he composed this work, which, he says, will be accessible both to men of high intelligence and also to men of ordinary attainments.

It was the author's intention to divide the work into a Muqaddimah, four Bâbs and a Khâtimah, but he only lived to complete the Muqaddimah and the first three Bâbs.

In the Muqaddimah (fol. 3) the sciences in general are enumerated and their relation to medicine is traced. The first Bâb (fol. 9ᵃ) deals with the generalities of medicine to serve as an introduction. Under this Bâb the following subjects are discussed :—

(1) The four primary elements.

(2) Temperaments.

(3) The four cardinal humours.

(4) The organs of the human body (الاعضاء).

(5) The gases (ارواح) which are the medium of the transmission of energies.

(6) The actions of these energies (الافعال).

(7) The conditions of health, disease, and the middle state between the two.

(8) The physiological action of things taken internally.

The second Bâb (fol. 31). On canons common to simple and compound medicaments. This Bâb consists of two Faṣls. In the first Faṣl, before proceeding to the subject he briefly states the extent of the Materia Medica of his predecessors :—

(1) Dioscorides, according to him, is the earliest writer on Materia Medica, but he mentioned only a small number, omitting some of the most important drugs, such as Cumin, Scammonium (سقمونيا), etc.

(2) Rufus (Ephesius, flourished about A.H. 98–117; see W. Smith's Dict. of Gr. and Rom. Myth. and Biog., iii., 669) is the next writer on this subject, but he did not make any addition.

(3) Paulus mentioned only the medicaments used in ophthalmics, but he also omitted to mention such important drugs as Pearl and Antimony (اثمد).

(4) Andromachus, the younger, only treated of the component drugs of the celebrated Theriac (ترياق الكبير).

(5) Râsu'l-Bagl, surnamed Jâlînûs, made additions, but neglected the general properties and dwelt only upon their specific properties.

The subject was then taken up by the Christians. The first man of this epoch who wrote on this subject and translated into the Syrian dialect, was دويدرس البابلي, Dawaydaras al-Bâbulî; Isḥâq b. Ḥunayn

was the next man. He translated the Greek and Syrian works into Arabic, and introduced the names of certain drugs which, when administered with the poisons, exerted a palliative influence upon their deadly effects (مصلحات). His son Ḥunayn differentiated between aliments and medicaments. Now Muhammadans took the lead. The first man of this epoch was Muḥammad b. Zakariya'r Râzî. Then came great Avicenna, who devoted the second book of his canon to this subject. Avicenna, according to Anṭâkî, is the first man who treated each drug under seven headings. Of the many works composed on the subject, the Minhâju'l-Bayân of Ibn Jazlah, he says, is the best of its kind. The last author who wrote before Anṭâkî on this subject was Muḥammad b. 'Alî aṣ-Ṣûrî, but not a single work is free from defects. Such is the sketch drawn by Anṭâkî. He then enumerates the ten headings under which each drug should be treated, and concludes this Faṣl by explaining the general terms used for drugs. The second Faṣl treats of the rules for compounding medicine.

The third Bâb treats of simple and compound medicaments in alphabetical order. Every compound medicament is prefaced by the rules of its preparation and its general uses. While treating of the Electuaries (معاجين) he gives prescriptions of four electuaries; one for each cardinal humour. The first of these electuaries, according to him, can well serve for all diseases caused by the qualitative or quantitative changes of blood; the second for those caused by the similar changes of the yellow bile; the third for those similarly connected with phlegm; and the fourth for those caused by the like changes of the black bile. Thus he follows the humoural theory to its limits and gives it, as it were, the finishing touch.

The fourth Bâb, which the author only lived to compose up to the letter ط, treats of diseases in alphabetical order, and is also prefaced by rules of general import. I translate one to illustrate his mode of reasoning. He says: "That which is variable and the causes producing variation being neither fixed nor secure (مامون), then the preservation of its natural arrangement or form is either difficult or impossible. This necessitates the finding out of laws for the preservation of the natural arrangement or its restoration when changed. It is for this reason the science of medicine is divided into two parts. The first theoretical and general, and the second practical." Anṭâkî's method of handling the subject was approved of and adopted by later Indian physicians such as 'Alawî Khân and Sharîf Khân.

This volume contains the Muqaddimah and the first three Bâbs.

In A.H. 1294 this work with its continuation, due to Anṭâkî's disciples, was printed in Cairo in three volumes; the margin of this edition contained the Kitâb-u'n-Nuzhah of the same author. It was

reprinted with its continuation in Cairo, in A.H. 1302, in two volumes, and again in A.H. 1309, in four volumes. See Iktifa, p. 228.

Copies: Brit. Mus., pp. 459[a], 633[b] and 744[b]; Brit. Mus. Suppl., Nos. 809–10; Bodleian, p. 133; India Office, No. 798; Batavæ iii., 270; Cairo, vi., 8; Walî u'd-dîn, Nos. 2479–80, p. 140; Nûr 'Uṣmâniyah, Nos. 3473–8, p. 197; Kuprilizâdah, No. 183, p. 151; Râmpûr, Nos. 33–4, p. 470; and Ellis' Cat. of Brit. Mus., i., 471–2.

The following folios are lately supplied: 180, 187, 193–4, 198, 207–8, 217, 240, 250, 273, 275, 283, 289, 290, 304, 308, 310, 323 and 340.

Written in a clear Arabian Naskh, with occasional marginal corrections.

Not dated. Circa 17th century.

No. 78.

foll. 158; lines and size as above.

The same.

Vol. II.

The second volume of the work described above.

Begins:—

الباب الرابع . . . في تفصيل الامراض الجزئية . . . فان كان بطلانه اصلا الخ

This volume contains the fourth Bâb up to the letter ط, coming down to which the author died, leaving the work unfinished. Compare with Ḥâji Khalifa (ii., 260), where it is stated that, according to some of his works, it appears that he completed this work, but somehow or other the last portion was destroyed. There are lacuna in foll. 15[b] and 29[b]. The following folios are newly supplied: 13, 14, 24, 50, 95, 103–6, and 138–56.

Written in the same hand as above.

No. 79.

foll. 256; lines 23–26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

I.

foll. 1–212[a].

ذيل كتاب التذكره

The continuation of Al-Anṭâkî's Tadkirah due to some of his disciples.

The preface of the compiler begins:—

الحمد لله رب العالمين . . . هذا آخر ما وقع عين الناظرين عليه و اشتهر نقصها بالتصريح و التنبيه الخ

The work begins:—

بسم الله الرحمن الرحيم و به نستعين بحمدك اللهم حمد العارفين الخ

The Tadkirah ends at the letter ط, while the continuation commences from the letter ي, which is prefixed by a discussion on charms or prayers to enthral the planets دعواتـ الكواكب, and is brought down to the letter غ, the last of the Abjad letters. The work is concluded by a Khâtimah, in which charms from the traditions of the prophet and the sayings of saints are collected.

Contents:—

On fol. 151ᵇ.
حرف الرا

On fol. 175ᵃ.
حرف الشين

On fol. 181ᵇ.
حرف التاء

On fol. 183ᵇ.
حرف الثاء

On fol. 184ᵇ.
حرف الخاء

On fol. 185ᵇ.
حرف الذال

On fol. 186ᵇ.
حرف الضاد

On fol. 186ᵇ.
حرف الظاء

On fol. 186ᵇ.
حرف الغين

On fol. 187ᵇ.
خاتمه

foll. 7–8 spaces reserved for headings are left blank. fol. 209ᵇ lacuna without break of the content.

Written in learned Arabian Naskh, with headings always in red.

Dated A.H. 1247.

Scribe صالح بن محمد بن خشرم

II.

foll. 212ᵇ–218ᵃ.

كتاب لطيف فى الطب

A treatise on the exposition of the following three sayings of the prophet:—

(1) The stomach is the house of diseases (المعدة بيت الداء).

(2) Abstemiousness is the head of cures (الحمية راس الدواء).

(3) Cold is the chief source of diseases (اصل كل داء البرودة).

Author: Abû 'Abdullâh Muḥammad b. Yûsuf al-Ḥasani as-Sanûsi, ابو عبد الله محمد بن يوسف الحسني السنوسي, a famous writer on Dogmatics. He died in A.H. 892 = A.D. 1486. See Brock, ii., 250.

Begins:—

قال الشيخ . . . محمد بن يوسف الشريف السنوسي التلمساني . . . الحمد لله المنفرد بالقدم مخترع الوجود من العدم الذي نور العالمين ببعث من اوتي جوامع الكلم و جعله بشيرا و نذيرا لجميع الامم الخ

Copies: Berlin, No. 6402, and Brock, ii., 252.

Written probably in the same hand as above.

Dated A.H. 1247.

III.

foll. 218b–250a.

الرسالة الشهابيه في الصناعة الطبيه

A Compendium of Medicine, by محمد بن ابراهيم الماريني Muhammad b. Ibrâhîm al-Mârdinî.

Begins:—

الحمد لله الذي خلق المخلوقات بقدرته و علم الانسان مالم يعلم . . . و بعد فهذه رسالة في الصناعة الطبيه الفت برسم الخزانة العالية المويدية الاجلية المحرمية خزانة مولانا شهاب الدين احمد بن عيسى صاحب حل المحروسة الخ

The work is divided into eighty Bâbs, each Bâb being devoted to a single disease, and comprises what is treated of in the practical portion of other works. A full table of contents is included in the preface.

IV.

foll. 250b–253a.

An index of the names of drugs with their well-known and popular designations, arranged in alphabetical order.

V.

foll. 253b–256.

Few charms for diseases selected from various sources.

Begins:—

فائدة الصداع بسم الله الرحمن الرحيم ذلك تخفيف من ربكم و رحمة الخ

No. 80.

foll. 220; lines 21–24; size $11\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{3}{4} \times 5\frac{3}{4}$.

I.

foll. 1–192.

كتاب النزهة المبهجه في تشحيذ الاذهان و
تعديل الامزجه

KITÂBU'N-NUZHAT AL-MUBHIJAH.

A system of medicine, by داوٗد ابي عمر الانطاكي, Dâ'ûd b. 'Umar al-Anṭâkî, *d.* A.H. 1008 = A.D. 1599. For his life see above.

Begins:—

سبحان من سجدت له جباه الاجرام صاغرة . . . و لما كان تنافس النفوس الكاملة الخ

In the preface the author, dwelling upon the importance of the subject, dedicates the work to Darwîsh Chalpî (an Egyptian nobleman on whose instance, according to Ḥâjî Khalîfah (vi., 332), the work was composed), and states that in this work he has explained the place of medicine among other sciences, and exposed why compounds (مواليد) could be traced to their component element (مطلق البسائط). This, according to him, was essential to make the subject clearer to the reader. He further asserts that for these discussions he has been indebted to no other work, but had to rely on his personal reasoning. The quotation if ever made, he tells us, is either to criticise the statement made therein or to reason it out afresh from his own standpoint

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtimah.

Contents:—

fol. 3b. The Muqaddimah. On introductory philosophical discussions and the relation of sciences with each other.

في ذكر ما تمس الحاجة الى تقديمه في هذه الصناعة الفاضلة
و جمعه [*sic*] جنس الارتباط الكلي و تناسب انواع الموجودات
بالطريق العقلي و كيفية التداخل و اسرار التمازج

fol. 11b. Bâb i. On general rules conducive to health, the limits of this art, its subjects and how it is distinguished from philosophy.

في كليات ما به صلاح الابدان و مواد الاجسام و بيان حد الطب
و موضوعاته و كيفية امتخلاصه عن الحكمة

fol. 51a. Bâb ii. On Aetiology.

في الاسباب

fol. 66b. Bâb iii. On the different state of the body.

في احوال البدن

fol. 81a. Bâb iv. On Symptoms.

في تفصيل العلامات الدالة على احوال البدن

fol. 110a. Bâb v. On Canons and admonitions.

فى القوآنين و الوصايا

fol. 118a. Bâb vi. On internal diseases peculiar to each organ, treated systematically from the head to the foot.

فى الامراض الباطنة الخاصة بعضو عضو من الراس الى القدم

fol. 171a. Bâb vii. On general diseases.

فى الامراض التي لاتخص محلا معينا

fol. 185b. The Khâtimah. On subjects referred to in medicine.

على امور مستلطفة و غرائب مستطرفة يعول في هذه الصناعة
عليها و يميل كل طالب اليها

The colophon reads thus:—

وافق الفراغ من زبر هذا الكتاب العظيم صبيح يوم الخميس
نصف شهر جمادي الاول عام الف و ما ئتين و ثمان سنه ۱۲۰۸ بعناية
سيدي المالك الكريم الهمام السامي العظيم صفي الاسقم و

الدين احمد بن عبد الواسع بن حسين القرشي . . . بقلم العبد الفاني محسن بن محمد بن علي بن عبد الرحمن الفناري العكي العدناني

Written in a clear thick Arabian Naskh, with coloured frontispiece and titlepage, and red border lines. foll. 193–195 blank.

Copies: Cairo vi., 47; Batavæ iii., 270 (a fragment); Wali u ddin, No. 2558, p. 146; and Râmpûr, Nos. 256–60, p. 499.

Dated A.H. 1208.

Scribe محسن بن محمد الفناري

II.

foll. 196–220.

كتاب الابدال لما عدم في الحال

A dictionary of simple medicaments collected from the Tadkirah of Anṭâkî (see above).

Begins:—

نحمدك يا من تنزه بكماله عن الاشباه و النظائر و تقدس في جلاله عن ان تدركه الابصار او تحيط به الضمائر . . . امابعد فهذه العقاقير المفردات و طبايعها و بعض منافعها و ابدالها لما عدم في الحال جمعتها من التذكرة للشيخ الفاضل الحكيم داؤد بن عمر الانطاكي قدس سره على حروف الهجاء الخ

The author does not reveal himself. The colophon reads thus:—

رقمت هذه النسخة بعناية سيدي المالك الهمام حنفي الاسلام الفقيه العارف ذوي العز الاصيل و الفخر النجيل و السيد النبيل الفهامه عين اعيان المسلمين احمد بن عبد الواسع القرشي

A comparison with the colophon of An-Nuzha shows that the transcriber of this work is the same محسن الفناري.

On the titlepage and after the colophon names of various owners are written.

No. 81.

foll. 25; lines 20; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

رساله في المسهل

RISÂLAH FI'L-MUSHIL.

A treatise on the laws, uses, and preparation of purgatives, by محمد باقر بن محمود الطبيب, Muḥammad Bâqir b. Maḥmûd aṭ-Ṭabib. 'Imâd u'd-Dîn Maḥmûd, the father of the present author and a celebrated physician of Shîrâz, flourished about the close of the reign of Shâh Ṭahmâsp (d. A.H. 984 = A.D. 1576), and died about A.H. 1000 = A.D. 1592. (See India Office Pers. Cat., i., 396, and Haft Iqlim, Lib. Copy, fol. 74.) Thus our author belongs to the beginning of the 11th century, A.H.

Begins abruptly:—

هولاء مسهلا يعمل الى مائة مجلس يجتنبون ذلك مسهلا و يلمون الطبيب

The scribe, not being able to follow the original copy, has left the space for the beginning lines blank. It appears that the author speaks of the importance of the subject, and, after dwelling upon the exposition of the ignorance of his co-practitioners, describes his work in the following strain: "When I found that such was the state of affairs, it came to my mind that I should compile a treatise on the method of evacuation and its conditions, the knowledge of purgatives and laxatives, their weights, corrections, and rules for their preparation, so that it might serve as a memorandum and guide for my co-practitioners, that they might know how evacuation should be produced and what drugs should be used and what avoided."

The work is divided into a Muqaddimah, twelve Faṣls, and a Khâtimah.

Contents:—

fol. 1b. The Muqaddimah. On the action of purgatives.

fol. 2b. Faṣl i. How to prepare the patient to take purgatives.

fol. 3a. Faṣl. ii. On the considerations when administering purgatives.

fol. 6a. Faṣl iii. On the concoction of the humours and its physiology.

fol. 8ᵃ. Faṣl iv. On certain rules in connection with the use of purgatives and the regulation of the diet of those to whom purgatives are administered.

fol. 10ᵃ. Faṣl v. On purgatives.

fol. 17ᵇ. Faṣl vi. On the causes necessitating the combination of simple medicaments and other rules in connection with them.

fol. 19ᵃ. Faṣl vii. Rules for compounding medicaments.

fol. 22ᵇ. Faṣl viii. Of those on whom purgatives fail to act.

fol. 23ᵃ. Faṣl ix. On the symptoms indicating that the action of the purgatives should be stopped.

fol. 23ᵃ. Faṣl x. On the treatment of those whom the purgatives affected more than what was desired.

fol. 24ᵃ. Faṣl xi. On *delinquium animi* attending the excessive action of purgatives.

fol. 24ᵇ. Faṣl xii. What should be used after the purgatives have produced the desired effect.

fol. 25ᵃ. The Khâtimah. Practical hints with regard to the use of the purgatives.

This work is the most exhaustive of its kind, and is the chief source from which the author of Ummu'l-'Ilâj (a more exhaustive work on this subject in Persian) derived his information.

Written in Shafî'ah Âmiz Nasta'lîq. In the colophon the work is wrongly ascribed to Ḥakim Aṣgar 'Alî.

Scribe اولاد علي

Not dated. Circa 19th century.

No. 82.

foll. 27; lines 23; size $8\frac{1}{4} \times 5\frac{3}{4}$; 6×4.

النزهة الزهيه في احكام الحمام الشرعية و الطبيه

AN-NUZHATU'Z-ZIHHÎYYAH.

A treatise on the medical and religious uses of the bath and its benefits, by عبد الروف محمد بن تاج العارفين بن علي بن زين العابدين الحدادي المناوي الشافعي, 'Abdu'r-Ra'ûf Muhammad b.

Tâju'l-'Ârifîn b. 'Alî b. Zaynu'l-'Abidîn al-Ḥaddâdî al-Munâwî ash-Shâfi'î, a prolific writer famous for his piety and learning. His literary fame fanned the flame of jealousy in the minds of his contemporaries who at last succeeded in administering poison to him. This fruitful author succumbed to its influence after suffering a great deal from its effects, and died on the 13th Ṣafar, A.H. 1013 = A.D. 1604. A complete list of his works will be found in Muḥibbî's Khulâṣatu'l-Aṣar (Cairo edition), ii., pp. 412–16. See also Brock, ii., 305, and 'Iqdu'l-Jawâhir-i-wa'd-Durar (Lib. Copy), fol. 95.

Begins:—

الله احمد على ما منحني من نعيم النيامه . . . و بعد فيقول . . . عبد الروف ابن مناوي الحدادي . . . لما رايت احتياج الخاص و العام و كل مدلي بالطبع الى دخول الحمام . . . جمعت هذه التحفة السنيه و سميتها النزهة الزهيه في احكام الحمام الشرعية و الطبيه الخ

The work is divided into a Muqaddimah (on the literal and secondary meanings of the word حمام, with a short account of its invention), the following three books, and a Khâtimah (on the laws pertaining to hot and cold baths, their merits and defects):—

fol. 4ᵃ. Book I. On the religious observances regarding the bath, في احكام الشرعية, in 7 Bâbs.

fol. 12ᵇ. Book II. On medical rules in connection with the bath. This book, instead of containing seven Bâbs as proposed in the preface, contains eight. The eighth Bâb treats of the hot and cold baths, a subject which, according to the author's prefatory statement, was to be treated in the Khâtimah. The author, however, losing sight of what he stated in the preface, treats it here.

fol. 23ᵃ. Book III. On rhetorics and selected verses recited in the Ḥammâm (bath) and the stories narrated there.

Written in clear Arabian Naskh. On the titlepage there is a note to the effect that As-Suyûṭî's Azhâru'l-Mutanâ'irâh fi'l Akhbâr i't-Tawâturah was bound along with this work, but it is now wanting. Not dated, but cannot be later than A.H. 1093, which is the date of the note of one of the previous owners of the MS.

No. 83.

foll. 71 ; lines 19 ; size 7½ × 5½ ; 5½ × 2¾.

كتاب طب التجديد الكيميائي

KITÂB-U-ṬIBBI'L-JADÎD AL-KÎMIYÂ'Î.

A translation of Paracelcus' treatise on chemical medicaments, by صالح بن نصر الله, Ṣâliḥ b. Naṣrullâh, known as Ibnu-Sallûmî, who received the title of Ra'îsu'l-Aṭibbâ from Sulṭân Muḥammad IV. (A.D. 1648–87) of Turkey. He was born and brought up at Ḥalab, and received his education from the most learned men of that town. He was very witty, and was well acquainted with music. When he repaired to Constantinople Sulṭân Muḥammad summoned him to his court, and, being greatly pleased by his witty replies, made him his companion and appointed him Qâḍî of Constantinople. He d[illegible] in A.H. 1080 = A.D. 1669. See Khulâṣatu'l-Aṣar, ii., 240, and Brock, ii., 365.

Begins:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه الكريم
الحكيم الذي يعالج مرض الكفر بالشريعه و القران العظيم . . .
اما بعد فهذ الكتاب طب الجديد الكيميائي الذي اخترعه الحكيم
براكلسوس الخ

Compare with Berlin Cat. (No. 6352) which contains a full description of contents, but the beginning quoted there differs from the above.

The work ends on fol. 38ᵇ thus:—

هذا ما اخترعناه و نقلناه من سنرتوس الجرماني

The scibre, without drawing a proper line of demarcation, continues after the word الجرماني another treatise entitled Kîmîyâ-i-Bâsalîqâ of Osw. Crollius (قروليوس), which Ibnu-Sallûmî has translated from Latin. This last treatise is described in the Ahlwardt, Berlin Cat., No. 6354.

Begins:—

الذي الف في صناعة الطب الكيميائي قروليوس كتابا مختصرا مفيدا لملك زمانه و يشتمل على مقالتين فاردنا ان ننقله من اللاطينية الي العربية ليكون عام النفع و سمي هذا المختصر كيمياء باسليقا يعني الكيميا الملكيه

Copies: Gotha, No. 194; Ayâṣûfiyah, No. 3671, p. 219, and Nûr 'Uṣmâniyah, Nos. 3625–3627. p. 205.

Written in an ordinary Nasta'liq.

Dated 1st Muharram, A.H. 1177.

Scribe

سيد فيض الدين بن السيد محمد بن السيد ابراهيم الروسچقي

No. 84.

foll. 179; lines, 31; size, 14¼ × 8½; 10½ × 5¾.

الجزء العملي من اكمل الصناعة

AKMAL-U'S-ṢANÂ'AH.

The practical portion of Akmal-u's-Ṣanâ'ah, a complete system of medicine, by Ḥakîm Kâẓim, an Indian physician who got the title of Ḥâdiqu'l-Mulk. He was the son of the famous Shî'ah Mujtahid, named Ḥaydar 'Alî at-Tastarî an-Najafî, and, according to the Râmpûr Library Catalogue (No. 14, p. 468), died in A.H. 1149 = A.D. 1736. Beale (Oriental Biog. Dict., p. 216), however, tells us that he composed his Farahnâma-i-Faṭimah in A.H. 1150 = A.D. 1737.

Begins:—

الحمد لله القدير الشافي الخبير الكافي مصحح ابدان الملائكة و حقايق الادميين . . . بعد محمد المدعو بكاظم الطبيب المخاطب بحاذق الملك ابن . . . مولانا حيدر علي التستري النجفي .:. لماشرح لي صدري كتبت مؤلفا يحتوي على كليات يحتاج اليها

اكثر علماء هذه الصناعة و اعلقت فيه ابواب الاعتراضات بقدر الوسعي و الطاقه و هو الجزء العملي من الكتاب المسمي اكمل الصناعه . . . فالآن اشرع في ترقيم الجزء العملي المشتمل على جزئيات هذا الكتاب الخ

The work is divided into a Maqaddimah (on evil or fatal symptoms), seven Maqâlas (on symptoms and treatment of local and general diseases), and a Khâtimah (on weights and measures used in medicine).

fol. 56ᵇ ends abruptly at the following passage :—

و قد يكحل هذا العين الذي به اليرقان مع الدموع بهذا الكحل طباشير درهمين صمغ عربي درهم

while fol. 57ᵃ is left blank.

On fol. 57ᵇ the third Maqâlah begins thus :—

الحمد لله رب العالمين . . . المقالة الثالثة في امراض المختصة بعضه عضو من الراس الى القدم

The work is noticed in the كشف الحجب و الاستار عن احوال الكتب و الاسفار of I'jâz Ḥusayn (Lib. Copy), fol. 42, with the title Jâmi'u's-Ṣanâ'ah, which seems to be incorrect.

A complete copy of this work exists in the Râmpûr Library (Cat., Nos. 14–15, p. 468).

Written in an ordinary Nasta'liq. Wormed throughout.

Not dated. Circa 18th century.

No. 85.

foll. 174; lines 13 to 17; size 9 × 7¼; 6½ × 4¼.

اسرار العلاج

ASRARU'L-'ILÂJ.

A treatise on Fevers, probably by Ḥakîm 'Ali Sharif of Lucknow (see No. 65), who received the title of Ra'îs u'l-Aṭibbâ from Ġâziy'ud-Din Haydar of Lucknow (see No. 86).

Begins:—

الحمد لحكيم هو مودع الفوائد للمشتاق وامّ ملمّم في الكافور . . .
اما بعد فهذه رسالة و جيزة و عجالة عزيزة صنفتها للحبيب السجير
. . . مولوي مهرعلي اقتراحا من جنابه عليّ حين قرأته عليّ
حميات القانون بعد ماكان مدرسا مشهورا متبحرا في المنطق و
الفلسفة و علم البلاغه بل جميع العلوم و الفنون الخ

The author does not reveal himself, but after stating that he composed the work for one Mawlawī Mihr 'Alī, who was a celebrated teacher of logic, philosophy, rhetorics, etc., of his time, calls Mu'tamad u'l-Mulūk 'Alawī Khān (*d.* A.H. 1162 = A.D. 1749) as his father's teacher, and narrates the particulars of a case which his father attended in A.H. 1180 (fol. 117ᵃ):—

الحمى اليومية الشفية حكي والد العلامه حاذق الزمان دام
ظله العالي تو قيعاته لي جربت حدوثها في سنة ۱۱۸۰ مائة و ثمانين
بعد الف من الهجرة المقدمة

In another place (fol. 130ᵃ) he tells us that some of the pupils of 'Alawī Khān told his father that they saw 'Alawī Khān prescribing laxatives in a remittent fever (متشابهة الافراد و الازواج) on the 24th day. His father on hearing this wrote to 'Alawī Khān, who was then with Muhammad Shāh of Delhi, who had marched to punish the Afgāns. 'Alawī Khān wrote back that he prescribed no such thing. Thus the above facts lead to the conclusion that the author cannot belong to an earlier period than the beginning of the 13th century A.H. That the author belonged to Lucknow appears from the fact that he reduces the weight Astār (a medical weight) into twenty māshas according to the weights used at Lucknow.

fol. 142ᵃ.

و المختار عند المؤلف ان الاستار بوزن لكهنوٌ عشرون ماشه
تقريبا ولا ضرر في قلة واحد ماشه فالسكرجة عنده بوزن لكهنو
ما يعبرّ بالفارسية بده توله پنجماشه تقريبا

The author throughout this treatise shows rare powers of criticism and original investigation such as are not generally to be met with in

other eastern writers. The work strikingly depicts the method of case taking, the mode of reasoning, and the way of investigation peculiar to the Indian physicians of the 12th and 13th centuries A.H.

The work is described on foll. 2–3 in the following strong terms:—

رتبتها على مقدمة و خاتمة و فصول و بينت فيها طريق استنباط الفروع من الاصول و جمعت فيها ادوية الحميات العتيقة لم يظفر على استيعاب منافع اكثرها المعاصرون الى الان و لوجع الصدر و خصوصا اذا اجتمع مع الحمى و للدق مع العفونة ادوية مفردة و تراكيب متعددة مفردات و مركبات لم ينل الى تجربتها و احصاء منافعها و مضارها و اصلاحها اكثر اهل الزمان و كذلك للعلة الكبرى و خصوصا اذا اجتمعت مع و جع الصدر و الحمى و ذكرت فيها الامور الجليلة المعتبرة في التفسرة و جس النبض و الحقنه و بعض خواص الادوية المشهورة مما لم يطلع عليها اكثر اطباء زماننا مع كونها في الكتب المعتبرة محصورة و على السنة من قبيلنا من الاساتذة العظام مذكورة و صارت الحين بسبب عدم التتبع منسية و مهجورة و لاشك انها صحيحة سالمة عن الشذوذ و مصونة عن الندرة و الحاجة اليها موفورة و عدم الاطلاع عليها ضرر عظيم للمرضى و تباح للمعالج لاتعد و لاتحصى و سميتها باسرار العلاج

Written in clear Nasta'liq, with copious marginal notes and corrections. Some notes are dictated by the author himself, which are designated by the words منه مد ظله.

Not dated. Circa 19th century.

No. 86.

foll. 264; lines 17; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

حلية الواصفين و وشاح الطالبين

ḤILYATU'L-WÂṢIFÎN.

A treatise on fevers, by محمد مهدي ابن علي اصغر ابن نور محمد خان, Muḥammad Mahdî b. 'Alî Aṣgar b. Nûr Muḥammad Khân al-Harawî. He was Prime Minister of Naṣîru'd-Dîn Ḥaydar, King of Oudh. He built the iron suspension bridge on the River Kâlînadî near Khudâganj. He was dismissed from his post in A.H. 1248 = A.D. 1832, but was again restored to it by Muḥammad 'Alî Shâh in A.D. 1837, and died in A.H. 1253 = A.D. 1837. See Miftâḥu't-Tawârîkh, p. 587, and Beale's Oriental Biog. Dict., p. 230.

Begins:—

الحمد لحكيم نضرمزارع قلبة الحكما بتهطال الالهام و هطلال اللهى وروي منابت افئدة العلماء من سكب النهي . . . اما بعد فيقول المعتصم بالله الابدي محمد مهدي ابن علي اصغر ابن نور محمد خان الهروي الخ

In the preface the author, after establishing the importance of the subject, names his teacher as 'Alî Sharîf Khân (undoubtedly the author of Asrâr u'l-'Ilâj, see No. 85), who received the title of Ra'îs u'l-Aṭibbâ from the then ruling sovereign of Oudh (*i.e.* Gâziy u'd-Dîn Ḥaydar), and calls the celebrated Mu'tamadu'l-Mulûk 'Alawî Khân (*d.* A.H. 1162 = A.D. 1749) as his teacher's teacher (استاد الاستاد). He further on states that he composed the work in A.H. 1243 (undoubtedly on the model of Asrâr u'l-'Ilâj), and dedicated it to Gâziy u'd-Dîn Ḥaydar (A.H. 1229–43 = A.D. 1814–27).

The work is divided into a Muqaddimah, nine Maqâlas, and a Khâtimah. The Muqaddimah comprises ten chapters, called Mawqaf, on the following subjects:—

fol. 5ᵇ. Chapter I. On directions as to how a physician should approach a patient.

fol. 10ᵇ. Chapter II. On the nature and division of the causes of the diseases.

fol. 20ᵃ. Chapter III. On indications in urine.
fol. 41ᵇ. Chapter IV. On the alvine discharges.
fol. 45ᵇ. Chapter V. On the pulse.
fol. 63ᵇ. Chapter VI. On the sweat.
fol. 66ᵇ. Chapter VII. On clysters.
fol. 67ᵇ. Chapter VIII. On the definitions of fever and its division.
fol. 82ᵃ. Chapter IX. On chills, rigors and paroxysms attending fevers.
fol. 85ᵃ. Chapter X. The periods of fevers and other diseases.
foll. 96–248. The nine maqâlas on the treatment of ephemerals and other fevers.
foll. 248–265. The Khâtimah (in 3 Bâbs) on the treatment of consumption, the relapse of diseases—its rules, symptoms and preventives—and the regimen of the weakness caused by diseases.

Written in an elegant Indian Naskh, with an artistically decorated ʻunwân within gold and blue borders. The last three folios are much injured. The MS. contains occasional marginal corrections.

Not dated. Circa 19th century.

No. 87.

foll. 303; lines 23; size 12½ × 8¼; 8½ × 4½.

جامع الاماني

JÂMIʻ U'L-AMÂNÎ.

A compendium of medicine by محمد امان ابن محمد افضل البرلاس البدخشي, Muḥammad Amân b. Muḥammad Afḍal al-Barlâs al-Badakhshî, who appears to be an Indian author of the 11th century A.H. Of the many authors mentioned as authorities the latest seems to be Nûr-u'd-Dîn, whose full name is Nûr-u'd-Dîn Muḥammad, son of Ḥakîm ʻAynu'l-Mulk of Shîrâz, and who flourished in the reign of Shâh Jahân (A.H. 1037–64 = A.D. 1628–58). The author therefore can not be earlier than the middle of the 11th century A.H.

Begins:—

الحمد لله الحكيم الشافي و الصلوة على محمد الشفيع الكافي

. . . امابعد فيقول العبد الضعيف المفتقر الى الله المنان . . .
محمد امان ابن محمد افضل البرلاس البدخشي الكرمكي . . .
و سميتها بجامع الاماني و رتبتها على اثنا عشرة مقالة الخ

In this work the author proposes to omit unnecessary details, while at the same time to notice all the important points, so that the work may serve as a good text-book of medicine. The work, therefore, is composed on the model of Al-Qarshî's Mûjaz and Al-Jagmînî's Qânûnjah, from both of which the author makes abundant quotations.

The work is divided into twelve Maqâlas. The first, third, fourth and fifth Maqâlas deal with the generalities of medicine; the second treats of anatomy; the sixth treats of the properties and preparations of the simple and compound medicaments; the seventh on local diseases; the eighth on diseases pertaining to sex; the ninth on fevers; the tenth and eleventh on skin diseases, and the twelfth on poisons and antidotes.

Written in an ordinary Nasta'liq. The MS. contains copious marginal notes.

Dated the fourth year of Bahâdur Shâh of Delhi, corresponding to A.H. 1122 = A.D. 1710.

No. 88.

foll. 202; lines 17; size 10 × 7; $6\frac{1}{4} \times 3\frac{3}{4}$.

كتاب شاف في الطب

KITABU-SHÂFI FI'Ṭ ṬIBB.

A compendium of medicine in the form of Al-Qarshi's Mûjaz. The author cannot be traced. Two works entitled Ash-Shâfi are noticed in Ḥâji Khalfa (iv., 7): (1) by Ibn u'l-Malik; and (2) Ibn u'l-Quff (d. A.H. 685 = A.D. 1286).

Begins:—

احمدك يامن خصص اعدل الامزجة بنوع الانسان و رصص فى
بناء تركيبه أحسن البيان الخ

In the preface the author states that in this work he proposes to mention those facts only which ought to be committed to memory by

the medical practitioners. He further states that he composed his work from reliable sources, especially the Canon of Avicenna.

Like the Qânûn the work is divided into a Muqaddimah and five Fann.

Written in an elegant Indian Naskh. The first few folios contain marginal notes of the author himself. Occasional marginal corrections are found throughout the work. There are many seals on the titlepage and the last page of the MS., the earliest of which runs thus:

محمد اسمعيل يار خان ١١٤٢ سنه

Dated A.H. 1142.

No. 89.

foll. 21; lines 23; size 8 × 5½; 6¼ × 3½.

رساله في السموم

RISÂLAH FI'S-SUMÛM.

An incomplete anonymous pamphlet on poisons and antidotes.

Begins:—

بسم الله الرحمن الرحيم و به نستعين و نعم الوكيل هذه نبذة انتخبتها من كتاب متعلق بالسموم و علاجها الخ

The author first gives the anatomy of snakes, and the way in which the poison comes to the teeth of snakes, and then goes on to represent the different stages of the action of their poison on the human system. The rest of the pamphlet deals with scorpions and other animal, vegetable, and mineral poisons, as is usual with the writers on poisons and antidotes.

The MS. ends abruptly thus:—

الزنجار قوي الاحراق . . . و علاجه بالقي على العادة بالزبد او دهن الورد الى النقي فيسقي من مطبوخ السرطانات النهرية

Written in an Arabian Naskh.

Not dated. Circa 17th century.

No. 90.

foll. 205; lines 14; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

كتاب تشريح الاعضا

KITÂB-U-TASHRÎḤ I'L-A'ḌÂ.

An anonymous treatise on human anatomy and physiology.
Begins:—

الحمد لله الذي خلق الخلق و الارزاق و الاخلاق و الافعال و له الشكر الخ

The author does not reveal himself. Of the many references to authorities, that to Ṣâḥibu't-Talwîḥ and Tanqîḥ occurs frequently. The author, therefore, must be later than Fakhr u'd-Dîn al Khujandî, the well-known author of At-Tanqîḥ u'l-Maknûn, and cannot be earlier than the end of the 8th century A.H.

The subject proper is taken up on fol. 21ᵇ, while it is prefaced by eight Muqaddimas on the importance of comparative anatomy, human anatomy, and physiology, their sources and benefits.

Various works on anatomy have been noticed in Ḥ. Kh., ii., 298, and Berlin Cat., No. 6252; but the beginning of this work does not agree with those quoted there.

Written in an elegant thick Indian Naskh, within gold border lines. The first and the last folios are supplied in a later hand.

Not dated. Circa 18th century.

DICTIONARIES OF MEDICINE.

No. 91.

fol. 222; lines 21; size $11\frac{1}{2} \times 8$; $9 \times 6\frac{1}{4}$.

كتاب الحشائش لدياسقوريدوس

KITÂB U'L-ḤASHÂ'ISH.

An old and precious copy of the Materia Medica of Pedacius Dioscorides, the great ancient botanist of the town of 'Ayn Zarba, in Cilicia, who flourished about the time of Nero. He was originally a soldier, and travelled through Greece, Asia Minor, and a part of Gaul in search of plants and of information respecting their properties and uses. Ibn Abî 'Uṣaybi'ah (i., 35) tells us that he made personal observations of the specific properties of drugs, and represented them by pictures for the first time. Almost all Arabian authorities agree in giving him the first place as a writer on Materia Medica. According to Galen, quoted by Ibn u'l-Qifṭî (Târîkh u'l-Ḥukamâ, p. 183), his work was the best of the fourteen books which he perused on the subject: thus Dioscorides' work became a model for subsequent ages.

This work in the original was printed at Venice in A.D. 1499. Subsequent editions came out at Venice in A.D. 1518 and 1519; Cologne in A.D. 1478; Lyons in A.D. 1512, and at Paris in A.D. 1516, 1537 and 1549 (see Rose's Biographical Dictionary, vii., 88). A detailed account of the life of Dioscorides and editions of his work in the original will be found in C. Knight's English Cyclopædia (Biog.) i., 606. See also Ibn Abî 'Uṣaybi'ah, i., 35; Ibn u'l-Qifṭî, p. 183; Mukhtaṣar u'd-Duwal (Oxford ed.), p. 104, where Dioscorides is professed to have flourished in the time of Ptolemaeus I., King of Egypt, surnamed Soter (the Preserver), but commonly known as the son of Legas (بطلميوس فسيلوس و يسمي الغيا سوطير); see Smith's Dict. of Gr. and Rom. Biog. and My., iii., 581, and i., 1051.

Stephen, son of Basil, appears to have made the first translation of the work into Arabic, and this was subsequently revised by Ḥunayn b. Isḥâq. Still many plants were left with their original Greek nomenclature, Arabic equivalents to which were furnished by Niqûlâ-Fuṣal (نقولا فوصل), who was sent by Armanius (ارمانيوس) to 'Abdu'r

Rahmân an-Nâṣir (*d.* A.H. 350 = A.D. 961). The work was thoroughly rendered into Arabic by Ibn Juljul (see Ibn Abî 'Uṣaybi'ah, ii., 46, and compare with Kitâb u'l-Fihrist, p. 293). Our copy is the revised version of Ḥunayn, which has been further revised and improved by Ḥusayn b. Ibrahîm b. Ḥusayn aṭ-Ṭabarî an-Nâtali, who adds his own observations here and there (fol. 74. مالطان و هو السلق . . . و قد رايت انا الحسين بن ابراهيم الطبري في تلك الناحية). The colophon of the Leiden Library copy, which appears to be a complete copy, gives the date of An-Nâtali's composition as A.H. 380 = A.D. 991. See also Brock, i., 207.

Begins abruptly, first few folios being wanting:—

نباتا منقلبا و اذا مضغت طيبت النكهة و شددت اللثة . . . حبة الخضراء وهو البطم و يسمي طوميلس هذا شجرة معروفة الخ

This copy contains the greater portion of Maqâlah I., the subsequent four Maqâlas and the last two Maqâlas, which, according to Kitâb u'l-Fihrist, p. 293, and Ibn u'l-Qifṭî, p. 183, were added later on. This assertion of the Arabian authorities appears to be correct when we see that all the first five Maqâlas are addressed to one of Dioscorides' friends, Arius (ايها الحبيب اريوس), while the last two Maqâlas are dealt with in a manner quite foreign to the first five Maqâlas and are not addressed to Arius.

Contents: foll. 1–32, Maq. I.; fol. 48ᵇ, Maq. II.; fol. 96ᵇ, Maq. III.; fol. 135ᵇ, Maq. IV.; fol. 188ᵃ, Maq. V.; fol. 212ᵃ, Maq. VI., and fol. 219, Maq. VII.

Copies: Brit. Mus. Suppl., No. 785; Brock, i., 207; Ḥaji Khalifa, v., 75, and Batavæ, iii., p. 227.

Written in an old Arabian Naskh. A portion of the seventh Maqâlah is lost, which ends abruptly thus:—

الرتيلا . . . لعصر موضع اللسعة منه و تجد لهسا و لايرم موضعه ولا تجد له حرارة و لكنه لبقي من [*sic*]

The plants are designated by their Greek names written in Arabic characters, excepting a few places where Greek characters are also used. Arabic and occasionally Persian equivalents are given. Plants and a few animals are depicted in neat coloured drawings. Almost every third or fourth folio contains the following note: وقف دار الشفاء جلالي شيراز which indicates that the present MS. once belonged to the hospital founded by Jalâl u'd-Dîn Akhtasân Manûchihr Shirwân Shâh, the great

patron of the celebrated Khaqâni. This note further proves that the transcription of the MS. cannot be later than the 5th century, A.H.

In foll. 93ᵃ and 161ᵇ the spaces reserved for pictures are left blank. Last few folios are slightly wormed.

No. 92.

foll. 316; lines 17; size $10 \times 6\frac{3}{4}$; $7\frac{1}{2} \times 5$.

منهاج البيان فيما يستعمله الانسان

MINHÂJ U'L-BAYÂN.

A dictionary of simple and compound medicaments alphabetically arranged by ابو علي يحيى ابن عيسي ابن جزله, Abû 'Alî Yaḥyâ b. 'Îsâ b. Jazlah, the celebrated author of Taqwîmu'l-Abdân. He was born of Christian parents, and became converted to Islamism under Abû 'Abdullâh ad-Dâmigânî, the Qâḍiyu'l-Quḍât of Bagdad. He studied medicine under the Christians of Karkh. Finding no good teacher of logic in Karkh he went to Bagdad and became a pupil of Abû 'Alî al-Walîd, the head of the Mu'tazilites, on whose persuasion he adopted Muḥammadanism. He was appointed secretary to the said Qâḍî of Bagdad, and practised his art among his friends and neighbours without ever demanding a fee nor even any payment for the drugs he supplied He died in A.H. 493 = A.D. 1100.

References: Ibn Abî 'Uṣaybi'ah, i., 254; Ibnu'l-Qifṭî, p. 365; Ibn Khallikân (De Slane's translation), iv., 151; Mukhtaṣar u'd-Duwal (Oxford edition), p. 365; Brock, i., 485; Abu'l Fidâ, iii., 324; and Huart's History of Arabic Literature, p. 311.

Begins:—

الحمد لله الذي ظهرت بدائع مصنوعاته و بهرت غرايب مستدعاته الخ

The preface contains the dedication of the work to Caliph Muqtadî (A.H. 467–87 = A.D. 1075–94) and the explanations of the terms used in this work.

Copies: Brit. Mus., pp. 222 and 613; India Office, No. 786; Berlin, Nos. 6414–15; Batavæ, iii., 245; As. Soc., p. 85; Ḥâji Khalîfa, vi.,

200; Walîu'ddîn, No. 2553, p. 146; Bodleian, p. 130; Ayâṣûfiyah, Nos. 3754–6, p. 224; and Râmpûr, No. 244, p. 498.

Written in a thick Arabian Naskh.

Not dated. Circa 15th century.

No. 93.

foll. 279; lines 33; size $16\frac{3}{4} \times 11$; $12 \times 8\frac{1}{4}$.

الجامع

AL-JÂMI'.

A dictionary of simple medicaments alphabetically arranged by ابو محمد عبدالله بن احمد ضياء الدين المالقي. بن البيطار, Abû Muḥammad 'Abdullâh b. Aḥmad Ḍiyâu'd-Dîn al-Mâliqî b. al-Bayṭar, known as Ibnu'l-Baytar, the greatest of the Arab botanists. He was born at Malaga (مالقه), and travelled through Egypt, Asia Minor and Greece for botanical studies and researches. He served Maliku'l-Kâmil as his chief botanist at Damascus. On the death of his master he removed to Cairo, but soon returned, and died at Damascus in A.H. 646 = A.D. 1248. With him, says Ibnu'l-Kutubî (Fuwât u'l-Wafayât, p. 204), ended the botanical knowledge and researches as to the sources, names, properties and uses of drugs.

References: Ibn Abî 'Uṣaybi'ah, ii., 133; Ḥusnu'l-Muḥâḍirah (Lib. Copy), fol. 273; Mir'âtu'l-Jinân (Lib. Copy), fol. 406; Iktifa, p. 223; Brock, i., 492; and Huart's History of Arabic Literature, p. 316.

Begins:—

الحمد لله الذي اقام بلطيف حكمته بنية الانسان و اختصه بما علمه من بديع البيان الخ

The preface contains the author's dedication of the work to Al-Maliku'ṣ-Ṣâliḥ Najmu'd-Dîn Ayyûb (A.H. 637–647 = A.D. 1240–1249), whom he served after Al-Maliku'l-Kâmil, and a description in six Ġarḍ of the object of his composition.

He names the work as Al-Jâmi', و سمّيته بالجامع.

Al-Jâmi' was translated into German by von Sontheimes and into French by Leclerc. See Huart's History of Arabic Literature, p. 613, and Rieu's Br. Mu. Sup. Cat., No. 798.

The work is in two volumes bound in one.

Vol. I. (foll. 1–115b) comprises from ا to من.

Vol. II. (foll. 152a–279) comprises من continued to ي. foll 135b, 149b, 164 and 228 are left blank as in the original copy from which the present copy is transcribed (صح البياض).

Copies: Br. Mu., pp. 691 and 633a; Br. Mu Sup., No. 798; Ind. Office, No. 790; Berlin, No. 6418; Gotha, No. 2001; H. Kh., ii. 255; Ellis' Cat. of the Ar. Books in the Br. Mu., i. 7; Cairo, vi. 12; Ayâṣûfiyah, No. 3608, p. 215; Kuprilizâdah, Nos. 983–4, p. 64; Nûr 'Uşmânîyah, Nos. 3598–9, p. 204; and Râmpûr, Nos. 52–3, p. 473. This copy appears to be a correct copy of the work.

Printed in 2 vols. at Bûlâq Press in A.H. 1291. See Iktifa, p. 223.

Written in various hands in Arabian Naskh.

Not dated. Circa 16th century.

No. 94.

foll. 399; lines 19; size 12 × 8; 9¼ × 5¼.

The same.

Another copy of the work noticed above. Begins as above. Spaces of few lines in foll. 1 and 2 are left blank. There are lacunas throughout. This copy contains the whole of Al-Jâmi' in one volume and not in two as above, and has been transcribed in Lucknow.

Written in an elegant Indian Nasta'liq, within red and blue borders, and with a beautifully decorated frontispiece.

The names of drugs are written throughout in thick red Naskh.

Dated A.H. 1235.

Scribe ميرزا محمد حسن

No. 95.

foll. 293; lines 21; size $13\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

كتاب المغني

KITÂB U'L-MUĠNÎ.

A dictionary of simple medicaments arranged according to the diseases of the several parts of the human body systematically from the head to the foot, by عبدالله بن احمد بن محمد المالقي الخشاب, 'Abdullâh b. Aḥmad b. Muḥammad al-Mâliqî al-Khashshâb. Ibnu'l-Bayṭâr *d.* A.H. 646 = A.D. 1248. For his life see above.

Begins:—

الحمد لله الذي انزل لكل داء دواء فاستحق لوجود نعمائه على عباده حمدا و ثناء . . . قال العبد الفقير الى رحمة ربه عبد الله بن احمد بن محمد المالقي الخشاب المعروف بابن البيطار الخ

After briefly justifying the importance of the subject and the way in which he has approached it, the author entitles the work as Kitâbu'l-Muġni, و سمّيته بكتاب المغني, and dedicates it to Sayfu'd-Dîn Abû Bakr, surnamed Al-Maliku'l-'Âdil II.—the sixth of the Ayyûbid sovereigns of Egypt who reigned from A.H. 635–637 = A.D. 1238–1240. The dedication of this work to 'Âdil II. and that of Al-Jâmi' to Ṣâliḥ, who succeeded 'Âdil II., clearly shows that this is an earlier composition than Al-Jâmi'. See Br. Mu. Sup., No. 800.

This copy comprises all the twenty Bâbs into which the work is divided.

Contents:—

XI. Diseases of the bladder, fol. 160b.
XII. Diseases of the male genital organs, fol. 167a.
XIII. Diseases of the female genital organs, fol. 175a.
XIV. Diseases of the joints, fol. 187b.
XV. Sores and wounds, fol. 204a.
XVI. Swellings and tumours, fol. 220a.
XVII. Preservation of the external parts of the body, such as hair, skin, nails, etc., fol. 234a.
XVIII. Fevers, fol. 257a.
XIX. Mineral, vegetable, and animal poisons and their antidotes, fol. 263a.
XX. General properties of some drugs, fol. 283b.

Copies: Br. Mu. Sup., No. 800; Gotha, No. 2004; Batavae, iii., 257, and Bodleian, pp. 139 and 144.

Written in an ordinary Nasta'lîq. In the following folios the spaces reserved for headings are left blank: 147b, 148b, 149a–151a and 153b–156a. Slightly wormed.

Not dated. Circa 17th century.

No. 96.

foll. 182; lines 9; size 7 × $4\frac{3}{4}$; $4\frac{1}{2}$ × 3.

كتاب الوصلة الي الحبيب في وصف الطيبات و الطيب

KITÂB U'L-WUṢLAT-I-ILA'L-ḤABÎB.

A treatise on perfumes, beverages and the preparation of various kinds of food, by كمال الدين ابو القاسم عمر ابن احمد بن العديم العقيلي الحلبي, Kamâlu'd-Dîn Abu'l-Qâsim 'Umar b. Aḥmad b. al-'Adîm al-'Aqîlî al-Ḥalabî, known as رئيس الاصحاب الامام العالم (the chief disciple of the Imâm of the world). He was born in Ḥalab in A.H. 588 = A.D. 1193, and became famous as a traditionalist, jurist, rhetorician and historian. When the Arabs were sorely pressed by the Tartars he went to Egypt. He returned to Ḥalab after its sack by the Tartars and composed many odes bewailing its ruin. His ancestors

had held the office of Qâḍi for five generations. He learnt tradition in Damascus, Bagdad and Jerusalem, and died in Egypt in A.H. 660 = A.D. 1262. 'Alî al-Qârî, in his Ṭabaqâtu'l-Aḥnâf (Lib. Copy, fol. 146b), tells us that he commenced writing a history of Ḥalab which if completed would have covered forty volumes; but Ibnu'l-'Adîm himself condensed it under the title Zubdat-u'l-Ḥalab min Tarîkh-i-Ḥalab.

For further particulars, see Abu'l Fidâ, iv., 634; Mir'âtu'l-Jinân (Lib. Copy), fol. 718b; Ḥusnu'l-Muḥâḍirah (Lib. Copy), fol. 231b; and Brock, i. 332.

Begins :—

الحمد لله الواحد الخلاق المتكفل بالارزاق ... و بعد فانه لما كان معظم اللذات الدنيوية و الاخروية

The work is divided into the following ten Bâbs :—

I. fol. 3a.

باب الطيب

II. fol. 11a.

فى الاشربة

III. fol. 16a.

فى المياه و صنعتها و كيفية العمل بها و الخل و استقطاره

IV. fol. 18a.

في صفة سلي الالية

V. fol. 19b.

في انواع الدجاج

VI. fol. 42b (after a lacuna).

المسقفات و الشرائح و المدققات التي تكون على وجه الزبادي و يدخل فى العماهير

VII. fol. 76b.

فى الحلواة و المخبوزاة و ما يجري مجراها

VIII. fol. 112b.

فى المخللات و الملوحات و صفة عملها

IX. fol. 155a.

فى الاشنان و الصابون المطيب

X. fol. 170a.

في تصعيد المياه و لتطيب رائحة الفم

foll. 77, 79, 81–82, 86 and 139–148 are injured by the chemical action of the ink used.

Written in a thick flat Arabian Naskh, excepting foll. 131–182 which are written in a different hand.

Copies: Brock, i., 332, and Berlin, No. 5463.

Not dated. Circa 16th century.

No. 97.

foll. 430; lines 23; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

التذكرة الهاديه و الذخيرة الكافيه

AT-TADKIRAT U'L-HÂDIYAH.

A dictionary of simple medicaments arranged in the order of the diseases of the several parts of the body attacking systematically from the head downwards, by ابو اسحق ابراهيم بن محمد بن طرخان بن السويدي, Abû Isḥâq Ibrâhîm b. Muḥammad Ṭarkhan b. as-Suwaydî, born in A.H. 635 = A.D. 1237 at Damascus. He was a conteraporary and friend to Ibn Abî 'Uṣaybi'ah, the celebrated author of 'Uyûnu'l-Anbâ' fî Ṭabaqât i'l-Aṭibbâ, who eulogizes him in an almost poetic strain for his proficiency in medicine and rhetoric. According to Ad-Duraru'l-Kâminah, he died in A.H. 711 = A.D. 1311. Brockelmann (i., 493), however, following Ḥâji Khalîfah (ii., 266), places his death in A.H. 690 = A.D. 1292.

Further references to his life will be found in Ibn Abî 'Uṣaybi'ah, ii., 266; Ad-Duraru'l-Kâminah (Lib. Copy), ii., 189; Fuwât u'l-Wafayât, p. 31; Brock, i., 493, and Ḥ. Kh., ii. 266.

Begins:—

استفتح بحمد الله و شكر نعمته . . . و بعد جمعت في هذا التذكرة
ما استحسنته من مجربات الحكماء و ما اخترته من معالجات
العلماء بصناعة الطب و ماجربته مرارا يعم نفعه و حسن اثره و
لسبت كل معالجة الى قائلها و اسمه حتى انه يتفق على الصفة
الواحدة جماعة من الحكماء و العلماء بصناعة الطب فاذكر اسماء هم

و هو الغرض في ذلك ان يركن الى تلك الصفة و بشوتها و رتبتها على امراض الاعضاء الخ

Ḥâjî Khalîfa (ii., 266) states that this work is very useful because of its arrangement. In this work the author has not only utilized the materials of the ancients, whose names he always quotes, but has mentioned additional medicines the efficacy of which he has himself repeatedly tried. It is, therefore, indispensable to all students of medicine. But as the book, on account of the repeated mention of the names of the authorities, reached an undesirable bulk, Muḥammad b. al-Qûṣûnî abridged it for general utility. This work has also been abridged by 'Abdu'l-Wahhâb ash-Shi'rânî (*d.* A.H. 973 = A.D. 1568), which was printed at Cairo in A.H. 1304 and 1311. There is another work of as-Suwaydî on minerals and precious stones, which has not yet been printed. See Iktifa, p. 225.

Copies: Gotha, No. 1958; Ellis' Cat. of the Arabic Books in the British Museum, i., 732; Brock, i., 493, and Râmpûr, Nos. 35–36, p. 470.

Ibn Abî 'Uṣaybi'ah notes that title which is given above, but the colophon contains the following:—

تذكرة السويديه و الذخيرة الصميديه

Written in Naskh. A complete list of contents is attached in the beginning, while a list of the names of the authors quoted, alphabetically arranged, is given at the beginning and the end of the MS. It is provided with three beautifully decorated frontispieces, within red and blue border lines. Blue line round the page. It appears to be a very complete and correct copy of the work.

Dated A.H. 1230.

No. 98.

foll. 371; lines 20; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

ما لا يسع الطبيب جهله

MÂ LÂ-YASA'U'Ṭ-ṬABÎBU-JAHLUHU.

A dictionary of simple and compound medicaments by جمال الدين يوسف بن اسمعيل بن الياس البغدادي الشافعي الجويني. Jamâl u'd

Dîn Yûsuf b. Ismâ'îl b. Ilyâs al-Juwaynî al-Bagdâdî, better known as Ibn u'l-Kutubî and author of the 8th century A.H. He composed this work in A.H. 711 = A.D. 1311. See Cairo Cat., vi., 31. See also Brock, ii., 169, and Iktifa, p. 224.

Begins:—

الحمد لله الذي لايكتنه حقيقة معرفته العلوم و الافهام . . . و بعد فانه لماكان الانسان الخ

The author, after exposing the false notion prevalent among his countrymen about authors and their works, states that Al-Jâmi' of Ibn u'l-Bayṭâr is the best work on the subject, but even this work is not free from defects. This fact led to his present composition, which he divides in a Muqaddimah and two books. The Muqaddimah deals with the generalities of medicine, the first book treats of simple medicaments in alphabetical order, and the second book contains aliments and compound medicaments. This copy contains the Muqaddimah and the first book only. Compare with H. Kh., v., 353.

Copies: Brit. Mus., p. 632; Berlin, Nos. 6422 and 6427; Bodleian, pp. 144 and 185; Batavæ, iii., 252; Cairo, vi., 31; Walîu'ddîn, Nos. 2538–9, p. 145; Kuprilizâdah, No. 193, p. 152; Ayâṣûfiyah, No. 3718, p. 222; Nûr 'Uṣmâniyah, Nos. 3586–8, p. 203, and Râmpûr, No. 211, p. 494.

Written in Nasta'lîq, with occasional marginal corrections.

Dated A.H. 998.

Scribe احمد ابن مظفر غياث الدين محمد

No. 99.

foll. 40; lines 17; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مجمع المنافع البدنيّه

MAJMA' U'L-MANÂFI'I'L-BADANÎYAH.

An anonymous dictionary of simple medicaments, arranged in the order of the diseases of the parts of the body from the head downwards, and chiefly selected from Mâ lâ Yasa'u'ṭ-Ṭabîbu-Jahluhu of Ibn u'l-Kutubî.

Begins—

الحمد لله الضار النافع الذي جعل لكل داء و مضر غير السام
اعظم مصلح ودافع الخ

The author does not reveal himself. The work is divided into forty Bâbs. The first twenty Bâbs deal with the diseases pertaining to sev ral parts of the body, and the last twenty Bâbs treat of general diseases. The 39th Bâb comprises medicaments for the diseases of infants and children. Compare H. Kh., v., 353.

It is noticed in the Leiden Library Cat. (iii., 260) with the title Jam'u'l-Manâfi'i'l-Badaniyah. See also H. Kh., v., 353.

Written in a clear Indian Nasta'lîq, and appears to be a correct copy of the work.

Dated 15th Shawwâl 1246.

Scribe غلام حسنين

No. 100.

foll. 139; lines not fixed; size $11\frac{1}{2} \times 9\frac{1}{4}$; $7\frac{3}{4} \times 5\frac{3}{4}$.

كتاب الفتح فى التداوي من جميع صنوف
الامراض و الشكاوي

KITÂB U'L-FATḤ FI'T-ṬADÂWÎ.

A dictionary of simple medicaments drawn up in tables by ابراهيم ابن ابي سعيد المتطبب المغربي, Ibrâhîm b. Abî Sa'îd al-Mutaṭabbib al-Magribî.

Begins:—

ان اول ما افتتح به الخطاب الخ

The dedication of this work runs as follows:—

و اجعله طريقا للتقرب الى خدمة مولانا الاصفهسالار الاجل
السيد الاوحد الكبير العالم المظفر المؤيد المنصور علاء الدين محي

الاسلام ظهير الايام مجير الانام سناء الدولة بهاء الملة فخر الامة قطب الخلافه و المعالي اختيار الدول و الملك افتخار العجم و الترك تاج الملوك شمس الامرا ابي شجاع ذي القرنين بن عين الدولة بن الامير غازي امير المؤمنين خلد الله في صحائف المجد ومسة الخ

Compare with Gotha Library Cat., No. 2016.

The author in the preface, after briefly discussing his method of dealing with the subject, states that he has arranged the index also in tables. For the index he has traced six horizontal columns (ستة اقسام), the first is reserved to contain the number of each folio, and the remaining five contain the medicaments treated in each folio. For each drug sixteen horizontal columns have been drawn. The first contains the name of the drug; the second, its quality (*i.e.* whether it belongs to the animal, vegetable or mineral kingdom, etc.); the third, its varieties; the fourth, its selection; the fifth, its temperament; the sixth, its general properties; the seventh, its efficacy in the diseases of the head; the eighth, its efficacy in the diseases of the chest, the ninth, its efficacy in the diseases of the alimentary organs; the tenth, its efficacy in the external and general diseases; the eleventh, the method of its medicinal use; the twelfth, the medical measure of its use; the thirteenth, its injurious effects; the fourteenth, the correctives to its injurious effects; the fifteenth, its substitutes; and the sixteenth, its number.

The arrangement described above seems to be peculiar to the author, and to have been suggested to his mind by seeing Ibn Jazla's Taqwîm u'l-Abdân.

The work contains a description of five hundred and fifty drugs arranged in Abjad letters. Towards the end of the work an index of medicaments (also arranged in Abjad letters) having two or three names is supplied.

Copies: Berlin, No. 6455; Gotha, No. 2011; Cairo, vi., 16; Bodleian, p. 144, and Râmpûr, No. 82, p. 476.

Written in an ordinary Nasta'lîq, the names of drugs being in red. The MS. contains marginal notes selected from As-Sadîdî and other works.

Not dated. Circa 18th century.

No. 101.

foll. 317; lines 25; size 9 × 6; 7¼ × 4¼.

مصباح الادويه و مقياس الاشربه

MISBÂH U'L-ADWIYAH.

A dictionary of simple medicaments by علي اصغر بن محمد باقر الاصفهاني, ʻAli Asgar b. Muhammad Bâqir al-Isfahani.

Begins :—

الحمد الله الذي اودع بحكمته في المواليد و الاسطقصات مصالح و منافع و رزقا للعباد الخ

The author, after eulogizing the Tuhfat u'l-Mu'minin of Muhammad Mu'min at-Tinkânabi (see Rieu, Persian Cat., ii., 477), states that as the Tuhfah is alphabetically arranged it cannot serve as a memorandum for practitioners. To meet this difficulty a work appeared with the title Taqwim u't-Tibb, in which tables of the names of diseases with the names of medicaments used in each disease were drawn up. This work thus being very short did not serve the purpose, and the author, therefore, composed this work. It is divided into six Muqaddimah, thirty Bâbs, and a Khâtimah. The six Muqaddimah deal with the generalities of medicine as far as concerns the temperaments of drugs, their doses, etc. The thirty Bâbs, like Al-Mugni and others, treat of the medicaments of the diseases of the several parts of the body; the only peculiarity in the arrangement being, that the medicaments under each organ are alphabetically arranged. The Khâtimah comprises discussions on poisons and their antidotes. A complete list of contents is supplied in the beginning.

Written in a clear Indian Naskh, within red border lines, and contains copious marginal corrections throughout.

Not dated. Circa 18th century.

No. 102.

foll. 41; lines 14; size $9\frac{1}{2} \times 6\frac{1}{2}$: $6\frac{3}{4} \times 4$.

هذه العجالة في تحقيق الهندبا هل انه مضر بالسعال ام لا

A critical review of a pamphlet of Muḥammad Sa'id b. Muḥammad Aḥsanu'd-Din al-Fârûqî of Fatḥpûr on the question whether endive (*Cichorum endivia*) is injurious for coughs or not. The critic does not reveal himself.

Begins:—

الحمد لمن خلق الانسان بحكمة البالغة و شرفه بجوهر المدركة بقدرته الكاملة الخ

The text begins:—

قال الحمد لله الذي هدانا لهذا ما كنا لنهتدى لولا ان هدانا الله و الصلوات و السلام على صاحب الحكمة اليمانية سيد محمدن الذي ما خلق الكون لولاه صلى الله و سلم عليه

The criticism begins:—

اقول ان ترك قوله صلى الله و سلم عليه لكان اصوب

The work is composed in a controversial spirit. The critic harshly condemns the views held in the text, and by quoting later authorities, such as al-Qarshi and the authors of Tuḥfat u'l-Mu'minin and Makhzan u'l-Adwiyah, comes to a completely reverse conclusion than that arrived at by the author of the text. Sa'id shows that endive is not injurious to cough, while the critic comes to a reverse conclusion, showing that it is very injurious to cough, and its use in such cases is seriously objectionable.

The following quotation of the conclusions arrived at by the writer of the text and the critic will illustrate the above statement.

The author of the text concludes:—

قال و اذا احكمت ما قصصنا فلا يخفي عليك الله اذ شاف طبيب مريضا به سعال ودواء آخر ينفع منه بزر الهندبا و اصله

فبشفاء له بهما و اعطاه شيئا من شراب المتخذ من عدة عقاقير
فيه بزر الهند باواصلها فما الي بمريمة لاكبيرة و لاصغيرة

The critic concludes :—

واذ قد قصصنا من اول الرسالة الى اخرها من منافعها و
مضارها متمسكا من الثقة و المهرة فنقول ان استعمل طبيب
هذا الدواء من به سل و بحة الصوت و سعال و الكان معه عدة
عقاقير آخر فقد ارتكب بكبيرة لا بصغيرة و لم يشف بل ماتت
فكيف الشفاء

Written in a clear Indian Nasta'liq. The MS. contains other marginal notes of the critic.

Not dated. Circa 19th century.

No. 103.

foll. 112; lines 13 to 14; size 8 × 5¾; 5¾ × 4½.

A fragment of a treatise on medicine, comprising the following Fasls on the powers of the articles of food (alphabetically arranged) and other necessaries of life :—

I. fol. 1.

فى الفواكه

II. fol. 17ᵇ.

فى البقول

III. fol. 29ᵃ.

في الحبوب

IV. fol. 33ᵃ.

فى الاصباغ و المطلاءت

V fol. 36ᵇ.

فى الرياحين

VI. fol. 40ᵇ.

في انواع الطيب

VII. fol. 50ᵃ.

فى الاحجار و ما يقرب منها و منافعها

VIII. fol. 56ᵇ.

فى الانبذة و الفقاع

IX. fol. 59ᵇ.

فى الملابس

X. fol. 60ᵃ.

فى اللبن و مايعمل منه

XI. fol. 64ᵃ.

في ذكر الماء و الشراب

XII. fol. 75ᵃ.

في ما يجب ان يراعى عند استعمال الشراب

XIII. fol. 87ᵃ.

في حفظ الصحه بشرب الماء و الشراب

XIV. fol. 90ᵃ.

فى اللحوم

XV. fol. 99ᵃ.

فيما يكتسب اللحم من الصنعة و غيره

XVI. fol. 106ᵇ.

في اعضاء الحيوانات المذكورة

XVII. fol. 110ᵃ.

فى السمك

Begins:—

الحمد لله الذي ضر و نفع . . . و بعد فهذا شذرة من الطب
وجدته مفردة عن اصلها الخ

The beginning and the short preface have been added by a later owner of the manuscript. The MS. contains notes of different owners. The earliest appears to be that of Muḥammad b. ʻAbdullâh al-Hindî. The handwriting of the note of this first owner closely resembles that of the first page, and it is probable that he supplied the beginning and preface to this fragment. In the preface it is stated that the writer of the preface found this portion only and expresses his desire that any

man who may be fortunate enough to find out its remaining portion may add it to that.

The work appears to be of a later writer than Avicenna, who is frequently quoted as an authority.

foll. 1–61 deeply water-stained.

Written in an old Arabian Naskh.

Not dated. Circa 16th century.

PHARMACOPŒIA.

No. 104.

foll. 149; lines 19; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

قراباذين القلانسي

QARÂBÂDIN-AL-QALÂNSÎ.

Pharmacopœia, by بدرالدين محمد بن بهرام القلانسي, Badru'ddîn Muḥammad b. Bahrâm al-Qalânsî, who lived about A.H. 600. The exact date of his death is not known. See Ibn Abi 'Uṣaybi'ah, ii. 31; Brock, i., 489, and Brit. Mus. Suppl., No. 796.

Begins—

قال الامام ... محمد بن بهرام بن القلانسي ... الحمد لله الحكيم القاهر العزيز القادر الخ

The work is divided into forty-nine Bâbs, a full table of which is inserted in the preface. For the authorities quoted in the work see: Brit. Mus. Suppl., No. 796. For other copies see: Berlin, No. 6458, and Râmpûr, Nos. 190–2, p. 492.

This copy is written in a clear Nasta'liq, contains occasional marginal notes and corrections, and appears to be a fairly old and correct copy of the work.

Dated A.H. 782.

Scribe انوري

No. 105.

foll. 92; lines 21; size $7\frac{3}{4} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{1}{2}$.

الكتاب الاشرف في صنعة الدرياق المنقذ للنفوس الشريفة من التلف

AL-KITÂBU'L-ASHRAF.

A treatise on the properties, uses, ingredients, and preparation of the celebrated Theriac, known to the east as ترياق الكبير and ترياق الفاروق, by علي بن يوسف ابن عبد الله بن علي التنوخي المقدسي, 'Alî b. Yûsuf b. 'Abdullâh b. 'Alî at-Tanûkhî al-Maqdisi. He was the grandson of Rashîd-u'd-Dîn Abî 'Alî Manṣûr b. Abi'l Faḍl aṣ-Ṣûrî, who prepared the Theriac for Al-Malikul 'Âdil (A.H. 596–615 = A.D. 1199–1218) the fourth of the Ayyubid sovereigns of Egypt, and who was a pupil of Abû Ja'far Aḥmad b. Muḥammad al-Ġâfiqî (d. A.H. 560 = A.D. 1165), the celebrated Spanish physician and botanist. (See Ibn Abi 'Uṣaybi'ah, ii., 52, and Brock, i. 488.)

The author states, fol. 8b, that he was greatly attracted towards the study of Botany. For a knowledge of the uses and powers of drugs he consulted the works of:—(1) Dioscorides; (2) Galen; (3) Al-Ġâfiqi; (4) Ibn ul-Wâfid; (5) Ibn Juljul; (6) Ibn ul-Ash'aṣ; (7) Abû Ḥanîfat-ud-Dinawarî; (8) Avicenna; (9) Rhazes; (10) Ibn ul-Jazzâr, and others; but knowing the insufficiency of book-knowledge without a practical acquaintance with the subject, he travelled with his teacher and grandfather Aṣ-Ṣûri through the mountains and plains of 'Irâq, Armenia, Sicily, Antioch, Anatolia, and Cyprus and Rhodes Islands to get a practical knowledge of the drugs. During his travels he met with the celebrated botanists of his time, such as Tâj-al-Balgârî and Ibn-ul-Bayṭâr, with the latter of whom he discussed many botanical problems, and found out that he possessed very little practical knowledge. He composed this work in A.H. 656, as will appear from the colophon quoted below.

Begins—

الحمد لله مدبر الامور العالم بمايحدث فى الازمان الخ

This work is dedicated in the following terms:—

و ارغب الى الله في بقاء من خصه من خلقه بتدبير الامم

الجامع للفضائل و المؤثر للحكم سيدنا و مولانا الصاحب الوزير الكبير المطير الاشرف شرف الدين شرفه الله بفضله

The work all through gives clear indications of the author's practical acquaintance with the subject, which he treats very exhaustively.

Written in an old Arabian Naskh. Completely worn out by damp, so much so that the paper is perishing. The colophon reads thus:—

و وافق الفراغ من تعليقه . . . ثامن القعدة ست و خمسين و ستماية

Not dated. Circa 16th century.

Scribe علي بن محمد ابن علي الشربيني الشافعي المتطبب بدارالشفا المقر

No. 106.

foll. 271; lines 14 and 13; size $8\frac{1}{4} \times 5\frac{1}{4}$; ($5\frac{1}{2} \times 3\frac{1}{4}$ and $7 \times 3\frac{1}{2}$).

I.

foll. 1–224.

منهاج الدكان

MINHÂJ-U'D-DUKKÂN.

Pharmacopœia of ابو المنى بن ابي نصر بن حفاظ الكهن بن العطار الاسرائيلي, Abu'l Munâ b. Abî Naṣr b. Ḥaffâẓ al-Kuhin b. Al-'Aṭṭâr al-Isrâ'îli al-Hârûnî, who composed this work in A.H. 658 = A.D. 1260. See Brock, i., 492, and Ḥâjî Khalîfa, v. 202.

Begins without doxology:—

الباب الاول فيما ينبغي لمن استصلح نفسه الخ

After a complete list of the twenty-five Bâbs into which the work is divided, the first begins, fol. 2b, as follows:—

الباب الاول . . . اعلم وفقك الله لطاعته الخ

Contents:—

The present copy, except wanting the doxology and the preface, is otherwise complete. Compare with Brit. Mus. Cat., No. 801, ii.

The author mentions, fol. 80b, the name of Qâḍi Fatḥ u'd-Din, who was dead at the time of the composition of the work, but from whom personally he received some prescriptions.

Lacuna occurs in foll. 49b, 175a, and 177a.

Folios 225 and 226 are left blank. Copies: see above.

Written in an elegant Indian Naskhi, and contains occasional marginal corrections and notes. The work is named in the colophon.

Dated A.H. 1143.

Scribe كمال

II.

foll. 227–271. A Persian treatise treating of prescriptions for the diseases of the eye, imperfect at the beginning.

Begins abruptly somewhere in the fourth Bâb on شیاف as follows:—

عدد داروها که است بسایند و بحریر بیزند و بسپیدهٔ خایهٔ مرغ ا سرشند و شیاف کنند و بوقت حاجت بکار دارند نسخهٔ دیگر آز سوده نافع است مور ساده و ریش را و حرارت مفرط را که در چشم باشد الخ

The work consists of twenty-one Bâbs, the last being on the general experience of physicians باب بست و یکم در تجارب علما, A Persian Risâlah on ophthalmy is noticed in Hâji Khalifa (iii., 432) compiled by Ibn Zayn Muḥammad al-Kaḥḥâl and having رسالة الكحالين as the title, but it is said to have been divided into twenty-five Bâbs.

Written in an ordinary Nasta'lîq. Slightly wormed and water-stained throughout.

Dated Sha'bân, 1143.

No. 107.

lines 24; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8 \times 4\frac{1}{4}$.

الجزء الاول من قراباذين علويخان

QARÂBADÎN-I-'ALAWÎ KHÂN.

The first part of a vast pharmacopœia, by معتمد الملوك حكيم محمد هاشم بن حكيم محمد هادي المعروف بحكيم سيد علوي خان Mîrza Muhammad Hâshim, who was afterwards distinguished by the title of 'Alawî Khân and Mu'tamad u'l-Mulûk. He belonged to a distinguished family of physicians of Khurâsân. His grandfather left Khurâsân and settled with his family in Shirâz, where 'Alawî Khân was born in Ramadân, A.H. 1080 = A.D. 1669. Hakîm Muhammad Hâdî, the father of our author, distinguished himself in medical and surgical practice, and was a good caligrapher. 'Alawî Khân received his early insight into medicine from his father, and subsequently from Mullâ Lutfullâh, of Shîrâz, and 'Akhund Masîhî. In A.H. 1111 = A.D. 1699 he came to India and entered into the service of Awrangzîb, who appointed him as a personal physician to Prince A'zam Shâh, afterwards known as Shâh 'Âlam Bahâdur Shâh, of Delhi. Shâh 'Âlam, after his accession to the throne, bestowed fresh grants upon him and gave him the title of 'Alawî Khân. After Shâh 'Âlam's death he treated Muhammad Shâh with great success, who rewarded his services by giving him the title of Mu'tamad u'l-Mulk and raised him to the command of 6,000, with an increase of his pay to Rs. 3,000 per mensem. He was at the zenith of his fame when Nâdir Shâh sacked Delhi and who on his return took him to his capital. He wrote many valuable works, all of which give indications of his encyclopædiac mind and spirit of critical investigation, not very common among eastern writers. Many contemporary poets eulogized him, of whom Muntashim 'Alî Khân, who had the poetical title of Hashmat, writes the following quatrain in his praise:—

اي دست تو دستگير مر شاه و گدا

از فيض تو درمان طلبان كامروا

خلقي گويد كه ميكني كار مسيح
من ميكويم كه ميكني كار خدا

To thee for comfort kings and beggars fly;
Helpers of others on thine aid rely.
Men say thou dost perform the work of Christ;
I say it is the work of God most high.

He died in A.H. 1162 = A.D. 1749, at the age of eighty-two, in Delhi, leaving no heir. The author of Miftâḥ u't-Tawârîkh (p. 496) mentions the following line which gives the date of his death:—

برفلك رفت مسيحائى جديد

His properties, at the intervention of Ṣafdar Jang Bahâdur, were given to Ḥakîm 'Alî Naqî Khân, the son of his sister. See Mir'ât-i-Âftâb Numâ, of Shâh Nawâz Khân (Lib. Copy), foll. 222b–225.

Begins:—

بسم الله الرحمن الرحيم في بيان مقدمات يجب علينا ذكر ها قبل ذكر نسخ المركبات حتى يصير المتعلم عارفا على تركيب الادوية لكل مرض مرض الخ

Before entering into the details of prescriptions the author, in three Muqaddimas, describes the causes necessitating the compounding of medicaments, the method of finding out how many component drugs are required for a particular preparation, and the way of calculating their respective weights necessary to produce the desired effect. The rest of the work is arranged alphabetically.

The rules of Pharmacopœia set forth systematically by As-Samarqandi in his 'Uṣûl u't-Tarâkîb, and adopted, improved and treated along with each preparation by Al-Anṭâkî in his Tadkirah, find further development in this work. Here each preparation is preambled by its rules and principal uses, which is followed by its most reliable prescription, with a detail of the authentic and important changes made by subsequent authorities; and, while concluding, the author never fails to add his own views and the changes he has effected to adapt it to the Indian climate. Thus the work is a monumental representation of the mode of criticism, observation and adaptation made by the Indian physicians. A note on the titlepage runs thus:—

انتسخت بتحريك الشوق هذا القرابادين على ترتيب العلل و هو لجالينوس الزماني نواب معتمد الملوك حكيم علويخان الشيرازي

مد ظله العالي في بلدة دار الخلافة شاهجهان آباد . . . ابن رحمت یار خان عنایت الله المخاطب من جانب السلطان العهد برحمتیار خان

The words مد ظله العالي in the above passage indicate that the author was alive when this copy was transcribed. The date A.H. 1159 in the colophon supports the above assumption, making it quite evident that the work was transcribed three years before the death of the author.

Written in an elegant Indian Nasta'liq. Water-stained and slightly wormed.

MIXED CONTENTS, IN MEDICINE.

No. 108.

foll. 322; lines not fixed; size $6\frac{3}{4} \times 4\frac{1}{2}$.

مجموعه فی الطب

MAJMU'AH. No. 1.

I.

foll. 1–39.

رسالة ما السبب

RISÂLAT-U-MA'S-SABAB.

An anonymous pamphlet dealing mostly with physiological expositions of facts connected with medicine.

Begins:—

الحمد لولیه و الصلوة علی محمد و آله ما السبب في اختصاص الانسان ان یطول شعر راسه الخ

The author does not reveal himself; the latest writer among the authorities is Al-Quṭb-ush-Shîrâzî (*d.* A.H. 710), who is quoted with the title Al-'Allâmah.

The pamphlet is in the form of questions and answers, every question beginning with the words ما السبب (What is the cause of?). Though small in bulk, this pamphlet sets forth in a striking manner the problems of physiology as they were known to the Arabs.

Written in an ordinary Nasta'lîq.

Dated A.H. 1275.

Scribe چني لال

II.

foll. 39ᵇ–40ᵇ. Simple medicaments for :—(1) stopping hæmorrhages; (2) killing worms in the bowels; (3) lessening pain; (4) removing large abscesses—their softening and concoction; (5) dispersing wind in the stomach; (6) healing wounds, etc.

Begins :—

قاطعات الدم اثمد امس وبر الارنب وبر اللقاح قرن الايل المحرق الخ

and ends thus :—

صماد الموصه . . . ينفع بعون الله تعالي

Probably selected by the scribe from other works. Written in the same hand as above.

III.

foll. 41–130.

ارجوزه

The celebrated 'Urjûzah of Avicenna (*d.* 428 A.H.). The Muqaddimah is supplied by some later writer. After a short preface by Avicenna himself, the 'Urjûzah proper begins on fol. 46ᵃ.

Begins :—

مقدمة لماكانت هذه الرسالة الشريفة منظومة احببت ان اجعل لها مقدمة الخ

Avicenna's preface begins on fol. 44ᵃ thus :—

قال الشيخ لماجرت عادة الحكماء و الفضلاء القدماء بخدمة الملوك الخ

The Urjûzah begins on fol. 46ᵃ thus:—

الحمد لله الملك الواحد

رب السموات العلي الماجد

Avicenna dedicates this work in the following terms:—

و اتبعت سنن الحكماء فخدمت حضرة سيدنا الفقيه الاجل
القاضي السني المحل اطال الله بقاه و ادام عزه و علاه . .
بهذه الارجوزة المشتملة من الطب على جميعه

The work concludes with an addition of Avicenna's translation of the ode on the preservation of health by Hakim Tayâdûq (تياذوق), a celebrated physician of the time of the Umayyads and a court physician to Ḥajjâj b. Yûsuf. (See Ibn ul-Qifṭi, p. 105; Fihrist, p. 303; and Ibn Abi 'Uṣaybi'ah, i., 121.)

This ode begins:—

توق اذا استطعمت ادخال مطعم
على مطعم من قبل فعل الهواضم

. . . . . .

و وفر على الجسم الدواء فانها
لقوة ابدان اشد الدعائم
خصال بها اوصي الحكيم تياذق
اخا العدل نوشروان ملك الاعاجم

With a Persian poetical version beginning:—

تاطعامي نگذرد از معده بربالاى آن
هرطعامى كان خوري باشد تراحين زيان

. . . .

پس بگو تو فيردار و بربدن بشنو ز من
كان بود بهتر ستون بهر قوام مردمان

For other copies see Br. Mus. Sup. No. 801; Berlin, Nos. 6268, 6395-99; Batavæ, iii., pp. 241-2, and 261, 264; Cairo, vi., 2-3; Nûr Usmaniyah, No. 3458, p. 196; and Râmpûr, Nos. 2-5, 467. The Urjûzah

has been lithographed in Lucknow A.H. 1261. A commentary upon this Urjûzah has been noted above.

Written in clear thick Nasta'lîq, with copious marginal notes throughout.

Dated A.H. 1255.

Scribe چني لعل كهتري

IV.

foll. 131–132ª. The prescription of a well-known electuary entitled Al-Fulûniya (الفلونيا), copied with abridgement from Hakîm 'Imad-u'd-Din's pamphlet on the opium. The ingredients of this preparation are described in a highly metaphorical or veiled language, to which explanations are supplied.

Begins :—

ذكر السيد عماد الدين محمود الشيرازي صفة معجون الفلونيا في رسالة الفها في خواص الافيون بعبارة هذه خلاصتها الخ

V.

foll. 132ᵇ–137.

رساله قبريه

The famous Risâlah Qabrîyah of Hippocrates (for life see above) on the twenty-five propositions prognosticating the exact time of death. A commentary on this work will be noted below.

Begins :—

هذا فصول فى البثور و جدت في قبر ابقراط في الانذار الموت وهي خمسة و عشرون فصلا الخ

Written in ordinary Nasta'lîq. Repeatedly lithographed in India.

VI.

foll. 136–137ª. Nine Persian verses on a general geography of the world.

Begins :—

ازحد مشرق بمغرب را صد ان گرديده اند

بروبر ابادي و ويرانهاش را ديده اند

یکهزارش در حد اسلام از مصرمست و شام
هم عراق تا بعد روم باشد و السلام

Written in an ordinary Shikast âmiz Nasta'liq.
Dated Ramadân A.H. 1249.
Scribe چني لعل

VII.

fol. 137b. Two quaint methods of finding out whether a patient will survive or die.

The first method runs thus :—

Blinas (Albinus, the celebrated peripatetic philosopher) says that if you wish to know whether a patient will survive or not, then take three pieces of salt of the weight of a Dânaq or one-half Dirham each, and throw them on a fire lighted in an earthen pot, which should be placed at the door of the house occupied by the patient. Now, if the salt is thrown out of the fire in the direction of the house the patient will survive, if it is thrown away from the house he dies, and if it remains in the fire the disease will be prolonged but the patient will ultimately recover.

The contents of the second are as follows :—

Alexander said that if a patient fell dangerously sick and you want to know whether he will survive or not, then take a little of fermented paste, rub the hands and feet of the patient with it and throw it before a hungry dog. If the dog partake of it the patient will survive, while if he leaves it untouched the patient will die.

After these two peculiar ways of knowing the so-called destiny of the patient a prescription of an opium pill (حب افیون) is copied from Qarâbâdîn-i-Qalânsî.

VIII.

foll. 138–163a.

رسالة فی الباه

A pamphlet on the procreative power of man, by فتح علي بن حكيم حكمت الله خان خلف الرشيد عبد الشافي خان مسيح الملك, Fath 'Ali b. Hakîm Hikmatullâh Khân, the eldest son of Hakîm 'Abdu'sh-Shâfi Khân Masih u'l-Mulk, a well-known physician of India of the 12th century A.H.

Begins :—

الحمد [sic] و الصلوة علی نبیه . . . امابعد فهذه الفقیر المسمی

بفتح علي بن حكيم حكمت الله خان . . . مسيح الملك . . . اردت ان اكتب رسالة فى الباه لان عموم من الناس احتياجا اليه الخ

A copy of this work exists in the Râmpûr Library (Cat. No. 93 p. 487).

Written in an ordinary Nasta'lîq.

Dated Ṣafar 1269.

Scribe چني لعل

IX.

fol. 163ᵇ.

Many notes of general medical import copied from various sources.

Begins:—

الفائدة اعلم ان الطب علم عظم نفعه و قدره . . . و ثبت فى الشرح الخ

X.

foll. 164–177ᵇ.

الرسالة فى الادوية المركبة

A pamphlet on compound medicaments. It is drawn up in a manner to serve as a dispensary guide and a pocket memorandum.

Begins:—

قال العبد الضعيف . . . امد علي ان هذه فوائد عجيبة و قواعد غريبة و نسخ مجربة لطيفة و تراكيب مضربة شريفة من معمولات النحرير المدقق و الحبر المحقق و الذي و استادي الشيخ درويش محمد . . . قال رحمة الله هذه الرسالة فى الادوية المركبة رما يتوقف عليها

The author, Shaykh Darwish Muhammad, seems to be an Indian writer of the 13th century A.H., because he quotes Hakîm Sharîf Khân (*d.* 1231 A.H.) as one of his authorities on fol. 176ᵇ.

Contents.

fol. 164ᵃ. Faṣl i. Points necessary to be remembered before proceeding to treat a patient.

في امور يجب استحضارها قبل المداوات

fol. 164ᵇ. Faṣl ii. On the canons of compounding medicaments.

في قانون تركيب الادوية

fol. 165ᵃ. Faṣl iii. On the changes made by a physician in the course of treatment.

في تصرفات الطبيب عند المداواة و المعالجة

fol. 166ᵃ. Faṣl iv. On the canons of the weights of medicaments.

في قوانين اوزان الادوية

fol. 166ᵃ. Faṣl v. On the canons of knowing the degree of the temperament of a compound medicament.

في قانون معرفة درجة الدواء المركب

fol. 166ᵇ. Faṣl vi. On the number of compound preparations.

في تعداد الادوية المركبة

The sixth Faṣl is divided into four Kalimâs. Kalimah i. treats of the refrigerants (المطفيات), the watery essences (العرقيات), the viscous medicaments (لعابي), and the juices or milks of plants (حليبي). Kalimah ii. treats of soaked or boiled liquid preparations (فى النقوعات و في مجملة السلاقات). Kalimah iii. treats of decoctions. Kalimah iv. on powders.

Written in an ordinary Nasta'liq. . A copy of this pamphlet exists in the Râmpûr Library (Cat. No. 99, p. 479).

XI.

fol. 178ᵃ–190ᵇ.

رسالة الفصد للشيخ الرئيس

Avicenna's pamphlet on venesection. This work is not noted in the list of his works given by his biographers.

Begins:—

بسم الله . . . رسالة الفصد للشيخ الرئيس و هي عشرة ابواب الخ

The work is divided into the following ten Bâbs:—

fol. 178ᵃ.

الباب الاول في حد الفصد

fol. 178b.

الباب الثاني فى الاغراض المقصودة بالفصد

fol. 179a.

الباب الثالث في كيفية الفصد فى الجملة و كيفية فصد الشرائين و العروق العائرة

fol. 182a.

الباب الرابع في منافع شد الفصد عند فصد عرق مابض اليد وكيفية الرباط الاول و الثاني

fol. 182b.

الباب الخامس فى العروق المفصودة على الاكثر و كيفية فصد كلواحد منها

fol. 184b.

الباب السادس في ذكر العلل التي يفصد بها كل واحد من تلك العروق

fol. 185b.

الباب السابع فى العلل التي ينفع بها الفصد

fol. 187a.

الباب الثامن فى العلل التي تضر بها الفصد

fol. 187b.

الباب التاسع في تدارك خطاء الفصاد

fol. 187b.

الباب العاشر في شروط الماخوذة على الفاصد فى الفصد

Written in an ordinary Nasta'liq. A copy of this work is noted in the catalogue of the Râmpûr Library, No. 99, p. 480.

XII.

foll. 190b–197.

رسالة في حفظ الصحة للشيخ الرئيس

Avicenna's pamphlet on the preservation of health. This work also has not been noted in the list of his works mentioned by his biographers.

Begins :—

هذه رسالة في حفظ الصحة للشيخ الرئيس رحمه الله بعد الديباجة تقول الخ

The preface has been omitted by the scribe, the rest consists of the following thirteen Bâbs :—

I. fol. 190b.

في ذكر الكيفيات

II. fol. 190b.

في ذكر الاعتدال و تقدمه على سائر الطبائع و الفصول

III. fol. 191a.

في ذكر الابدان و ما يحتاج اليه لحفظ الصحة ذكرا مجملا

IV. fol. 191a.

في تدبير كل يوم

V. fol. 192a.

فى السواك و منفعته و ذكر الاشجار التي يتخذ منها و السنونات النافعة لكل مزاج

VI. fol. 192a.

فى الرياضة و منفعتها و كيفية استعمالها و ما يجب ان يستعمل عند تركها

VII. fol. 192b.

في هيئة الحمام و منفعته و كيفية استعماله و التدابير التي يجب فيه و عقيب الخروج منه

VIII. fol. 193b.

في تناول الطعام و وقته و مقداره و ما يحتاج في تقديمه وتاخيره و ترتيبه

IX. fol. 194a.

فى الشراب و انواعه و بيان منافعه و مضاره و كيفية استعماله و ما يتنقل به و علاج الخمار

X. fol. 195a.

في ماهية النوم و منافعه و كيفية استعماله

XI. fol. 196b.

في الفصد و الحجامة و منفعتهما و الدلائل الموجبة لهما و اختيار
الايام و المواضع الموافقة لهما و ما يستعمل فيها من الاطعمة و الاشربة
بعقب اخراج الدم بالفصد و الحجامة

XII. fol. 196b.

في الاسهال و منفعته و تدبير كل استفراغ

XIII. fol. 197b.

في ذكر اختيارات الايام

Written in the same hand as above. A copy of this work has been noted in the British Museum Catalogue (p. 455) without the author's name, but the beginning quoted there agrees with that of the present copy.

XIII.

foll. 198a–200.

رسالة في شطر الغب

An anonymous pamphlet on Semitertian fever.
Begins :—

بعد حمد الله و الثناء عليه كما هو اهله و مستحقه فاول ما يجب
على الطبيب ان يبداء به هو معرفة العلة بجنسها و نوعها و مقدارها
الخ

Written in the same hand as above. Probably the work noted in the Râmpûr Catalogue, No. 98, p. 479, is identical with the present work.

XIV.

foll. 200b–202.

رسالة في الحرارة الغريزية

An anonymous pamphlet on the animal heat of the human body.
Begins :—

ترى اصناف الحيوان و النباتات يتم افعالها الغذائية و التوليدية
بحرارة محسوسة تقوى بقوتها و تضعف بضعفها الخ

Written in the same hand as above.

XV.

foll. 202b–205.

رسالة اغذية

Muhammad Ibn Zakariyâ-'r-Râzî's pamphlet on aliments. Probably this is the work noticed by Ibn Abi 'Uṣaybi'ah (I 131) in the list of Rhazes' works, as مقالة فى الاغذية مختصرة.

Begins without doxology and preface as follows :—

من لايريد ان يسرع عليه الشيب يجب ان يكون القلايا الخ

XVI.

foll. 206–210a.

رساله در بيان حميات مركبه

A pamphlet in Persian, on compound fevers by Ḥakîm Rustam Jurjânî. In the colophon it is stated that Ḥakîm Rustam was originally the court physician of Khân Aḥmad of Gilan (probably Kârkiyâkhân Ahmad, the king of Jîlân, who was, after a reign of thirty-one years, deposed and imprisoned by Shâh Tahmasp Ṣafawî in A.H. 974 = A.D. 1566. He was restored to his kingdom in A.H. 985 = A.D. 1577 by Shah Muhammad, but had again to abandon it in the time of Shah 'Abbâs. He appears to have been alive in A.H. 1002 when Haft Iqlîm was composed. See Haft Iqlim Library copy, fol. 312.) He subsequently left his native place and entered into the service of Sulṭân Nizâm Shâh of Deccan. (The Nizam Shahs remained supreme in Ahmadnagar from A.D. 1490–1595. See Lane Poole's Muḥammadan Dynasties, p. 320.)

Begins :—

سپاس بيقياس حكيمي را كه روح نفساني را از اعصاب ماغي
جهت حس و حركت باعضاى بسيطه و مركبه حيواني رسانيد الخ

In the preface it is stated that this work was composed at the time when Nizâm Shâh invaded Bijapore and laid siege to its fortress. By Nizâm Shâh our author probably refers to Burhan Nizâm Shâh I., who led several campaigns against the 'Âdil Shâhs of Bijapur (see Scott's Farishta and Muḥammad Ibrâhim's Basâtin-i-Salâṭîn Library copy)

Tables showing the combinations of the cardinal humours to produce different fevers occupy two opposite pages.

Scribe چني لال

XVII.

foll. 210b–212.

نسخة برشعشا

Abul Barakât's prescription of a well-known electuary entitled Barsha'shâ, with a solution of the language used to express it in Persian.

XVIII.

foll. 213–227.

رساله خواص ادويه جديده

A pamphlet on the properties of the newly introduced medicaments by Aḥmad b. Luṭfullah al-Maulawî Âfindi.

Begins:—

الحمد لله رب العالمين . . . امابعد فاقول ان طائفة الافرنج المهتمين لصناعة الطب

In the preface it is stated that, when the French found out that in America there are many plants possessing powerful medicinal properties, they introduced them into their Materia Medica. A Turkish physician translated their properties from the French to the Turkish language, which the present author translates into Arabic.

The following medicaments are treated in this treatise:—

I. fol. 313a.

شجرة النبي و هو تقال بلامسطور

II. fol. 217a.

عشبة المغربيه و يقال مبار ليا

III. fol. 218b.

صاصفراس

IV. fol. 220a.

چوب چيني

V. fol. 221b.

مچوقان

VI. fol. 222b.

حيلابه

VII. fol. 223a.

قوتاعنبا

This work has been printed in the Qarābâdin Kabîr in Calcutta.
Written in the same hand as above.

Scribe چني لال

XIX.

foll. 228–282ᵃ.

تنقيح المراق و الاحتراق

Tanqīḥ u'l-Mirâq-i-wa'l-Iḥtirâq, a pamphlet differentiating the diseases arising from burnt humours and from those owing to the infection of the peritoneum by محمد داد الحنفي القادري السطاري البرهاني التربي, Muḥammad Dâd al-Ḥanafî, a clever Indian physician of the eleventh century A.H.

Begins :—

الحمد لله الحكيم الذي هو بالحمد حقيق . . . امابعد فيقول . . . محمد داد الحنفي القادري السطاري البرهاني الترابي لماكان مرض المراق و الاحتراق من امراض المشتبهة في غاية الاشتباه الخ

The colophon contains the enumeration of the authorities consulted. These are the famous authors, such as As-Samarqandi, Al-Qarshi, An-Nafisi, etc. Especial mention is made of a Persian pamphlet of Sharaf-u'd-Dîn Buzurg Ummayd on this subject, which the author says he has wholly translated from Persian into Arabic :—

و خصوصا رسالة الفارسية للفاضل الشرف الدين بزرك اميد خالي اوردتها بتمامها في هذه الرسالة و نقلتها من الفارسية الى العربي

A copy of this work is noticed in the Catalogue of the Râmpûr Library, No. 59, p. 472.

XX.

fol. 282ᵇ. Notes on prognostics, incomplete towards the end.

Begins :—

فى العلامات بها يستدل على احوال المريض من حيث السلامة و العوف قال غلام سرور من سقطت قوته الخ

and breaks off abruptly from من شم.

XXI.

foll. 283–287.

رسالة المسمى تهذيب الحكمة

TAHDÎB-U'L-HIKMAH.

A pamphlet treating of pulse and alvine discharges. The author does not reveal himself.

Begins:—

الحمد لله المنفرد الذي خلق جميع الافراد الخ

Contents:—

Faṣl i. fol. 283ᵃ. On the pulse. فى النبض

Faṣl ii. fol. 284ᵇ. On the urine. فى البول

Faṣl iii. fol. 286ᵇ. On excrementum alvi. فى البراز

XXII.

foll. 288ᵃ–294.

الرسالة للشيخ فى الاسولة و الجواب

Avicenna's pamphlet in reply to the fifteen questions of general medical bearing put to him.

Begins:—

هذه مسائل معدودة من املاء الشيخ الرئيس ابي علي بن سينا الخ

These are the questions which are answered in this pamphlet:—

I. fol 288ᵃ.

اذا حدث في عضو من الاعضاء وجع و سببه سوء مزاج فلا يمكن ازالة ذلك الوجع الابقطع سببه فكم الاسباب الموجبة للوجع من جملة سوء المزاج الساذج الذى لامادة معه و انكان سببه سوء مزاج مادي فكم عدد الاقسام المتغيرة لكل مادة على حد لها مجموعا حتي يتعدد اقسام العلاج بتعدد ها

II. ib.

الاورام الحارة باي ادوية يعالج من خارج البدن اذا كانت ظاهرة

III. fol. 289[a].

ما معني نضج الذي يكثر استعماله فيمابين الاطباء و يضطر الى معرفته في جميع الامراض المادية

IV. ib.

كم شي يتفقد الطبيب عند جس النبض و ماهو

V. fol. 289[b].

اذا عرض وجع في عضو من الاعضاء و استعمل تدبير مسخن و تدبير اخر مبرد مثلاً ضمد بشي بارد فهف الوجع بعد التدبير المسخن و اهتاج بعد التدبير المبرد فما تدبير ازالة ذلك الوجع

VI. fol. 290[a].

ما الفرق بين النبض السريع و المتواتر

VII. fol. 290[b].

ما الحالة المتوسطة بين الصحة و المرض ولا واسطة بينها في الحقيقة ليبين ذلك عن حديها

VIII. fol. 291[a].

ما الفرق بين الرسوب الطبيعي و الخام و المدة

IX. ib.

ما الفرق بين التشنج و التمدد و الكزاز

X. fol. 291[b].

ما السبب العطش

XI. fol. 291[b].

اجمع الاطباء على ان الحمى حرارة غريبة يشتعل فى القلب و ينبعث فى الشرائين الى جميع البدن فيضر بالافعال الطبيعة و شرح هذا الحد مشروح عندهم مذكور في كتبهم ثم ذكروا حميتين يسمى احد منهما اللبالوس و الاخرى ليفوريا يبرد الباطن في احد منهما و الظاهر فى الاخرى فكيف يكونان حميتين و لاينبعث فيهما الحرارة الى جميع البدن

XII. fol. 292[a].

المريض اذا احس را ئحة طيبة فعلى مايدل ذلك

XIII. fol. 292[b].

اجمع الاطباء على ان المرارة انما يحدث من جوهرة غليظ القوام و متوسطة اذا عملت فيه الحرارة و تعدا مشهرر عند هم فكيف صار الهندباء بارد و مرارة

XIV. fol. 293[a].

ما معنى قول بقراط مقدم الاطباء ان الضمامية اردأ الصماياسه لانها يكون قبل السل و بعده

XV. fol. 293[b].

ما معني لفظ الخاصية التي يكثر استعمالها الاطباء كما يقولون مثلا ان الفاوانيا نافع من الصرع و ذبل الذيب نافع من القولنج الريحي بخاصية

Ibn Abî 'Uṣaybi'ah (II. 20) notices among the works of Avicenna اجوبة لسؤالات, which he says were set by Abu'l Ḥasan al- 'Âmirî, and which consisted of fourteen questions. This work is probably identical with the one noticed by Ibn Abî 'Uṣaybi'ah.

XXIII.

fol. 295[a]–322.

الرسالة الموسومة بالفصول

A pamphlet entitled "The Aphorisms of Avicenna." In the colophon it is stated that this pamphlet is based upon the lectures of Avicenna.

المستفادة من مجلس الشيخ الجليل رئيس الحكما ابي علي بن سينا

Begins:—

فصل في معرفة النفس و النبض الخ

This treatise consists of seventy-eight Faṣls on the general rules of the medical art.

The last Faṣl begins:—

كل دواء يجفف بلالذع فهو ينبت اللحم الخ

The similarity of handwriting throughout this collection indicates that the whole of this copy was copied by Chunni Lal Khatri.

Dated A.H. 1275.

No. 109.

foll. 69; size $9\frac{1}{2} \times 6$.

مجموعة في الطب

MAJMÛ'AH. No. 2.

I.

foll. 1–12.

شرح رساله قبريه المسمى بالصادقيه

AṢ-ṢÂDIQÎYAH.

A commentary upon the celebrated Risâlah Qabrîyah of Hippocrates (on twenty-five propositions prognosticating the exact time of the death of a patient) by Muḥammad Yûsuf b. 'Abdul-Laṭîf, who composed this work in A.H. 954 = A.D. 1547.

Begins:—

الحمد لله الذي خلق الموت و الحيواة و طار على الانسان بحكمه و قدرته النمات . . . و بعد فهذه رسالة شريفة . . في الطب لاستاد الحكما . . . بقراط . . . المسماة بالقبريه . . . اريد ان اكتب لها شرحا يفتح عن و جوه خرايدها الاستار و يكشف ما في مثالها من كنوز الاسرار و يحل مشكلاتها و يفصل مجملاتها الخ

In the preface it is stated that the work was composed at the instance of Quṭbul-Aqṭâb Shaykhu'l Islâm Muḥammad Ṣâdiq, and the work is therefore entitled Aṣ-Ṣâdiqiyah.

The commentary begins :—

قال الاستاد ابقراط فصل اذا كان و جه المريض فيه ورم لا يجد له سبب بان كان دمويا يعرف بعلاماته من حمرة لونه و غير ذلك الخ

The colophon reads thus :—

قد و قف على تاليف هذا الشرح بعون ملك الوهاب الفقير الى الله المجيب محمد يوسف بن عبد اللطيف طبيب غفر الله ذنوبهما في وسط يوم الاثنان من شهر رمضان المبارك سنة اربع و خمسون و تسعماية اللهم اغفر لمولفه و لمسوده و لقارئه و لمن نظر فيه بعين الصواب

It is probably the autograph copy of the author, for the paper used resembles those used in the middle of the 10th century A.H.

Water-stained throughout. Written in an elegant Persian Naskh. Folio 12ᵃ is left blank. Folio 12ᵇ contains three prescriptions copied from different sources.

II.

foll. 13–21ᵃ.

برء الساعة

Rhazes' celebrated pamphlet on immediate cures. A copy of this pamphlet has been noticed above.

Begins :—

قال الفاضل الفيلسوف الكامل محمد بن زكريا الرازي كنت عند الوزير ابو القاسم بن عبد الله الخ

Written in an ordinary Shikastâmiz Nasta'lîq.

Fol. 18ᵃ is left blank. Fol. 18ᵇ contains a note from Galen on the action of purgatives, and foll. 19–20 comprise miscellanies of jugglery for finding out on what finger the ring is. Fol. 21ᵃ blank.

III.

foll. 21ᵇ–46ᵇ.

كتاب الفصول لابقراط

The celebrated Aphorisms of Hippocrates, two commentaries of which have been noticed above.

Begins :—

العمر قصير و الصناعة طويلة و الوقت ضيق و التجربة خطر و القضاء عسر و قد ينبغي لك ان لاتقتصر توخي على فعل ما ينبغي دون ان يكون ما يفعله المريض و من يحضره كذلك و الاشياء التي من خارج الخ

For a description of this work and its commentaries, see Berlin Cat., Nos. 6221–6226.

Written in an ordinary Nasta'liq.

Lines 11; size 5½ × 3½. foll. 45–46 are left blank.

IV.

foll. 47–53.

رساله قبريه

The celebrated Risâlah Qabrîyah of Hippocrates, a commentary of which has been noticed above.

Ibn Abi 'Uṣaybi'ah (I. 28) tells us that Cæsar (قيصر الملك) visited Hippocrates' tomb, and finding it an ordinary one, ordered for its repair. When the grave was dug open an ivory case containing the twenty-five propositions indicating death was found. This has been translated into Arabic, and has been repeatedly lithographed in India.

A copy of this work has already been noticed above.

Copy: see Berlin, No. 6228 and H. Kh. iv. 245.

Written in an ordinary Nasta'lîq.

Lines 8; size 4 × 2. foll. 52ᵇ–53ᵃ. Prescriptions in Persian from different sources.

V.

foll. 54–69.

الشفاء العاجل

ASH-SHIFÂ'-UL 'ÂJIL.

A larger treatise on immediate cures than Rhazes' Bur'us-Sâ'ah, by صدر الدين بن محمد الطبيب, Ṣadrud-Dîn b. Muḥammad aṭ-Ṭabîb. This work has not been noticed in other libraries.

Begins :—

نحمدك ياشافي صدورنا برشحات بحار رحمته و نشكرك ياهادي قلوبنا بلمعات انوار حكمته الخ

The author in the preface states that Rhazes' was the only work found on the subject. But as Râzî dealt with only those diseases which he himself tried and cured, the number of such diseases must have been necessarily limited. Our author, on the other hand, condenses everything bearing upon the subject from the ancient and modern authorities, and gives the finishing touch by adding his own experiences. He further states that by immediately curable diseases he means those that can be cured in three days at the latest.

Contents :—

fol. 54b.

المقدمة ففيها فصول كالاصول

fol. 55a.

الباب الاول فى المعالجات اعلال مافوق الرقبة

fol. 64a.

الباب الثاني فى المعالجات امراض الات النفس و الات الغذاء و اعلال الحلق

fol. 65b.

الباب الثالث في اعلال القلب

fol. 67a.

الباب الرابع في اعلال الكبد

fol. 68a.

الباب الخامس في اعلال الامعاء

Written in an ordinary Nasta'lîq.
Not dated. Circa 17th century. Lines 19; size 7 × 4.

No. 110.

foll. 206; lines not fixed; size 12½ × 8½.

مجموعة فى الطب

MAJMÛ'AH. No. 3.

This manuscript comprises the following :—

I.

foll. 1–7b.

A number of prescriptions copied in a very bad Naskh.

II.

foll. 8–111.

منهاج الدكان

MINHÂJ-UD-DUKKÂN.

A Pharmacopœia by ابو المنى بن ابي نصر بن حفاظ الكهن بن العطار الاسرائيلي, Abul Munâ b. Abî Naṣr b. Ḥaffâz al-Kuhen b. Al-ʻAṭṭâr al-Isrâ'îlî-al-Hârûnî, an author of the seventh century A.H. See Brock i., 492; and Hâji Khalifa, v. 202.

The first folio is wanting. The work begins abruptly as follows:—

من غير استحقاق بل جودا لابطريق الاتفاق جل ثناوة و تقدست اسماوه . . . اما بعد . . . و لقبته بمنهاج الدكان الخ

The work is divided into twenty-five Bâbs, a full table of which is inserted in the preface. The twenty-third Bâb contains his pious admonitions to his son concerning morality and the preparation of medicines. It was composed in A.H. 658 = A.D. 1260.

An incomplete copy of this work is noticed in the Brit. Mus. Sup. Cat., No. 801, ii. Our copy, except wanting a few lines in the beginning, is otherwise complete. For other copies see: Berlin, No. 6423; Gotha, No. 2005; Batavæ, iii., 258; Ellis Cat. of the Arabic Books in the British Museum, i., 110; Ayâṣufiyah, No. 3757–8, p. 223; Waliu'ddin, No. 2554, p. 146; and Râmpûr, No. 245, p. 498.

Written in clear thick Arabian Naskhi. Lines between 28 and 33; size $12\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

Dated A.H. 1235.

Scribe بن عبد الرزاق الحبشي الاصابي [sic]

III.

fol. 111 contains few charms.

IV.

fol. 112.

تقويم الابدان في تدبير الانسان

The celebrated Taqwîm ul-Abdân of Ibn Jazlah, d. A.H. 493 =

A.D. 1100 (for life see above), in which tables of diseases are drawn up on the system followed for astronomical tables.

Begins:—

الحمد لله الذي خلق فسوي و قدر فهدي الخ

After dedicating the work to Muqtadi bi-'Amr-illâh, the Abbaside Khalif, the author proceeds to describe the arrangement adopted for the work. Matters of general import are treated in one continued chapter, while for every local and general disease twelve headings or chambers (بيوت) have been drawn up. The first chamber contains the name of the disease. The second its fatality or curability. The third its ætiology. The fourth its symptoms. The fifth contains directions as to venesection or other evacuations if necessary. The sixth its treatment with palatable medicaments and aliments especially designed for the rich patients. The seventh its treatment with easily procurable medicaments especially meant for the poor sufferers. The eighth, ninth, tenth and eleventh comprise the temperaments, ages, seasons and localities in which that disease frequently occurs. The twelfth its treatment on general principles. The work ends with a Khatimah on hints for practitioners.

This work appears to be the first production of its kind, and was followed by many writers, of whom Fakhruddin-al-Khujandi deserves mention. He, in his At-Talwiḥ, succeeded in tabulating all the five Fanns, of which, according to the eastern writers, the medical science was composed.

For other copies see: Brock, i. 485; Berlin, No. 6415; Bodleian, i. 549; Br. Mus. Sup., No. 792, ii.; Cairo, iv. 10, 36.

Written in a clear Arabian Naskh. The chambers are enclosed in red lines. Lines not fixed; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

Dated A.H. 1235.

Scribe سليمان بن دهان العشمي الشافعي

No. III.

foll. 155; lines 25; size 7 × 4¾; 5 × 3¼.

مجموعه في الطب

MAJMÛ'AH. No. 4.

I.

foll. 1–34ᵃ.

قرابادين ايضاح محجة العلاج

Qarâbâdin, or Pharmacopœia from the Kitâbu-'Îḍâḥ-i-Muḥjat-ul-'Ilâj of ابى الحسين طاهر بن ابراهيم بن محمد الشجري, Abu'l Ḥusayn Tâhir b. Ibrâhim b. Muḥammad Ash-Shajarî, who flourished about A.H. 500 = A.D. 1106. See Ibn Abi 'Uṣaybi'ah, ii., 23; Brock, i., 486; and Wustenfeld, p. 146.

Begins :—

الحمد لله رب العالمين . . . امابعد فهذا قرابادين ايضاح محجةالعلاج التي قد جربت اكثرها فوجد لها على نهج المقصود الخ

Contents :—

fol. 1ᵇ. Bâb i. On decoctions.

فى المطبوخات

fol. 2ᵇ (few folios lost). Bab ii. On pills.

فى الحبوب

fol. 4ᵃ. Bab iii. On purgative pills.

فى الايارجات

fol. 5ᵃ. Bab iv. On stomachaic electuaries.

فى الجوارشنات

fol. 7ᵇ. Bab v. On theriacs and electuaries.

فى الترياقات و المعجونات

fol. 14ᵃ. Bab vi. On fruit preserves.

فى المربيات

fol. 14ᵇ. Bab vii. On sharbats and thick extracts.

فى الاشربة و الربوبات

fol. 17ª. Bab viii. On tabloids.

فى الاقراص

fol. 17ᵇ. Bab ix. On Lohoqs.

فى اللعوقات

fol. 18ᵇ. Bab x. On powders.

فى السفوفات

fol. 19ᵇ. Bab xi. On plasters and embrocations.

فى الاضمدة و الاطلية

fol. 20ᵇ. Bab xii. On fomentations or warm bandages.

فى الكمادات

fol. 21ª. Bab xiii. On tepid baths or warm lotions.

فى النطولات

fol. 21ª. Bab xiv. On gargles.

فى الغراغر

fol. 21ᵇ. Bab xv. On tooth powders and other preparations for the mouth.

فى السنونات و ادوية الفم

fol. 22ª. Bab xvi. On powders to be sprinkled on wounds.

فى الذرورات المستعملة فى الجرح

fol. 22ᵇ. Bab xvii. On oils.

فى الادهان

fol. 23ᵇ. Bab. xviii. On cataplasms.

فى المراهم

fol. 24ª. Bab xix. On purgative, aphrodisiac, and emmenagogue suppositories.

فى الشيفات المسهلة و المنعظة و المدرة للحيض

fol. 24ᵇ. Bab xx. On clysters.

فى الحقن

fol. 26ª. Bab xxi. On collyriums and eye-salves.

فى الاكحال و شيافات العين

fol. 27ª. Bab xxii. On errhines, sternutatory powders, and fumigations.

فى السعوطات و العطوسات و البخورات

fol. 27[b]. Bab xxiii. On seed preparations.

فى البنادقات

fol. 28[a]. Bab xxiv. On purgatives.

المسهلات

fol. 28[b]. Bab xxv. On emetics.

فى ادوية القي

fol. 29[a]. Bab xxvi. On the medicines for tape-worms.

فى ادوية الديدان

fol. 29[a]. Bab xxvii. On hair-dyes.

فى الخضابات

fol. 29[b]. Bab xxviii. Tepid hip-baths and watery preparations to e sprinkled on the head.

فى الابزن و النطولات

fol. 30[a] Bab xxix. Vaginal or uterine suppositories.

فى الفرزجات

fol. 30[a]. Bab xxx. Medicine for nervine convulsions.

فيمايداوى به التشنج فى العصب

fol. 30[a]. Bab xxxi. On the dietry of patients.

في أطعمة المرضي

For copies see: Berlin Cat., No. 6338 and Râmpûr Cat., Nos. 21 and 89, pp. 469 and 492.

II.

foll. 35[b]–49.

اطعمة المرضي

AT'IMAT-U'L-MARḌÂ.

A treatise on the diet of patients by Najib u'd-dîn as-Samarqandi, a copy of which has been noted in the An-Najibîyât.

The title-page contains a marginal note, in which the five books comprising An-Najîyât are enumerated in the following order:—

(1) Al-Asbâb-u-wal-'Alâmât; (2) Fil-Furûq-i bayna'l-Amrâḍ-i-wa-'Alâmâtuhâ; (3) Fi Agḏiyat-i'l-Marḍâ; (4) Fi At'imat-i'l-Marḍâ; and (5) Fi'l Aqrâbâdîn. The treatise Uṣul-u't-Tarâbîk is considered a separate work.

Begins :—

الحمد لله رب العالمين . . . ان اجل العلوم التي ينتفع بها الانسان هو علم الطب الخ

III.

foll. 50–98.

An incomplete copy of Najîb-u'd-Dîn as-Samarqandi's Pharmacopœia. A comparison with the complete copy noted in the An-Najîbiyât shows that the first folio of this copy is missing and that it begins abruptly from the concluding lines of نطول الصداع الحار as follows :—

و ينطل مرارا ثم يغرق الراس بدهن بنفسج مضروب مع اللبن و يشرب بقطنة و يعلى بها فى السحر . سعوط للصداع و الشقيقة الحارة الخ

The last folio is also wanting and the work breaks off in the middle of the prescription of Methredates (نسخة المثروديطوس) with the words دار فلفل جند بيد ستر عصارة لحيةالتيس.

IV.

foll. 99–155. An anonymous treatise, without a title, treating of the theoretical portion of medicine, incomplete in the beginning.

Begins somewhere in the discussion on اعتدال as follows :—

النوع و الصنف و الشخص و العضو بالقياس الى الداخل و الخارج و اما فى الافراط و التفريط الخ

The next fresh Faṣl in the same page begins thus :—

فصل اخر ما فى البدن الروح ثم القلب ثم المني ثم الدم ثم الكبد ثم اللحم ثم العضل الخ

The work is mainly divided into five Fanns, while the subjects of each Fann are treated under separate Faṣls.

Contents :—

Fann i. Comprises discussions on temperaments, ages, humours, and the physiology and anatomy of the parts of the body, fol. 99ᵃ.

Fann ii. On diseases, their causes and general symptoms, fol. 124ᵃ.

فى الامراض و الاسباب و الاعراض الكلية

Fann iii. On the preservation of health, fol. 137[b].

في حفظ الصحة

Fann iv. On the treatment of diseases on general principles, fol. 141[b].

في وجوه المعالجات بحسب الامراض الكلية

Fann v. On fevers, critical days and prognostics, fol. 147[a].

فى الحميات و البحارين و تقدمة المعرفة

Written in a minute Indian Nasta'lîq. Wormed and water-stained throughout.

Not dated. Circa 17th century.

No. 112.

foll. 149; lines not fixed; size 7 × 5.

مجموعه فى الطب

MAJMÛ'AH. No. 5.

I.

foll. 1–6[a].

نشر اللوا في مقتضى الفصد و الدوا

NASHRUL-LIWÂ.

A treatise on venesection by شيخ جمال الدين عبد الله بن علي بن ايوب القادري المخزومي, 'Abdallâh b. 'Alî b. Ayyûb ash-Shâfi'î al-Qâdirî al-Makhzûmî, who flourished about A.H. 840 = A.D. 1436. See Brock, ii., 96.

Begins:—

الحمد لله الذي اظهر الاسرار بالسمات و نشر على مسرّبها اردية كالاعلام . . . و بعد فهذه الرسالة قد احتوت على بيان الفصد من الفصد بسوابقه و لواحقه و سميتها بنشر اللوا في مقتضى الفصد و الدوا الخ

The work is divided into a Muqaddimah, nine Faṣls, and a Khâtimah, as follows:—

fol. 2ª.

امقدمة في وكد الصناعة و معنى الاعاة من الطبيب

fol. 3ᵇ.

الفصل الاول في مثار سبب العدول عن كل من الفصد و لدوآ الى قسميه

fol. 6ᵇ.

الفصل الثاني في بيان القصد من الفصد

fol. 8ª.

الفصل الثالث في تفضيل الفصد على الدوآ

fol. 9ᵇ.

الفصل الرابع في شروط الفصد

fol. 10ᵇ.

الفصل الخامس فيما اذا كان الفصد عن كثرة الدم

fol. 11ᵇ.

الفصل السادس فيما اذا كان عن قلته

fol. 12ª.

الفصل السابع في استيلا الصفرة على سحنة البدن عند الفصد

fol. 12ᵇ.

الفصل الثامن فى العلة التي من اجلها منع الاطبا المفصود في يوم الفصد من النوم

fol. 14ᵇ.

الفصل التاسع في مقاومة الاشياء الحامضة للمرار

fol. 15ª.

الخاتمة في حدوث الامراض عن طول الزمان و في علة طوله

The title-page, besides bearing the notes of the owners such as Shaykh Muḥammad al-Miṣrî al Khâlidi-aṭ-Ṭabîb, Aḥmad b. Muḥammad-aṭ-Ṭanbâwî, 'Abdul-Ḥaq Ra'is ul-Aṭibbas-Sulṭani (dated A.H. 1252), and others, contains the following note, a portion of which has been cut off by the bookbinder:—

سمعه من مولفه اللفظ رحمه . . . محمد بن احمد بن محمد بن مصاف الحن[لي]

Written in a clear Arabian Naskh. Lines 17; size 7 × 5; $4\frac{3}{4}$ × $3\frac{1}{4}$.

II.

foll. 16ᵇ–17.

Two prescriptions: (1) A copy of that composed for Sulṭan Salîm Khan (probably Salîm I., A.H. 918–926 = A.D. 1512–1520) by the physicians.

Begins:—

هذا منقول عن الحاجي احمد اغا منقول عن السلطان سليم خان رحمه الله ان حكما الروم استنبطت هذا المعجون له

(2) Another prescription, fol. 17ᵃ, without mention of its uses. Folio 17ᵇ is blank.

III.

foll. 18–75ᵃ.

دواء النفس من النكس

A treatise on poisons and antidotes by 'Abdullâh b. 'Ali b. Ayyûb al-Makhzûmî noted above. See Berlin Cat., No. 6368, 20.

Begins:—

اما بعد حمد الله المحسن وضع الاشياء اللطيف باهل العلل من انواع البلاء الخ

This treatise is divided into the following Faṣls:—

I. fol. 18ᵇ.

في معرفة ماداخله السم

II. fol. 46ᵃ.

فى الكلام على امزجة السموم و الادوية القاتلة بطريق التحصيل

III. fol. 47ᵃ.

فى العلاج العام بطريق الاجمال اذالم يعلم اصل السم

IV. fol. 55ᵃ.

في علاج السقايات المسمومة الحيوانيه و النباتيه و المعدنية بعد العلم بها و تحقيقها

V. fol. 73ª.

في طرد الحشرات و من قتلها و من شيٍ من عداوة الجوهر

The title-page contains the following notes:—
(1) On the margin.

سمعه م[ن] لفظ مؤلفه ا[سكنه] الله الجنة محمد بن احمد [بن محمد] ابن مصاف الحنبلي

(2) Towards the end of the page:—

قال المؤلف رحمه الله الفتها بسبب مادس على بعض اصحابي من السم فوافيته عقب شربه فرايت من الدلائل ما يقضي بصحة ما قاله المتقدمون مماستقف عليه و لولعدم لي ما يعتني على هذا الفن نخلص في الحال على المكان و كان امر الله قدرا مقد و را

followed by:—

اذا و قف الناظر على هذا الكتاب فحقق عرف رتبة مولفه

The colophon, which contains the date of transcription, A.H. 856, is followed by the following note:—

الحمد لله و حده وجدت بخط طاهر بن يونس بن قاضي الموصل على ظهر الاصل المنقول منه هذا الكتاب ماصورته لكاتبه طاهر بن يولسره

طالع فيه و استفاد و كتب
داع لمولا اساه و انحب [*sic*]
محبه طاهر بن يونس
الموصل مولدا و منتسب
فوائدا جليلة من حقها
لوكتب على الحرير بالذ هب

و من خطه لعل كاتب هذه الاحرف محمد بن احمد بن محمد بن حناف الحنبلي غفرله

fol 72b. Lacuna of about one line.

Writ en in clear Arabic Naskh with headings in red. Lines 21, size 4¾ × 3½.

foll. 75b–78a. Blank, excepting the words من كتب الفقير احمد ابن محمد الطبناوي on folio 76b, and two prescriptions on the tops of foli s 7.b and 78a.

IV.

foll. 78b–81a.

A charm beginning—

سر عظيم مجرب صحيح اخبط اليها الطالب الباحث علي العلوم اذا بلغ هذا السر الغريب الخ

and ending with a table to be made an amulet.

Written in an elegant Magribi with diacritical points.

V.

foll. 81b–143a.

هذا كتاب فيه من طب العجم

A treatise on the generalities of medicine, and comprises for the most part translations from the works of the Roman and Indian physicians.

Begins :—

مماسال عنه كسرى بن قباد ملك الفرس من كان قبله و في مسئلته من اطباء الروم و اطباء الهند و غير هم حين جمعهم للملك عما عند هم من علم الطب الخ

The work contains the answers to the following questions put to his Roman and Indian court physicians by Kisrâ b. Qubâd, the king of Persia :—

Question i.

فقال بينوا لي ماطبع عليه جسد الانفس كم فيه من عروق و وصل و عظم و عضل و من اين يهيج به الحر و الحار و البارد و الرطب و اليابس

Question ii.

و بينوا لي ما الذي يوافق كل واحد منهم اذا هاج من الدواء و الطعام و الشراب و ما الذى يسكنه عنه و ما الذي يهيجه عليه

Question iii.

و بينوا لي تعرفون الذي اذا هاج احرهو ام بارد ام رطب ام يابس لا اعرف ذلك

fol. 142. Lacuna of about seven lines.

Written in an ordinary Magribî. The paper is darkened by the effects of the mechanical action of the ink used. Lines 18; size 7 × 5; 5½ × 3¾.

Not dated. Circa 16th century.

VI.

foll. 143ᵇ–147ᵃ.

A pamphlet on prescriptions for diseases without any systematic arrangement. It is written in Magribî, having lines and size the same as Ṭibb-u'l-'Ajam noted above.

Begins:—

بسم الله الرحمن الرحيم و صلى الله على سيد نا محمد و اله صفة دواء للاسهال من اي نوع كان الخ

foll. 147ᵇ. Two beginning verses of a metrical treatise by Abû Zayd 'Abd-u'r-Raḥman b. Muḥammad b. Mas'ûd b. 'Umar b. Mûsa-'l-Fârisî.

Begins:—

قال الشيخ الفقيه . . . ابو زيد عبد الرحمن . . . بن موسى الفارسي . . .

الحمد لله القديم الباقي
رب العباد هو على الاطلاق
احمده و هو اهل الحمد
و الفضل و الكرم ثم المجد

Written in ordinary Magribî as the treatises noted above. The whole of this treatise appears to have been transcribed, but the remaining portion is lost.

fol. 148ᵃ. Contains the ending lines of the story of the city An-Nuḥas, and the beginning lines of the story of Iram-u-Dât-il-'Imad in thick flat Naskhî.

The first begins:—

و هو يقول التوبة يا سليمان يا نبي الله اني لا اعود . . . و

هذا آخر ماانتهي الينا من قصه مدينة النحاس على التمام و الكمال الخ

The second begins :—

و هذه قصة ارمذات العماد على التمام . . . قال الله تعالي ارمذات العماد التي لم يخلق مثلها فى البلادنزلت هذه الاية فى قصة شداد ابن عاد الخ

No. 113.

foll. 51 ; lines 15 to 17 ; size 8½ × 7¼.

مجموعه فى الطب

MAJMÛ'AH. No. 6.

I.

foll. 1–37ᵇ.

المنظومة لشعبان مليم

A metrical treatise on the powers of fruits and other articles of food in Rajz metres by Sha'bân Abi Salim.

Begins :—

حمدا لمن البس اوراق الشجر
و زانها للاكلين بالثمر
و خصنا بالها شمي اليثربي
نبيّنا المختار خير العرب
صلى عليه الواحد المنان
ما اختلف في الثمر الالوان
و ما جرى في اكلها تفاضل
و ما يروي (*sic*) فيها الخواص ناقل الخ

The author, while treating of خشخاش (poppy-heads), breaks off from the middle, and, after discussing foll. 28ᵇ–33ᵃ, (1) الصيف و البلد

الهريف و البلد البارد (3) ,الشتاء و البلد الباردة الرطبة (2) ,الحارة ادب (6) ,ادب الطعام (5) ,الربيع و البلد الحار الرطب (4) ,اليابس الرياضة (9) ,ادب الجماع (8) ,النوم و اليقظة (7) ,الشراب and (10) الحمام, renews the discussion on خصخاص again on fol. 33ª.

The colophon reads thus:—

انتهى نظم نتائج الفكر المعرب عن تفاضل الثمر للاديب العامل العالم الناشر الناظم شعبان ابي مليم رحمه الله تعالي فكان الفراغ من زبرها بعد الظهريوم الاربعالعله سادس شهر جماد اول سنة ١٢٥٧

fol. 35 left blank without break of content.
foll. 49 and 50ª are left totally blank.

II.

foll. 37ᵇ–38.

مفاخرة بين الحرة و الامة

A metrical treatise on the contest for superiority between a free and a slave girl by Sha'bân Abî Salîm.

Begins:—

من بعد حمد الله و الصلوة
على النبي المختار ذي القلاتب

. . . . .

فانها و اسمه الى مقامي
خود تعالى البدر في التمام

. . . . . .

و قالتا انالفي جدال
من اينا اقبل للرجال
و اينا تشتاقه النفوس
من غير ما يفعله الملبوس

But the story breaks off at the following verse and is left unfinished:—

فقالت القينة يامفروكه
لولا اصبحت اذا متروكه

Written in the same hand as above.

III.

foll. 39–50ᵃ.

Another incomplete copy of the Al-Manẓûmah of Sha'bân Abî Salim noticed above. This copy is commenced with a preface in prose not found in the above copy and is brought down to the end of the powers of الجصب و البطيخ corresponding to foll. 1–10 of the above copy. The preface begins as follows:—

الحمد لله الذي دل على ذاته ببديع حكمته مما انشا بلطيف حكمته و قدرته الخ

foll. 46 and 51 were misplaced, which are now put in the right place.

foll. 50ᵇ–51ᵃ contain charms for various purposes.

Begins:—

آخر للجماع تاخذ ورق قصدير تكتب فيها بابرة لعامن و تدعها تحت لسانك بعد ان تبخرها بعود و هذا الذي يكتب ككسككسككسككسم

Written in a very bad Arabian Naskh.
Not dated. Circa 18th century.

VETERINARY ART.

No. 114.

foll. 152; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 6\frac{3}{4}$.

كتاب الخيل والبيطره

KITÂBU'L-KHAYL-I-WA'L-BAYTRAH

A treatise on horses, their good and bad points, their rearing, their training, their diseases, and the treatment of the same, by Nâsir-u'd-Dîn

Muḥammad b. Ya'qûb b. Akhi Ḥizâm al-Khayli, Superintendent of Stables belonging to Khalif al-Mu'taḍid, and died about A.D. 900. See C. Huart's History of Arabic Literature, p. 315.

Begins:—

الحمد لله ولي الحمد و اهله و مستحضله (*sic*) لنفسه احمده حمد من خضع الخ

The author in the preface quotes many traditions (حديث) in support of horse-breeding, which he professes to have received orally from [Abû 'Ali] Ḥusayn b. 'Arafat-al-'Abdi, who died in A.H. 257 after attaining an age of 107 years (see Muḥammad b. Ad-Dahabi's Târikhul Islâm, Lib. Copy, fol. 79. Compare Br. Mus. Supp., No. 813).

Contents:—

p. 36.

باب رياضة الخيل و الشهاري

p. 49.

باب الحران

p. 51.

باب المنازع

p. 55.

باب رياضة الهماليج

p. 59.

باب صفة ما يستحب في اعضاء الفرس من طول و قصر و عرض و دقة و حدة و رقة و غير ذلك

p. 73.

باب الحجور

p. 77.

باب الوان الدواب

p. 84.

باب الشيات و الا و ضاع

p. 86.

باب شية القوائم و التحجيل

p. 92.

باب اصوات الخيل

p. 94.
باب انتاج البغال في كل بلد

p. 98.
باب اضمار الخيل

p. 11[illegible].
باب الرياضة

p. 130.
باب الا علاف و الكسوة

p. 131.
باب اعلافه الرطبة و القصيل

p. 141.
باب العال الدواب

p. 145.
باب عيوب الدواب

The rest of the work treats of diseases and their cures.

For copies see: H. Kh. iv. 82; Br. Mus. Sup., No. 813.

Written in a thick old Arabian Naskhi. This copy contains a picture representing the horse with its defects (pages 67–68). The words, كتاب الخيل, of the title are given in a broad column at the top, decorated in gold and blue, of which the colour is now faded, while a gold circle contains the remaining portion of the title, والبيطره, and the name of the author in the following terms:—

تاليف الامام العالم الفاضل المجرب في فنه المتقن في علمه ناصر الدين محمد بن يعقوب بن اخي خزام الخيلي تغمده الله برحمته و عفا عنه

No. 115.

foll. 110; lines 19; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الاقوال الكافيه والفصول الشافيه

KITÂB U'L-AQWÂL U'L-KÂFÎYAH WA'L-FUSÛL-U'SH SHÂFÎYAH.

A treatise on the selection, management and training of horses, their diseases and cures, by الملك المجاهد علي بن داوٗد بن يوسف بن عمر بن علي بن رسول الرسولي, Al-Malik-ul-Mujâhid 'Alî b. Dâ'ûd b. Yûsuf b. 'Umar b. 'Alî b. Rasûl-ar-Rasûli, the fifth of the Rasulids of Yaman (A.H. 721–64 = A.D. 1321–63). See Lane Poole's Muhammadan Dynasties, p. 99; Tuḥfat-u'z-Zaman fi Tarikh-i-Sâdât-i'l-Yaman Lib. Copy, folio 124, and Brock ii. 190.

Begins:—

الحمد لله اللطيف بخلقه المتكفل بهم قبل السوال بسانع رزقه . . . امابعد فاني نظرت بناظر القلب و تمييز العقل فيما انعم الله به على عباده من النعم الضافية و المنن الصافيه الخ

The work is completely described in the Br. Mus. Supp. Cat., No. 816, a comparison with which shows that the present copy is older and more correct than the one noticed there. A Persian translation of this work, with the title Kanz-u'l-Hidâyah, has been noticed in the Br. Mus. Pers. Supp., No. 161.

For another copy see Berlin Cat. No. 6182.

Written in an elegant Arabian Naskhi, with rubrics in Khaṭṭ-i Ṣulṣ and a frontispiece decorated in gold and blue but now fading.

Dated 24th Muḥarram 992.

Scribe محمد بن احمد المغربي المكي المالكي

No. 116.

foll. 115; lines 9; size 10 × 6½; 7½ × 4½.

كتاب الاحجار و الخرز و منافعها

KITÂBU'L AHJÂR.

A very precious copy of "The Book of Mineral and Precious Stones," of 'Uṭârid b. Muḥammad, surnamed Al-Ḥâsib (the Calculator), a famous writer on astronomical problems. The author belongs to the early part of the third century A.H., as he is mentioned in Kitâb-u'l-Fehrist, which was composed in A.H. 377. See Ibnu'l-Qifṭî, p. 251; Fehrist, p. 278; Brock, i. 243; and Huart's History of Arabic Literature, p. 315.

Begins:—

الحمد لله رب العالمين ... قال المؤلف رحمه الله تعالي كنت نظرت في كتاب البرابي [*sic*] و الاحجار لهرمس الخ

Written in an elegant thick old Arabian Naskhi with diacritical points throughout. From fol. 17 to the end the manuscript is provided with a Persian interlineal translation in minute Nasta'lîq. The headings are written in thick Ṣulṣ. Another copy of the work exists in the Ayâṣûfiyah Library (Cat. No. 3610, p. 215). Though not dated, the paper and the ink used show that the transcription belongs to the 14th century A.D.

No. 117.

fol. 78; lines 13; size 9 × 6; $6\frac{1}{4}$ × 4.

ازهار الافكار في جواهر الاحجار

AZHÂR-U'L-AFKÂR.

A precious and fairly old copy of Azhâr u'l-Afkâr (Flowers of Thought) on precious stones, by شهاب الدين ابو العباس احمد بن يوسف التيفاشي, Shihâb-u'd-Dîn Abu'l 'Abbâs Aḥmad b. Yûsuf at Tîfâshî, who died in A.H. 651 = A.D. 1253. See Brock, i. 495; Br. Mu. Supp. No. 781, and Dastûr-u'l-I'lâm (Lib. Copy), f. 27ª.

Begins:—

قال العبد الفقير الى الله عز و جل احمد بن يوسف التيفاشي . . . هذا كتاب غريب الوضع عجيب الصبع عظيم النفع ضمنته ذكر الاحجار الملوكية التي يوجد في خزائن الملوك الخ

Every jewel is treated under five headings: (1) Its production in mines; (2) The geography of its mines; (3) Its varieties and the best of its kinds; (4) Its properties and uses; and (5) Its approximate value.

Contents:—

Bâb xiii. fol. 56^a.

في الجزع

Bâb xiv. fol. 57^b.

في المغاطيس

Bâb xv. fol. 69^b (folios 68 and 69 ought to be placed after fol. 58).

مسبادج

Bâb xvi. fol. 59^b.

في الدهنج

Bâb xvii. fol. 62^a.

في اللازورد

Bâb xviii. fol. 64^b.

في المرجان

Bâb xix. fol. 70^b.

ي السبج

Bâb xx. fol. 71^b.

في الجمشت

Bâb xxi. fol. 72^b.

في الجماهان

Bâb xxii. fol. 72^b.

في اليشم

Bâb xxiii. fol. 73^b.

في اليسب

Bâb xxiv. fol. 74^a.

في البلور

Bâb xxv. fol. 76^b.

في الطلق

For copies see: Br. Mu. Supp. No. 781; Br. Mu p. 214; Kaprilizâdah, No. 187, p. 151; and Ayâṣûfiyah, Nos. 3559–60, p. 212.

This work was studied by Ravius at Utrecht in 1788, and by C. Muller in 1868. See C. Huart's History of Arabic Literature, p. 316.

Written in an old Arabian Naskhi, with diacritical points throughout, the headings being always in red. Slightly wormed.

Dated A.H. 839.

No. 118.

foll. 445; lines 33 and 31; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4}$ or $7 \times 3\frac{3}{4}$ or $3\frac{1}{2}$.

حيواة الحيوان

HAYÂT U'L-HAYAWÂN.

Two uniform volumes, containing the continuous text and thus forming a very complete copy of Ḥayât-ul-Ḥayawân (Lives of Animals), bound in one, occupying folios 242 and 243 respectively.

Life of the Author: كمال الدين ابو البقا [ابي عبد الله] محمد بن زكي الدين موسي بن عيسي بن علي الدميري الشافعي, Muhammad b. Mûsa b. 'Isâ b. 'Alî-ad-Damîrî, is copied from Manhal-uṣ-Ṣâfî (probably Manhal-uṣ-Ṣâfî wal-Mustawfî ba'd-al-Wâfî of Jamâl-ud-Dîn Abi'l Maḥâsin Yûsuf b. Tagri Bardi az-Ẓâhirî, the well-known historian of Egypt, who died in A.H. 884, see H. Kh. vi. 224) on an extra pasted leaf, on the side facing the title-page of the copy noted below. In this it is stated that Ad-Damîrî was born in the beginning of A.H. 742 = A.D. 1341. He learnt jurisprudence under (1) Bahâ-ud-Dîn-as-Subkî, (2) 'Abdur Raḥîm al-Asnawî, and (3) Qâḍî Kamâl uddîn an-Nuwayrî, who wrote for him an Ijâzah (licence) to teach Fiqh and Ḥadîṣ. He then read: (1) Jâmi'-u't-Tirmidî from Al-Muẓaffar-ul-'Aṭṭar-al-Miṣrî, (2) Musnad-u-Aḥmad-b. Ḥanbal from 'Alî b. Aḥmad ad-Dimashqî, and (3) Kitâb-u-Faḍl-i'l-Khayl of Sharaf-ud-Dîn-ad-Dimyâtî, at Cairo, from Muḥammad b. 'Alî-al-Ḥazzâwî and Abdur-Raḥmân b. 'Alî b. Muḥammad-al-Ba'lî. He then started on his pilgrimage to Mecca, which he performed five times, in the years A.H. 762, A.H. 768, A.H. 772, A.H. 775 and A.H. 780. This last time he remained at Mecca for twenty years and returned to Cairo in A.H. 800. At Mecca he read Ṣaḥîḥ-u-Ibn-i Ḥabbân from Al-Jamâl Muḥammad b. Aḥmad b. 'Abd ul-Mu'ṭî, the Musnid (Referee to settle points of Religious Ordinances) of that place; and (1) Sunan-u-Ibn-i-Mâjah, (2) Musnad-u't-Ṭayâlisî, (3) Musnad of Ash-Shâfi'î, (4) Mu'jam of Al-Qâni'î, (5) Asbâb-un-Nuzûl of Wâḥidî, and (6) Maqâmât-u'l-Ḥarîrî, etc., from Kamâl-ud-Dîn Muḥammad b. 'Umar b. Ḥubayb al-Ḥalabî, the Musnid of Ḥalab. Ibn-Shuhbah (Ṭabaqât-ush-Shâfi'iyah, Lib. Copy, fol. 194) states that Ad-Damîrî commenced his career as a tailor, but soon leaving his profession he placed himself under the instructions of As-Subkî. He, further on, tells us, on the authority of Ibn-Ḥajar's Mu'jam, that Ad-Damîrî passed the greater portion of his time in religious contemplations and prayers, and kept fasts too often. Since his return to Cairo he selected a place (حلقة) in Jami'ul-Ażhar, and delivered lectures on diverse religious subjects. He died at Cairo on 3rd Jamâda I. 808 = A.D. 1405. He produced works on different subjects, of which the following are specially noted by his biographers:—

(1) الديباجة في سنن ابن ماجه, in 5 vols.

(2) النجم الوهاج في شرح المنهاج للنووي, in 4 vols.

(3) حيواة الحيوان, the present work; and

(4) خطب مدونة جمعية و وعظية.

He also composed verses, and when Al-Asnawî composed his التمهيد he exchanged verses with him.

For further references, see: Ibn u-Shuhbah, Lib. Copy, fol. 194[a]; Ḥusn ul-Muḥâḍirah, Lib. Copy, fol. 216[a]; Brock ii. 138, and Alqabs u'l-Ḥâwî-li-Gurar-i-Ḍaw 'is-Sakhawî, Lib. Copy, fol. 278.

Begins:—

الحمد لله الذي شرف نوع الانسان بالاصغرين القلب و اللسان
. . . و بعد فهذا كتاب لم يسألني احد تصنيفه ولا كلفت القريحة
تاليفه الخ

The beginning and the preface of all the three copies, which this Library possesses and two of which will be noted below, completely agree with each other. The text, however, differs, not materially but in the omission of certain details. Though Ḥâji Khalifa (iii. 122) states that the author made two recensions of the work, the one large and the other short

و جعله نسختين كبري و صغري في كبيرة زيادة التاريخ و
تعبير الرؤيا

a comparison of these three copies shows that the theory as to the large, the middle and the short recensions is not very probable. Ad-Damîrî simply composed one work with the title Ḥayât-u'l-Ḥayawân, which is unfailingly noticed by all his biographers, immediate or remote, but not one of them makes any mention of the fact that the author made any such recension. It therefore appears highly probable that this work received subsequent abridgements by the mere omissions of certain details, either owing to the imperfection of the copies from which subsequent transcriptions were made, or on account of the taste of the person for whom it was transcribed. The fact that almost all the earlier copies of the work bear حيوة الحيوان, as title, without the addition of the epithets كبري or صغري to it, adds more to the probability of the above assumption.

For subsequent abbreviations, translation and continuation of the work, see: Ḥâji Khalifa, iii. pp. 123–125; and Brock, ii. 138.

For copies see: Br. Mu., p. 215[b], Brit. Mu. Supp., No. 779; Berlin, Nos. 6168–6172; and Kûprilizâdah, No. 990, p. 65.

Written in an old minute Shikastah Naskhi. The colophon contains the date of composition of the work, A.H. 773. Double red marginal lines. Water-stained.

Not dated. Circa 16th century.

No. 119.

foll. 256; lines 25 to 27; size $11\frac{1}{2} \times 8$; $7\frac{3}{4} \times 5\frac{1}{2}$.

The same.

Another copy of the above work. The text is very much abridged, in an elegant flat Arabian Naskhi with occasional diacritical points. The headings are in thick Ṣulṣ, alternately red and black. The title-page of this copy has also a plain decoration. It is divided into two, upper and lower, and a broad central horizontal column. The upper one contains كتاب حيواة الحيوان. The central column contains an octagon made up of eight small semicircles. This octagon contains:—

تصنيف الامام العالم العلامه معين المسلمين كمال الدين ابي
عبد الله محمد بن الشيخ زكي الدين موسي بن عيسى الدميري
الشافعي رضي الله عنه و ارضاه و جعل الجنة مصيره و ماواه
انه الجواد الكريم الغفور الرحيم و الحمد لله و حده

The lower one contains:—

و صلى الله على محمد و اله

Besides this the title-page contains many notes of the successive owners of this copy. It is in this copy, on an extra pasted leaf, that the author's life is copied from Al-Manhal-uṣ-Ṣâfî as noted above. The colophon, which contains the date of transcription, A.H. 997, and the statement that this copy was transcribed for Fakhr ud-Dîn 'Abdullâh b. Yaḥyâ b. Muḥammad b. 'Umar, runs as follows:—

كان الفراغ من رقم هذا الكتاب المبارك الميمون انشاء الله يوم
الخميس عاشر شهر القعدة سنة سبع و تسعين و تسعمائة . . . و
ذلك برسم المقام العالي السامي الفخري فخر الدين عبد الله
بن يحيي بن محمد بن عمر . . .

No. 120.

foll. 509; lines 27 and 29; size $10\frac{1}{2} \times 6\frac{1}{2}$.

The same.

Another copy of Ḥayat-u'l-Ḥayawân, in two volumes bound in one, occupying folios 262 and 247 respectively. Begins as the copy noticed above. Vol. i., foll. 1–262, contains names from اسد to ام شبقوله from the letter ش. It is lately supplied in thick clear Naskhi, but the text is not so full as that of the copy noted above. Vol. ii., foll. 263–509, contains from الشاذن from the letter ش down to ي. This portion is fairly old and the text is full. The title-page of this part is decorated, but has faded. It is divided into three horizontal columns. The upper column contains الجزٔ الثاني من حياة الحيوان in thick Sulṣ in gold. In the centre of the middle column, which is the broadest, there is a circle which contains تصنيف الشيخ الامام العلامه كمال الدين محمد بن موسي بن علي الدميري in Naskh also in gold. The lower column contains برسم مولانا القاضوي الجمالي ابي السعود بن ظهيره again in thick Sulṣ in gold. The title-page, moreover, contains many seals of the time of Jahângîr and Âlamgîr, but the earliest runs thus:—

برسم خزانة السلطان الاعظم ناصر الدنيا و الدين ابو الفتح محمود

شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه

السلطان خلد الله ملكة و سلطانه شهر محرم محمد آباد ٨٩٣ سنة

The above note clearly indicates that this portion of the manuscript once adorned the Library of Sulṭan Maḥmûd Shah I., known as Sulṭan Maḥmûd Bayqara of Gujrat, who reigned from A.H. 863–917 = A.D. 1458–1511 (see Farishtah ii. 381, and Lane Poole's Mohammadan Dynasties, p. 313). The colophon, which contains the date of composition A.H. 773 and the date of transcription A.H. 888, runs thus:—

و كان الفراغ من مسودته في شهر رجب الفرد سنة ثلاث و

سبعين و سبعماية و من هذه النسخة المباركة سنة ثمان و ثمانين

و ثماني ماية . . .

Written in a minute learned Shikastah Naskhi. This portion contains occasional marginal notes and corrections, and appears to have twice passed the inspection of some kings, probably those of Delhi, which is indicated by the words, عرض شده جمادي الاول سنه ٩١٢; and again, عرض شده ماه رمضان سنه ٩٢٠, followed by the note صح العرض يوم الاحد في شهرذي القعده سنه ٩٣٣, in a learned hand.

QUR'ÂNIC SCIENCE

THE QUR'ÂN

H.L. No. 2954
No. 2851

Foll. 490; lines 11; size 19×11, 13×5·5 cm

القرآن

AL-QUR'ÂN

A very fine copy of the pocket Qur'ân with Kâshmirî binding from the pen of Ghulâm 'Alî, written in a very fine Naskh with full vowel marks. The first two pages are richly illuminated and the last two pages are decorated with gold. The juz and the titles of the sûrahs are written in gold colour. The verses are separated by gilt circles within gold and blue borders. The signs of waqf, waṣl, imalâ', etc., are supplied in red which are peculiar. At the end there is a *du'â* by Mullâ 'Alî Qârî for reciting in the prayer before سلام. There is also a note which gives the details of the practice of reciting the Qur'ân each day of the week by the last two Caliphs Hadrat 'Alî bin 'Abî Tâlib (A.H. 35–40 = A.D. 656–661) and 'Uthmân bin 'Affân (A.H. 23–35 = A.D. 644–656). There are occasional notes in the margin.

The colophon, written within illuminated borders, runs thus:

كتبه العبد المذنب غلام على نبيره حضرت عبد الباقى *

Most probably he is the famous عبد الباقى حدّاد (*see* Lib. Cat., vol. xviii, part i, p. 26).

Not dated, apparently eleventh century A.H.

Presented to the Library by S. K. Bakhsh of Patna, the son of the founder of the Library.

H.L. No. 2955
No. 2852

Foll. 413; lines 19; size 16×10, 12·5×6 cm

The same

A very valuable and old copy of the Qur'ân in a very minute but fully vocalized and elegant bahr within red- and blue-ruled borders with a double

page 'unwân. Everywhere the word الله is in red. The verses are separated by gilt circles. Every juz begins with red ink. The titles of the sûrahs are in red, blue and gold colour. The last page is wanting. The manuscript ends thus:

سورة النصر مدنية ثلاث آيات .

Repaired in 1937.
Not dated, probably fourth century A.H.
The name of the scribe does not appear anywhere.
Presented to the Library by S. K. Bakhsh of Patna.

H.L. No. 3018

No. 2853

Foll. 309; lines 15; size 21·5×16·3, 17·5×12 cm

The same

A copy of the Qur'ân in a minute but fully vocalized Naskh within red-ruled borders. The sign of waqf is supplied with red ink.

Not dated, apparently twelfth century A.H. Some notes in the margins occur by a later scribe of an inferior quality. The sûrahs begin with red ink.

Repaired recently.

The name of the scribe does not appear anywhere.

H.L. No. 3019

No. 2854

Foll. 231; lines 11; size 30×20, 25×15 cm

The same

[A copy of the Qur'ân with an interlinear Persian version; complete in two separate volumes]

I

A very splendid copy of the Qur'ân with Persian interlinear translation. The first, the middle and the last lines of every page are in large Thulth and the rest in Naskh with full vowel and diacritical marks. The first two pages which contain *Sûrat al-Fâtiḥah* (Chap. I) and the beginning of *Sûrat al-Baqr* (Chap. II) are richly illuminated within coloured ruled borders. The titles of the sûrahs are in red. The number of the verses, contained in each sûrah, is in red indicating in each case whether it was revealed at Makkah or Madînah. The verses are separated by gilt circles. This volume ends at the last with verses of *Sûrat al-Naḥl* (Chap. XVI) running thus:

إِنَّ اللهَ مَعَ الَّذِينَ اتَّقَوا وَالَّذِينَ هُمْ مُحْسِنُونَ ◎ سوره بنى اسرائيل

مَايَةٌ و احدى عشر آيَةً *

H.L. No. 3020

No. 2855

The same

Foll. 288; lines and size same as above

II

Beginning from *Sûrat Banî Isrâ'îl* (Chap. XVII) and extending to the end of the Qur'ân. At the end there is a prayer to be recited after finishing the reading of the Qur'ân which begins thus:

بسم الله الرحمن الرحيم ۞ اللهم انفعنا بالقران العظيم و بارك

لنا بالآيات و الذكر الحكيم و تقبل منا انك انت السميع العليم ۞

اللهم اهدنا بهدايه القران و شرفنا بالقران ۞ ...... الخ *

This manuscript was presented by Dr. 'Azîm al-Dîn Aḥmad of Patna on the 17th of Dhû al-Qa'dah, A.H. 1340.

Scribe: محمد جعفر المراغی النجفی.

Dated: Benares, A.H. 1235.

The name of the interlinear translator does not appear anywhere.

H.L. No. 3063

No. 2856

The same

Foll. 544; lines 13; size 21·5 × 12·5, 16 × 7·5 cm

Written in a very minute but fully vocalized and elegant Naskh within gold- and blue-ruled borders; with a double page 'unwân. The verses are separated by gilt circles. Marginal ornaments are used to mark the end of the first, the half and the third quarters and also the ركوع of each juz. The margins of the third and fourth pages and also the last two pages are decorated with gold floral design. The titles of every sûrah and the number of the verses contained in each are in red, indicating in each case whether it was revealed at Makkah or Madînah. There is a note on the first fly-leaf which explains the characteristic of the different kinds of waqf. There are also two fly-leaves which indicate the name of the sûrahs with the name of the juz and number of the pages contained in each.

Not dated, apparently twelfth century A.H.

The name of the scribe does not appear anywhere.

Presented by S. Haydar Imâm of Patna.

H.L. No. 3065
No. 2857

The same

Foll. 199; lines 18; size 22·7 × 14, 15 × 7·5 cm

An extremely fine copy written in a very fine and fully vocalized Naskh being in black on gold ground within double gold- and blue-ruled borders. The first two pages, the middle two pages and the last two pages are richly illuminated. There is a Persian translation on the margins in fine Nasta'liq with gold-blue floral design. The beginning of every sûrah is in light blue with the number of the verses, indicating whether it was revealed at Makkah or Madînah. The signs of waqf and wasl are supplied with red ink. There are some occasional notes in red on the margins indicating the importance of the sûrahs to be recited on particular occasions.

The name of the commentator does not appear anywhere.

Not dated, probably twelfth century A.H.

The manuscript is bound in painted and glazed cover of Kashmiri workmanship.

The name of the scribe does not appear anywhere.

Presented to the Library by S. Husayn Ahmad of Patna city.

H.L. No. 3066 A
No. 2858

The same

Foll. 248; lines 9; size 18 × 13, 11·2 × 7·5 cm

[A copy of the Qur'ân with an interlinear Persian translation; complete in three separate volumes]

I

Written in fine Naskh with full vowel marks within blue, red, black and golden ruled borders. The first two pages which contain *sûrah al-Fâtiḥah* (Chap. I) are richly illuminated, written in white on gold ground, the vowel marks being in black. The Persian interlinear translation is in red written in Naskh. The verses are separated by gilt circles. The titles of the sûrahs, indicating in each case whether it was revealed at Makkah or Madînah, are in white on gold ground within illuminated borders and floral design. Marginal ornaments are employed to mark the end of the first, the half and the third quarters and also the رکوع of each juz. There are some occasional commentaries on the margins in Persian. This volume ends at the end of *Sûrat al-Tawbah* (Chap. IX).

Folios 129^b and 130^a are blank.

H.L. No. 3066 B

No. 2859

II

Foll. 277; lines and size same as above

Beginning from *Sûrat Yûnus* (Chap. X) written on the same pattern as Vol. I. The manuscript ends at the end of *Sûrat Yasîn* (Chap. XXXVI).

H.L. No. 3066 C

No. 2860

III

Foll. 194; lines and size same as above

Beginning from *Sûrat al-Ṣaffât* (Chap. XXXVII) on the same pattern as the previous two volumes.

Folios 98ᵇ and 99ᵃ are blank.

Not dated, apparently twelfth century A.H.

The name of the scribe and the commentator does not appear anywhere.

This complete set was presented to the Library by S. Khudâ Bakhsh, I.P., Patna.

H.L. No. 3071 A

No. 2861

The same

Foll. 232; lines 14; size 16·3 × 12·5, 12·5 × 6·2 cm

[A copy of the Qur'ân complete in two separate volumes]

I

A copy of the Qur'ân, written in fine Naskh with full diacritical marks within double black and golden ruled borders. The first two pages which contain *Sûrat al-Fâtiḥah* (Chap. I) and a portion of *Sûrat al-Baqrah* (Chap. II) are richly illuminated and the next two pages are also decorated with floral design. The verses are separated by gilt circles. The titles of the sûrahs with the number of the verses, indicating in each case whether it was revealed at Makkah or Madînah, are in white on gold grounds. Marginal ornaments are employed to mark the end of the first, the half and the third quarters and also the ركوع of each juz. The signs of waqf and waṣl are supplied with red ink. There are some occasional notes on the margins. There are also some fly-leaves which contain the rules of the signs of waqf and waṣl. The numbers of sûrah, verses, words, letters, rukû's and sajdahs are also mentioned. The name and age of some important prophets from

Adam downwards the last prophet, together with the number of times of transmission of waḥî through Jibrîl are also mentioned in the beginning. The 99 names of God are written in very fine Naskh. It also deals with the method of the omens from the Qur'ân. The first page bears the seals of سلطان مرزا محمد ضیاءالدین بخت بهادر کیخسروجاه بن مرزا محمد یاور بخت ابن مرزا محمد مظفر بهادر ولد مرزا جهاندار شاه ولیعهد و خلف الصدق شاه عالم بادشاه غازی.

H.L. No. 3071 B

No. 2862

II

Foll. 227; lines and size same as above

Beginning from where the first volume ends. Written on the same pattern as Vol. I. At the end there is a prayer to be recited after completing the reading of the Qur'ân. There is also the same seal at the end. A prayer for the longevity of life which, as the note says, was mentioned by the Prophet is also mentioned here.

Dated: A.H. 1207.

Some folios at the end are blank.

The name of the scribe does not appear anywhere.

Presented to the Library by Dr. M. A. Ghafûr of Green Medical Hall, Patna, on 5 December 1945.

H.L. No. 3072

No. 2863

The same

Foll. 242; lines 17; size 19×12·5, 13×7 cm

A very fine copy written in a very minute but fully vocalized and elegant Naskh within double blue and golden ruled borders. The first two pages which contain *Sûrat al-Fâtiḥah* (Chap. I) and the beginning of *Sûrat al-Baqrah* (Chap. II) and the last two pages are richly illuminated and decorated, while the interlinear spaces are filled with a floral design in gold. The verses are separated by gilt circles. The titles of the sûrah with the number of the verses are in white with gold grounds indicating in each case whether it was revealed at Makkah or Madînah. Marginal ornaments are employed to mark the end of the first, the half and the third quarters of each juz.

The name of the scribe does not appear anywhere.

Recently repaired.

Not dated, probably twelfth century A.H.

Presented to the Library by Dr. M. A. Ghafûr of Green Medical Hall, Patna.

H.L. No. 3073

No. 2864

The same

Foll. 338; lines 14; size 11·2×7, 8·8×4·8 cm

A very splendid copy written in a very excellent and fully vocalized Naskh on gold ground with a space of white line within blue- and gold-ruled borders. The first two pages which contain *Sûrat al-Fâtiḥah* (Chap. I) and *Sûrat al-Baqrah* (Chap. II) and also the last two pages are richly and nicely illuminated. The signs of waqf and waṣl are supplied in red. The margins of the next two pages are decorated with floral design in gold. Marginal ornaments are employed to mark the end of the first, the half and the third quarters of every juz. The titles of the sûrah with the number of the verses are written in blue.

Recently repaired.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Mr. S. A. Majid of Patna city.

H.L. No. 3091

No. 2865

The same

Foll. 382; lines 15; size 14·5×8·2, 10·5×5·5 cm

A copy of the Qur'ân written in Naskh with full diacritical marks within double red-ruled borders. The signs of waqf, waṣl, etc., are supplied in red. The titles of the sûrahs with the number of the verses are in red, indicating in each case whether it was revealed at Makkah or Madînah. Every juz begins with red ink. At the end there is a prayer to be recited after completing the reading of the Qur'ân.

The manuscript is slightly worm-eaten.

Repaired recently.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Shâh Muḥammad Iqbal of Patna city.

H.L. No. 3278

No. 2866

The same

Foll. 533; lines 11; size 37×23, 30×15 cm

A copy of the large size of the Qur'ân written in bold Naskh with a double page 'unwân and full diacritical marks within blue- and double

red-ruled borders. The verses are separated by yellow roses. The signs of waqf, waṣl, imâlâh', etc., are supplied in red. Marginal decoration is employed to mark the end of the first, the half and the third quarters of every juz. The titles of the sûrahs with the number of the verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red.

The colophon runs thus:

تمت هذا فی بلده کشمیر جنت نظیر بخط محمد قلی بن بادشاه قلی بن قزلباش خان ترکمان ...... مولف تفاسیر مجمع الفوایهٔ و لب الفواید در عهد بادشاه عالمگیر *

Dated: Thursday, A.H. 1114.
The binding is very fine.
Presented to the Library by S. A. Fakhr al-Dîn of Patna.
Scribe: محمد قلی بن بادشاه قلی بن قزلباش.

H.L. No. 3279 A

No. 2867

The same

Foll. 192; lines 10; size 32·5 × 23, 23 × 13·8 cm

[A copy of the Qur'ân with an interlinear Persian version; complete in two separate volumes]

I

Written in good and fully vocalized Naskh, within gold- and double black-ruled borders; with a double page 'unwân. The Persian versions are in red. The verses are separated by gilt circles. The titles of the sûrahs with the number of the verses, indicating in each case whether it was revealed at Makkah or Madînah, are in black while بسم الله الرحمٰن الرحيم is always in gold. The word الله is also in gold everywhere. The beginning of each juz is distinguished by a larger gilt circle in the margin. A large gilt circle is also employed to mark the end of the first, the half and the third quarters of every juz. The manuscript abruptly ends with the following words of *Sûrat al-Kahaf* (Chap. XVIII):

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَ لَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۝ فَانْطَلَقَا *

H.L. No. 3279 B

No. 2868

Foll. 210; lines 10; size 32·5 × 23, 23 × 13·8 cm

Vol. II

Beginning at the point where the Vol. I ends in the verse of *Sûrat al-Kahaf* (Chap. XVIII) and extending to the end of the Qur'ân.

Both the volumes are written in fair, large and fully vocalized Naskh.

The interlinear Persian translation is written in small and cursive Naskh.

At the end there is a prayer to be recited after completing the reading of the Qur'ân.

Slightly worm-eaten.

Repaired recently.

The name of the scribe does not appear anywhere.

Not dated, probably eleventh century A.H.

Presented to the Library by Lady Anîs Imâm of Patna.

H.L. No. 3282

No. 2869

The same

[A Qur'ân written on a roll of oil-paper, 35 cm long and 14·5 cm wide]

This copy of the Qur'ân is written on a silk pasted on an oil-paper with a brass hanger on both sides. Written in a fine Naskh with full diacritical marks with white spaces eight in number. Both the beginning and the end have a beautiful طغرى like the dome of the mosque. Some verses on the margins in the shape of thick borders are written in red. Every juz begins with red ink.

Slightly worm-eaten.

Repaired recently.

Not dated, probably eleventh century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by S. K. Bakhsh of Patna.

H.L. No. 3283 A

No. 2870

The same

Foll. 144; lines 14; size 28 × 18, 19 × 9 cm

[A copy of the Qur'ân with an interlinear Persian translation complete in two separate volumes]

I

A valuable copy of the Qur'ân.

Written in fine Naskh with all the vowel points and diacritical marks,

within blue- and double gold-ruled borders. The first two pages are profusely illuminated. The Persian version, written in fine Nasta‘liq, is in red. The verses are separated by gilt circles. The titles of the sûrahs with the number of the verses, indicating in each case whether it was revealed at Makkah or Madînah, are written in blue on gold ground. Marginal ornaments and floral designs in gold and blue colour are employed to mark the end of the first, the half and the third quarters of every juz and also the rukû‘. On the top of every page there is the name of the juz and of the sûrahs. The MS. abruptly ends with the following line of *Sûrat al-Naḥl* (Chap. XVI):

وَ عَلَى الَّذِيْنَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَ مَا ظَلَمْنَا

هُمْ وَ لٰكِنْ كَانُوا اَنْفُسَهُمْ يَظْلِمُوْنَ ◎ ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْءَ *

H.L. No. 3283 B

No. 2871

Foll. 178; lines and size same as above

II

This volume begins at the point where the Vol. I ends with the verse of *Sûrat al-Naḥl* (Chap. XVI) and extends to the end of the Qur'ân.

The second two pages and the last two pages are richly illuminated as the first two pages of Vol. I. Written on the same pattern.

Both the volumes are written in fair and fully vocalized Naskh with fine binding. The interlinear Persian translation written in Nasta‘liq is in red.

At the end there are some prayers to be recited after completing the reading of the Qur'ân. One of them contains the whole letters of Arabic alphabets in order, each letter indicating the meaning of supplication (مناجات). Two pages are blank.

Repaired recently.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Lady Anîs Imâm of Patna.

H.L. No. 3284

No. 2872

The same

[A Qur'ân written on a roll of thin paper, 28 cm long and 5·5 cm wide]

This copy of the Qur'ân is written on a thin paper within gold-ruled border. Written in very small Naskh without any diacritical marks. The

beginning of *Sûrat al-Fâtiḥah* (Chap. I) and *Sûrat al-Baqrah* (Chap. II) is in red. آیت الکرسی runs thus:

بسم الله الرحمن الرحیم ◎ الله لا اله الا هو الحیی القیوم . . . . الخ *

Written in large beautiful Naskh within gold border. Many chapters from the holy Qur'ân are written in small Naskh under it (within the bold letters of the آیت).

Floral design and طغری are employed everywhere.

Repaired recently.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Lady Anîs Imâm of Patna.

H.L. No. 3285

No. 2873

The same

[A Qur'ân written on a roll of thin paper, 25 cm long and 4·5 cm wide]

Pasted on silk within red-ruled borders. Written in very small and cursive Naskh without vowel points. بسم اللّٰہ الخ and a few verses of the first sûrah are in red. آیة الکرسی is written in large beautiful Naskh in red which runs horizontally. There is also a prayer known as ناد علی in the same large size in red which indicates that the scribe was a Shi'ah but his name does not appear anywhere.

The paper is damaged in many places.

Not dated, probably twelfth century A.H.

Presented to the Library by Lady Anîs Imâm of Patna.

H.L. No. 3286

No. 2874

The same

[A Qur'ân written on a roll of thin paper, 31·2 cm long and 7 cm wide]

This copy of the Qur'ân, written on a thin paper and pasted on silk within gold- and black-ruled borders. Written in beautiful and fine small Naskh with full vowel points. The beginning of *Sûrat al-Fâtiḥah* (Chap. I) and of *Sûrat al-Baqrah* (Chap. II) with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, is in red. Some verses occasionally are written in red in larger Naskh within gold border. A prayer beginning with بسم اللّٰہ الرحمٰن الرحیم ◎ اللهم صل علی محمد المصطفے وعلی علی المرتضی contains the names of the 12 Imâms written in large

Naskh like طغری within gold borders and between them there are some chapters from the holy Qur'ân in small and cursive Naskh. Floral designs are used everywhere. The gold colour is now fading.

Not dated, probably eleventh century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by S. K. Bakhsh of Patna on 20 August 1938.

H.L. No. 3287 A
No. 2875

The same

Foll. 270; lines 11; size 21·5 × 14·5, 13·8 × 9 cm

[A copy of the Qur'ân complete in two separate volumes]

I

A copy of the Qur'ân, written in Naskh with full diacritical marks, within double black- and red-ruled borders. The beginning of every sûrah with a number of verses, indicating in each case whether it was revealed at Makkah or Madînah, is in red. Every juz begins with red ink. The red ink is also used to mark the end of the first, the half and the third quarters and also the rukû' (section). Everywhere the word الله is in red. The name of the juz and the sûrah is also written on the top of every page. The signs of waqf, waṣl, imâlâh', etc., are also supplied with red. This volume abruptly ends on the following lines of *Sûrat Maryam* (Chap. XIX):

اِنْ كُلُّ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِى الرَّحْمٰنِ عَبْدًا ۞

لَقَدْ اَحْصٰىهُمْ وَعَدَّهُمْ *

H.L. No. 3287 B
No. 2876

The same

Foll. 265; lines and size same as above

II

Beginning from the point where the Vol. I ends in the verse of *Sûrat Maryam* (Chap. XIX) and extending to the end of the Qur'ân. Written on the same pattern.

Both the volumes are written in fair and fully vocalized Naskh. The colophon runs thus:

تحریر فی التاریخ من ابتدای بیست و یکم ۲۱ شهر رجب لغایت

آخر دهم ۱۰ شهر ربیع الاول سنه ۲ع جلوس والا بادشاه غازی محمد شاه

حضرت قرآن مجید نوشته شد کاتب فقیر حقیر عاصی گنه‌گار محمد منعم تمت
تمام شد کار من نظام شد *

Scribe : محمد منعم.

Dated : 24 Julûs Bâdshâh Ghâzî Muhammad Shâh.

Repaired and bound recently.

Presented to the Library by Mr. 'Abd al-Ṣamad, Lecturer, B.N. College, Patna, and brought from Khanqâh Rashîdî, Râjgîr, Patna, on 14 January 1949.

H.L. No. 3288 A

No. 2877

The same

Foll. 248; lines 15; size 17·8 × 12·5, 10·5 × 5 cm

[A copy of the Qur'ân complete in two separate volumes]

I

A copy of the Qur'ân written in Naskh with full vowel points. Every juz begins with red. The beginning of the sûrah with a number of verses, indicating in each case whether it was revealed at Makkah or Madînah (on the margin), is also supplied in red. The red ink has also been used to mark the end of the first, the half and the third quarters and also the rukû' (section). The signs of the waqf, waṣl, imalâ', etc., are also supplied in red. The MS. from pages 94 to 127 appears to be of some later hand. This volume abruptly ends with the following line of *Sûrat Maryam* (Chap. XIX):

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ *

The beginning page which contains *Sûrat al-Fâtiḥah* (Chap. I) is wanting.

H.L. No. 3288 B

No. 2878

The same

Foll. 250; lines and size same as above

II

Beginning at the point where Vol. I ends with *Sûrat Maryam* (Chap. XIX) and extending to the end of *Sûrat al-'Aṣr* (Chap. CII). Written on the same pattern.

Both the volumes are worm-eaten.

Repaired and bound recently.

The last few pages from *Sûrat al-Fîl* (Chap. CIV) to the end of the Qur'ân are wanting.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Mr. S. L. Marwood, I.C.S.

H.L. No. 3289

No. 2879

The same

Foll. 442; lines 12; size 15·5×9·5, 12·5×7 cm

A very splendid copy of the Qur'ân in a beautiful Naskh with full diacritical marks within double black- and gold-ruled borders. The first two pages which contain *Sûrat al-Fâtiḥah* (Chap. I) and the beginning of *Sûrat al-Baqrah* (Chap. II) are richly illuminated and decorated. The title of the sûrah with the number of the verses, indicating in each case whether it was revealed at Makkah or Madînah, is in white on gold ground. The verses are separated by gilt circles. The signs of the waqf, waṣl, imalâ', etc., are supplied in red. The interlinear spaces are filled with gold. The oil-paper is attached between two pages throughout. Marginal ornaments are employed to mark the beginning and the end of the first, the half and the third quarters of every juz. A large gilt circle is also employed on the margin to mark the rukû' (section). The margin of the last page is highly decorated. One page at the end is blank. There are two seals on the first page, one bearing the name of محمد حسن ولد وزیر علی and the other آل محمد بن احمد علی and this seal also appears at the last page.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by M. Ibrâhîm of Terhighât, Patna city.

H.L. No. 3312

No. 2880

The same

Foll. 21; lines 9; size 28×17, 14×9 cm

A fragment of the Qur'ân, extending abruptly from the 8th verse of the *Sûrat al-Tawbah* (Chap. IX), which begins thus:

المتقين كيف وان يظهروا عليكم لا يرقبوا فيكم الا ولا ذمة ط

يرضونكم بافواههم وتابى قلوبهم واكثرهم فاسقون ۝ ج

and to the following line of the 48th verse of *Sûrat Yûnus* (Chap. X):

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ *

Written in fair Naskh with full diacritical marks within black-ruled borders. The sign of the waqf is supplied in red.

The name of the scribe does not appear anywhere.

Worm-eaten.

Repaired recently.

Not dated, probably early thirteenth century A.H.

H.L. No. 3314

No. 2881

The same

Foll. 492; lines 12; size 14·8 × 7·5, 10 × 4·8 cm

A copy of the Qur'ân. Written in fine Naskh with full diacritical marks and vowel points, within double black- and gold-ruled borders. The first two pages, which contain *Sûrat al-Fâtiḥah* (Chap. I) and the beginning of *Sûrat al-Baqrah* (Chap. II) which are richly decorated, are now fading gradually. The beginning of the sûrah with a number of verses, indicating in each case whether it was revealed at Makkah or Madînah, is in red on gold ground. The verses are separated by gilt circles. The names of the sûrahs are also on the margin in red. The signs of the waqf, waṣl, imalâ', etc., are also supplied in red. A large gilt circle is also employed on the margin to mark the half and the beginning of every juz. Every juz begins with red ink.

The colophon runs thus:

قد تشرف بتحرير هذا الكتاب و وفق لاتمام العبد الضعيف عبد الله ابن محمد علی ...... القسميری غفر الله ذنوبهما المشطمة فی سنة ثمان و سبعون مع الالف من الهجرة و هذا هو الرابع و العشرة من المصاحف التامة التي شرف الله له بتوفيق كتابتها و ان تمنى منه سبحانه ان يعينه اتمام ماية منه انشاءالله تعالى *

This indicates that the scribe had already copied 13th Qur'ân and this one is 14th in number and he wished to complete the 100th copy of the holy Qur'ân.

Dated: A.H. 1078.

Scribe: عبد الله ابن محمد على.

It appears that someone has tried to rub the name of the scribe. At the end there are some prayers from the later hand.

Presented to the Library by Walî al-Ḥaq, Bar-at-Law, on 12 August 1938.

H.L. No. 3315

No. 2882

The same

Foll. 337; lines 12; size 28·3 × 20, 20·5 × 11·5 cm

A copy of the Qur'ân with an interlinear Persian translation. Written in beautiful Naskh with full diacritical marks within black-, red- and gold-ruled borders. The first two pages are richly illuminated and the interlinear spaces are filled with gold. The verses are separated by gilt circles. The beginning of the sûrahs with a number of verses, indicating in each case whether it was revealed at Makkah or Madînah, is in white on gold ground. The beginning of the first, the half and the third quarters of every juz is marked on the margin in bold Naskh in red. The Persian interlinear translation is in Nasta'liq and in red. There are also some occasional notes on the margin. At the beginning there are some notes in Persian in three pages regarding the importance of the recitation of the holy Qur'ân based on the sayings of the Prophet.

The colophon runs thus:

قد فرغ هذ التنزيل فى يوم الاحد من شهر رجب المرجب سنة خمس

و ثمانين بعد الف من الهجرة النبوية عليه التحية و السلام فى يد الحقير

المحتاج الى رحمة الله الغنى عبده حاجى محمد جعفر اردستانى غفر ذنوبه *

At the end there is a note explaining how to ascertain a good or bad omen from the holy Qur'ân. There are some prayers to be recited after completing the reading of the Qur'ân. There is also a note which describes the principle of the recitation of the Qur'ân in different times on different dates of the week.

Scribe: حاجى محمد جعفر اردستانى.

Dated: A.H. 1085.

Presented to the Library by Lady Anîs Imâm of Patna.

H.L. No. 3326

No. 2883

The same

Foll. 36; lines 7; size 19×11·5, 12·5×7·5 cm

A fragment of the Qur'ân of 36 pages with an interlinear Persian translation containing only the 19th juz.

Beginning from the starting-point of the 19th juz which runs thus:

وَ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَاءَنَا لَوْلَآ اُنْزِلَ عَلَيْنَا الْمَلٰئِكَةُ اَوْ
نَرٰى رَبَّنَا لَقَدِ اسْتَكْبَرُوْا فِىْ اَنْفُسِهِمْ وَ عَتَوْ عُتُوًّا كَبِيْرًا ۝

and extending to the end of the 19th juz with the following lines:

قُلِ الْحَمْدُ لِلّٰهِ وَ سَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ءَ اللّٰهُ خَيْرٌ اَمَّا
يُشْرِكُوْنَ ۝ ط

Written in beautiful Naskh with full vowel points, within black- and gold-ruled borders. The top of the first page of the MS. is illuminated. The verses are separated by gilt circles. The interlinear Persian translation is in Nasta'liq and in red. There are some occasional notes on the margins. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The sign of the rukû' (section) is marked on the margin in red. The first page bears a seal which is illegible.

The name of the scribe does not appear anywhere.

Presented to the Library by Sayyid Muḥammad Ḥasan Riḍâ Dâ'irawî on 21 November 1950.

H.L. No. 3337

No. 2884

The same

Foll. 398; lines 15; size 40×28, 24×15 cm

An old copy of the Qur'ân in a very large size with an interlinear Persian translation. Written in elegant Baḥr with full vowel points in some peculiar way, the sign of the جذم being in a circle, within black-, blue- and gold-ruled borders. The first two pages which contain the *Sûrat al-Fatiḥah* (Chap. I) and the beginning of the *Sûrat al-Baqrah* (Chap. II) and the last two pages are richly illuminated and here the interlinear spaces are filled with gold. The verses are separated by gilt circles like flower. The Persian translated

versions are between Naskh and Shikastah in red. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in gold, within decorated and colourful design. There are some notes on the margins throughout with some words in large Bahr in red and some in Naskh in black and blue. The first two pages of the beginning of every juz are richly and tastefully decorated. Marginal ornaments are employed to mark the end of the first, the half and the third quarters of every juz. The words الله and يا ايها are supplied with gold everywhere. The sign of the rukû' (section) is marked on the margin by red ink.

The MS. is worm-eaten and damaged.

Not dated, probably ninth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Muzaffar Nawâb of Gaya.

H.L. No. 3338

No. 2885

The same

Foll. 175; lines 12; size 17 × 10, 13 × 7·5 cm

A copy of the Qur'ân. Written in clear Naskh, fully vocalized, within black- and red-ruled borders. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The four divisions of the juz and the rukû' (section) are marked on the margins in red. The signs of waqf, waṣl and imâlâh are supplied in red.

The MS. abruptly ends thus:

وَ مَا مَنَعَنَا اَنْ نُرْسِلَ بِالْاٰيٰتِ اِلَّا اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ۞ وَ اٰتَيْنَا

ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا وَمَا *

The MS. is worm-eaten and very badly damaged.

The name of the scribe does not appear anywhere.

Not dated, probably twelfth century A.H.

Presented to the Library by Muzaffar Nawâb of Gaya.

H.L. No. 3339

No. 2886

The same

Foll. 369; lines 13; size 30 × 17·5, 20 × 11·3 cm

A copy of the Qur'ân with interlinear Persian translation written in bold Naskh, fully vocalized, within black- and red-ruled borders. The

titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The sign of waqf is supplied in red. The interlinear Persian translation is also in red and in Nasta'liq. There are marginal notes throughout in Persian in black. Four divisions of every juz and the rukû' (section) are marked on the margins in red. At the beginning there is a prayer attributed to the last Caliph Ḥaḍrat 'Alî bin 'Abî Ṭâlib which says that the practice of the recitation of this prayer makes a man (عالم و فاضل) scholar. At the end there is also a prayer to be recited after completing the reading of the Qur'ân.

The name of the scribe does not appear anywhere.

Not dated, probably eleventh century A.H. or early twelfth century A.H.

The MS. is worm-eaten and badly damaged.

Presented to the Library by Muzaffar Nawâb of Gaya.

H.L. No. 3340

No. 2887

The same

Foll. 22; lines 15; size 26×17·5, 20·5×11·3 cm

A fragment of the Qur'ân. Written in bold Baḥr, fully vocalized, within black- and double red-ruled borders. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in gold letters. The verses are separated by gilt circles like roses. The sign of waqf is supplied in red. Everywhere the word الله is in gold letters. Every juz begins in gold. Four divisions of every juz, the rukû' (section) and سجده are marked on the margins in red. The MS. begins abruptly with the following verse of *Sûrat al-Najm* (Chap. LIII):

وَ الاُولٰى ط وَ كَمْ مِنْ مَلَكٍ فِى السَّمٰوٰتِ لَا تُغْنِىْ شَفَاعَتُهُمْ شَيْأً اِلَّا

مِنْ بَعْدِ اَنْ يَأْذَنَ اللهُ لِمَنْ يَشَاءُ وَ يَرْضٰى *

And it breaks off abruptly with the following verse of *Sûrat al-Ḥadîd* (Chap. LVII):

فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ وَ كَثِيْرٌ مِنْهُمْ فَاسِقُوْنَ ۝

The arrangement of the folios is not correct. It should be as follows: 1, 8, 9, 10, 11, 12, 13, 14.

Sûrat al-Ṭur (Chap. LII) which happens before *Sûrat al-Najm* (Chap. LIII) is in the middle of the MS. and it should be as follows: 7^b, 2^a, 2^b, 3^a, 3^b, 4^a, 4^b and then comes the following line of *Sûrat al-Zaryat* (Chap. LI):

قَبْلَ ذَالِكَ مُحْسِنِينَ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ۝

Folios 5^a, 5^b, 6^a, 6^b, 7^a.

The name of the scribe does not appear anywhere.

Not dated, probably ninth century A.H.

Presented to the Library by Muzaffar Nawâb of Gaya.

H.L. No. 3341

No. 2888

The same

Foll. 216; lines 17; size 21·5×12·5, 17·5×9 cm

A copy of the Qur'ân. Written in fine Naskh, fully vocalized, within blue-, red- and gold-ruled borders. The first two pages, the middle two pages and the last two pages are richly illuminated. The interlinear spaces are filled with gold in the first two pages and the rest with deep yellow colour under black-ruled lines. The sign of waqf is supplied in red. The verses are separated by gilt circles only on the folios 3, 4, 5, 6, 7 while the rest of the pages are encircled by red dots. Four divisions of every juz are marked in red on the margins. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red.

The MS. is worm-eaten and badly damaged.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

At the end there is a note by Sayyid Muḥammad Abû Sa'id, the Librarian of Zafar Nawâb Public Library, Gaya, dated the 3rd Ramaḍân, A.H. 1339, which says that this MS. was purchased from Muḥammad Aslam Khân of Lahore at Rs.15 only.

Presented to the Library by Muzaffar Nawâb of Gaya.

H.L. No. 3342

No. 2889

The same

Foll. 301; lines 15; size 23 × 14, 15·5 × 9 cm

A copy of the Qur'ân. Written in Naskh with full vowel points and diacritical marks within blue- and double red-ruled borders. The first two pages are richly illuminated. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by red circles indicating the number of the verses in figures. The signs of waqf and waṣl, etc., are supplied in red. Four divisions of every juz are marked on the margins in red. There are some occasional notes on the margins both in red and black.

The colophon runs thus:

قد وقع الفراغ من كتابة كلام الله الملك العلام فى يوم الاثنين السادس
و العشرين من شهر ربيع الاول سنة ثمانية و خمسين بعد الالف فى بلدة
محمدپور المشهور ببيجاپور *

There is a note by Sayyid Ghulâm Najaf, the owner of the MS., in the beginning as well as at the end which runs thus:

منکه سید غلام نجف ولد سید احمد ام چون این قرآن برای هدیه آمده
معلوم شد که به بیت الحرام مکه و مدینه زاد هما الله تعظیماً و تشریفاً
قرآة شده است بسرور تمام و شوق مالا کلام هدیه نمودم اتفاق تصحیح
قرآن افتاد این قرآن هم حاضر بود و رسالهای رسم و قرأت و سجاوندی و
قواعد القرآن و کنز وغیره حاضر بود رحمت باد بر آن عزیز بزرگ که
چندان سعی بلیغ نموده و این فقیر هم بمبالغه تمام حرفاً حرفاً دوازده مرتبه
مقابله نمودم اما جائی غلطی معلوم نشده امید که این قرآن بدست هر بزرگے
افتد بدعای مغفرت کاتب و این فقیر را یاد فرمایند بحق محمد صلی الله علیه
و سلم *

And it indicates that this holy Qur'ân was read at Makkah and Madînah and it was collated 12 times but no mistake was found by the scribe.

At the beginning there is an extract from the book, *Burhân al-Qârî*, in Persian which opens thus:

فائدهٔ پانزد هم از کتاب برهان القاری *

Here the principles of waqf are discussed in detail in the above extract. There is also a prayer to be recited before the commencement of the reading of the Qur'ân. This is followed by a couplet in Persian consisting of four lines pointing out the names of the sûrahs in which the سجده occurs. At the end there is a note which describes the method of ascertaining a good or bad omen from the Qur'ân on different dates of the week. The MS. ends with a prayer to be recited after completing the reading of the Qur'ân.

Dated: 26th Rabi'al-awwal, A.H. 1058.

The name of the scribe does not appear anywhere.

The MS. bears seals of غلام نجف ۱۱۴۸ on the fly-leaves containing the pages 1, 2, 3, 5 and 8 in the beginning and one seal where the holy Qur'ân ends.

The MS. is worm-eaten and damaged.

Presented by Muzaffar Nawâb of Gaya.

H.L. No. 3375

No. 2890

The same

Foll. 27; lines 10; size 19·5×12, 13·8×7 cm

A fragment of the Qur'ân, containing *Sûrat al-An'âm* (Chap. VI) with an interlinear Persian translation. Written in elegant and fully vocalized Naskh, within black- and gold-ruled borders. The frontispiece is richly illuminated. The title of the sûrah with the number of verses, indicating where it was revealed, is in red on gold ground. The verses are separated by gilt circles. The signs of waqf and waṣl are supplied in red. The interlinear Persian translation is in beautiful Nasta'liq and in red. There are occasional notes on the margins in Persian in black in the first two pages and the rest in red.

Dated: A.H. 1290.

The name of the scribe does not appear anywhere.

The colophon runs thus:

حسب الفرمائش عالیشان رفیع مکان عزت و سعادت نشان جناب
آقا احمد علی صاحب خلف الصدق جناب آقا ابو طالب صاحب ۹۰ سمت
تحریر یافت ۱۲ *

At the end there are some prayers to be recited after completing the sûrah.

H.L. No. 3376

No. 2891

The same

Foll., lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders.

This copy is on the same pattern as that of the preceding MS.

Dated: A.H. 1290.

H.L. No. 3377

No. 2892

The same

Foll. 26; lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS.

H.L. No. 3378

No. 2893

The same

Foll. 28; lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS. except that the last page does not get interlinear Persian translation.

H.L. No. 3379

No. 2894

The same

Foll. 26; lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS. The prayer at the end breaks

off abruptly with the following line:

اَللّٰهُمَّ يا سَرِيعَ الحِسابِ يا شَدِيْدَ الْعِقابِ يا غَفُوْرُ يا رَحِيْمُ *

H.L. No. 3380
No. 2895

The same

Foll., lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS. The prayer ends with the following lines:

بعد ختم هٰذه السوره اللّٰهُمَّ يا ذَ الْجَلالِ وَ الْاَكْرام وَ الْآلاءِ العظام
بِحَقِّ سُوْرَةِ الْاَنْعامِ الْمُنْزِلَةِ عَلٰى نَبِيِّكَ عَلَيْهِ السَّلامُ اَنْ تَجْعَلَنِى
مِنَ الْفائِزِيْنَ الْاٰمِنِيْنَ الْمُسْتَبْشِرِيْنَ اَلَّذِين لاَ خَوْفٌ عَلَيْهِمْ وَ لاَ هُمْ
يَحْزَنُوْنَ *

H.L. No. 3381
No. 2896

The same

Foll., lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS.

H.L. No. 3382
No. 2897

The same

Foll., lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in

elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS.

H.L. No. 3383

No. 2898

The same

Foll., lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS.

H.L. No. 3384

No. 2899

The same

Foll., lines and size the same as above

Another copy of the same fragment of the Qur'ân, viz. *Sûrat al-An'âm* (Chap. VI), with an interlinear Persian translation. Written in elegant and fully vocalized Naskh within black- and gold-ruled borders. Every detail is like that of the preceding MS.

H.L. No. 3385

No. 2900

The same

Foll. 40; lines 7; size 9·5×6·2, 3×1·2 cm

A collection of five sûrahs of the Qur'ân, viz. *Sûrat Yâsîn* (Chap. XXXVI), *Sûrat al-Fâtiḥah* (Chap. XLVIII), *Sûrat al-Wâqi'ah* (Chap. LVI), *Sûrat al-Mulk* (Chap. LXVII) and *Sûrat al-Naba'* (Chap. LXXVIII). Written on a thin paper in minute and fully vocalized Naskh within black- and gold-ruled borders with an illuminated frontispiece. The titles of the sûrahs, indicating in each case whether it was revealed at Makkah or Madînah, are in red on gold ground. The signs of waqf and waṣl are supplied in red. The interlinear spaces are filled with gold. Every page of the MS. is pasted on the papers of the later age.

Slightly worm-eaten.

Scribe: محمد صالح.

Dated: A.H. 1101.

H.L. No. 3905
No. 2901

The same

Foll. 641; lines 13; size 55×30·5, 36·2×19 cm

A very large size of the Qur'ân. Written in bold Bahr and Naskh, fully vocalized, within blue- and double red-ruled borders. The first, the middle and the last lines being in Naskh and the rest in Bahr. Of the first two pages richly illuminated, the first, the middle and the last lines are in gold and the rest in black. Here the titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in gold on blue ground while in other places they are in white on gold ground. The verses are separated by large gilt circles. The beginning of every juz is in gold. The first three-quarters of every juz and the sajdahs are marked on the margin with a very beautiful design (like betel) in blue, red and gold with white letters in the circle pointing out the name of every quarter. Everywhere the word الله is in gold. The signs of waqf and waṣl are supplied in gold. The mark of جذم is peculiar as it is in a circle. There are some occasional notes on the margins. The short notes are in bold blue and gold letters and the rest in small black and red. There is a note on the last page by some later hand which runs thus:

مالک این قرآن سید غلام احمد ولد سید غلام نجف ولد سید احمد
و برادرزاده سید محمد امید که این قرآن بدست هر بزرگے که افتد بدعای
مغفرت یاد فرماید و نام مایان را محو نفرماید ازین قرآن مجید بحق *

It also bears a seal of غلام نجف and four seals of سید ناصر علی.

At the end there are two prayers entitled نقل اوراد قادریه and الدعاء الذی یتلی بعد تلاوة القرآن, both to be recited after completing the reading of the Qur'ân. At the beginning there are two folios which are tastefully decorated bearing the seal of غلام نجف and the name of the different owners of the MS. in different periods.

The name of the scribe does not appear anywhere.

Not dated, probably eighth century A.H.

Presented to the Library by Khân Bahâdur Sayyid Hasan, Advocate, of Bihar Sharîf, Patna.

H.L. No. 3906
No. 2902

The same

Foll. 25; lines 11; size 28×17·5, 15×10 cm

A very fine copy of a fragment of the Qur'ân. Written in a beautiful Naskh, fully vocalized, within blue-, black- and double gold-ruled borders

with a floral design. The first and the last lines are in bold blue Naskh, the middle in gold and the rest in black small Naskh. The titles of the sûrahs are in white on gold and illuminated ground. The verses are separated by gilt circles. The signs of waqf, waṣl and imâlâ are supplied in red. Occasionally the margins are decorated with a floral design under the gilt circles. The MS. abruptly begins with the following lines of *Sûrat al-Muzammil* (Chap. LXXIII)

جَمِيلًا وَ ذَرْنِى وَ الْمُكَذِّبِيْنَ اُولِى النَّعْمَةِ وَ مَهِّلْهُمْ قَلِيْلًا ◎

اِنَّ لَدَيْنَا اَنْكَالًا وَ جَحِيْمًا وَ طَعَامًا ذَا غُصَّةٍ وَ عَذَابًا اَلِيْمًا ◎

and extending to the end of the Qur'ân.

In the last two pages some sûrahs are not in order due to the mistake of the bookbinder. The MS. contains the following sûrahs:

(1) سورة المدثر ; (2) سورة القيمة ; (3) سورة الدهر ; (4) سورة المرسلات ;
(5) سورة عبس ; (6) سورة الكورت ; (7) سورة الانفطار ; (8) سورة المطففين ;
(9) سورة الانشقاق ; (10) سورة البروج ; (11) سورة الطارق ; (12) سورة الاعلى ;
(13) سورة الغاشية ; (14) سورة الفجر ; (15) سورة الشمس ; (16) سورة البلد ;
(17) سورة الليل ; (18) سورة والضحى ; (19) سورة نشرح ; (20) سورة التين ;
(21) سورة العلق ; (22) سورة القدر ; (23) سورة البينة ; (24) سورة الزلزال ;
(25) سورة والعاديات ; (26) سورة القارعة ; (27) سورة التكاثر ; (28) سورة والعصر ;
(29) سورة الهمزة ; (30) سورة الفيل ; (31) سورة القريش ; (32) سورة الماعون ;
(33) سورة الكافرون ; (34) سورة النصر ; (35) سورة ابى لهب ; (36) سورة الفلق ;
(37) سورة الناس .

Worm-eaten.
Repaired recently.
The name of the scribe does not appear anywhere.
Not dated, probably eleventh century A.H.

H.L. No. 3918
No. 2903

The same

Foll. 292; lines 15; size 23×13·8, 15×7·5 cm

A very fine copy of the Qur'ân. Written in beautiful Naskh with full diacritical marks within black- and double gold-ruled borders. The interlinear spaces are filled with gold. The first two pages are richly illuminated. The titles of the sûrahs with a number of verses are in gold. The verses are separated by gilt circles. The beginning of every juz and the second quarter are marked on the margins by white letters under a floral design.

The signs of waqf and waṣl are supplied in red. The margin of every page contains one or two floral designs in gold, red and blue colours. At the end there is a مناجات in Turkish arranged in alphabetical order from الف to ی.

After nine folios the paging arrangement, due to the binding mistake, is not correct. The last line of the ninth folio ends with وَاَرِنَا مَنَاسِكَنَا وَتُبْ and it is connected by عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝, after three folios.

The tenth folio which begins from وَتُدْلُوْا بِهَا اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ ۝ till the last line of the twelfth folio فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ occurs in the second juz of the holy Qur'ân.

At the beginning there is a note by Mîr Ghulâm 'Alî Azâd Bilgrâmî which runs thus:

و هب لی هٰذ المصحف المجید النواب العالی خواجه محمد خان المخاطب به قوی جنگ بهادر سلّمه الله تعالی و انا الفقیر آزاد الحسینی الواسطی البلگرامی عفی عنه فمن یقرر فیه من اولادنا و اخواننا فعلیه ان یدعو للواهب و الموهوب له بحسن الخاتمته اللهم صل و سلم علی من انزلت علیه هذا القرآن العظیم و علی آله و صحبه هداة الصراط المستقیم حررته غرة جمادی الآخرة سنة ثمانین و مآته و الف الهجریة *

This page also bears two seals, one by قوی جنگ بهادر at the top and the other by فقیر آزاد in the middle of the page. At the end there is also a note which runs thus:

مصحف مجید تقطیع متوسط ولایتی پانزده سطری ...... بخط مرزا احمد نیریزی پیشکش نذر محمد خان و الی بلخ ۱۱ شهر رجب المرجب سنه ۳۰ (جلوس والا) تحویل محمد عاقل نموده شد هدیه ماعه *

It also bears two seals, one of محمد عنایت and the other is illegible.

The MS. was written by Nayrizî himself (who lived in Persia in twelfth century A.H. *See* Lib. Cat., vol. xxvi, p. 121) who was the founder of the Nayrizî school of character and wrote it for Nazar Muḥammad Khân, King of Balkh.

Dated: A.H. 1052 (*vide* Manuel De, Genealogie et de chronologie, p. 273).

H.L. No. 3919

No. 2904

The same

Foll. 363; lines 15; size 26·5×13·8, 19×9 cm

A very fine copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within blue-, black- and gold-ruled borders. The first two pages, the middle two pages and the last two pages are richly illuminated with the interlinear spaces filled. The middle lines being in bold red letters while everywhere the first, the middle and the last lines are in bold black Naskh. The titles of every sûrah with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by gilt circles. The beginning of every juz, the first three-quarters are marked on the margins with a beautiful floral design. The signs of waqf, waṣl, imâlâ, etc., are supplied in red. A small margin of every page bears some floral decorations. There are occasional notes on the margins. The top of every page bears the names of the juz as well as the names of the sûrahs. Every fifth and tenth verse and also the section is marked on the margins in red. At the beginning there are some folios in the later hand which indicate the rules of waqf. The names of the juz and the sûrahs with the number of waqf and waṣl are also mentioned. A chart separately shows the sûrahs revealed at Makkah and Madînah respectively. The principles of the seven schools of the Qâris are also mentioned. There is a prayer to be recited before the commencement of the recitation of the Qur'ân. At the end are also some prayers by the later hand to be recited after finishing the reading of the Qur'ân.

It is said that this holy Qur'ân was written by Yâqût al-Musta'ṣimî, a calligrapher of the highest repute. He was Jamâl al-Dîn Abûd-Durr Yaqût bin Abd-Allâh. It was he who improved the form of the Arabic character after Ibn Bawwâb (*d.* A.H. 423 = A.D. 1032) and rendered it more regular and simple. Amîn Aḥmad Râzi (*d.* A.H. 1002 = A.D. 1593) in the Haft Iqlîm, p. 117, tells us that, in his time, a specimen of al-Musta'ṣimî's writing was as rare and precious as a gem. He lived at Baghdâd, where he died in A.H. 698 = A.D. 1298. For details, *see* Lib. Cat., vol. xviii, No. 1118.

H.L. No. 3920

No. 2905

The same

Foll. 80; lines 27; size 24·5×12·5, 19×9 cm

A very fine copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within blue-, black- and gold-ruled borders. The interlinear spaces of the first two pages are filled with gold. The titles of the sûrahs with the

number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in white on gold ground. The verses are separated by gilt circles. The beginning of every juz, the half quarter, the third quarter and the sajdahs are marked on the margins in red. The signs of waqf, waṣl, imâlâ, etc., are supplied in red. The sign of the rukû' (section) and the end of every five and ten verses are marked by the words خمس and عشر respectively on the margins in red. In the beginning a fly-leaf bears a seal of غلام نصير الدين نبيرهٔ سيد محمود ۱۲۲۳ and there is also-a short note on the same page which runs thus:

مصحف شريف محمد نعم الله خان فتح يار جنگ بهادر در چيناپٹن

درسنه ۱۲۲۵ ھ *

The name of the scribe does not appear anywhere.
Not dated, probably eleventh century A.H.

H.L. No. 3921
No. 2906

The same

Foll. 31; lines 41; size 27×17·5, 22·8×14 cm

A fine and valuable copy of the Qur'ân. Written in beautiful close Naskh, fully vocalized, within blue-, black-, gold- and red-ruled borders. The margins of the first two pages are richly illuminated while the other pages have beautiful floral design on the margins. The title of every sûrah, indicating in each case whether it was revealed at Makkah or Madînah, is in red. The verses are separated by gilt circles. The signs of waqf, waṣl and imâlâ are supplied in red. Everywhere the word يا ايها is in red.

The entire Qur'ân consisting of 30 chapters is encompassed in the brief space of 30 folios with the following peculiarities:

(i) Each chapter begins and ends in a single folio.

(ii) With the exception of the first line on a page, each line throughout the volume begins with the letter الف.

The name of the scribe does not appear anywhere.
Not dated, probably twelfth century A.H.

H.L. No. 3922
No. 2907

The same

Foll. 394; lines 12; size 26×15, 19×9 cm

A copy of the Qur'ân. Written in Naskh, fully vocalized, within black-, gold- and red-ruled borders. The first two pages are richly illuminated

with the interlinear spaces filled with gold. The verses are separated by gilt circles. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The signs of the waqf, waṣl and imâlâ are supplied in red. The sign of the section and the beginning of the juz are marked on the margins by a large circle filled with gold indicating the name with the red ink. The first three-quarters are also marked on the margins by double and large circles filled with gold. At the top of the pages the names of the juz and of the sûrahs are mentioned in red. At the beginning there are some folios which contain some notes. These notes explain the method of finishing the recitation of the Qur'ân by apportioning a part for each day of the week. It also contains some prayers. At the end there is a note by a later hand about the transcription of the Qur'ân. There is also a prayer to be recited after finishing the reading of the Qur'ân.

The colophon runs thus:

رب رحیم قدیم ببرکات تتمیم فرقان عظیم خاتمهٔ بندهٔ اثیم افتخار علی
حسینی و اسطی بلگرامی .... تسوید این مصحف مجید و قرآن
حمید بموضع کواته صانها الله عن الآفات متعلقه پرگنه دنوار سرکار شاه آباد
مضاف بصوبهٔ بهار اتفاق کرده فی تاریخ بست و سوم شهر مبارک رمضان
سنه ۱۲۳۷ ه یکهزار و دو صدوسی و هفت هجری مطابق سنه ۱۲۲۹ فصلی
الحمد لله کثیراً دایماً ابداً *

The MS. contains two seals, one at the beginning and the other at the end bearing the name سید صاحب عالم apparently of Marahra.

Scribe: افتخار علی حسینی واسطی بلگرامی (*d.* 17th Dû al-Ḥijjah, A.H. 1240).

Dated: 23rd Ramaḍân, A.H. 1237.

H.L. No. 3923

No. 2908

The same

Foll. 431; lines 11; size 24·5 × 15, 17·5 × 10 cm

A copy of the Qur'ân. Written in Naskh with full diacritical marks within black- and double red-ruled borders. The titles of the sûrahs with the number of verses, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The beginning of the juz, the first three-

quarters are marked on the margins in red. The signs of waqf, waṣl and imâlâ are also supplied in red. There are some occasional notes in the interlinear spaces as well as on the margins. The verses are separated by a small red circle. At the end there is a prayer to be recited after finishing the reading of the Qur'ân.

The coloplon runs thus:

قد تشرف بتحرير هٰذه الكتاب العزيز الّذى لأياتيه الباطل من بين يديه و لأمن خلفه تنزيل من حكيم حميد و وفق الا تمامه العبد الضعيف المذنب الرّاجى الى رحمة الله ابن عبد الله عنايت الله تبريزى اللهمّ وفق بخير الدنيا و الآخرة و اصلح امر الدّارين و غفر الله له و لوالديه فى او اخر شهر رجب المرجب فى بلده شاهجهان آباد فى يوم الجمعة سنة ثلثون و خمس و مأية بعد الالف ١١٣٥ من الهجرة النبويه على ها جرها الف الف سلام تحية حرّم الله لحم كاتبه على النار بحق محمد و آله الاخيار *

Dated: Friday, Rajab, A.H. 1135.

Scribe: عنايت الله تبريزى.

H.L. No. 3924

No. 2909

The same

Foll. 400; lines 11; size 32·5 × 20·2, 28 × 14 cm

A copy of the Qur'ân. Written in ordinary Naskh, fully vocalized, within black-ruled border. The titles of the sûrahs with the number of verses, words and letters, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by red circles. The signs of waqf, waṣl and imâlâ are also supplied in red. The beginning of every juz begins with red. The first three-quarters as well as the rukû (section) are marked on the margins in red. The beginning of every line is supplied in red. The top of every page bears the name of the juz and of the sûrahs. At the end there are some prayers to be recited after finishing the reading of the Qur'ân.

The name of the scribe does not appear anywhere.

Dated: A.H. 1311.

H.L. No. 3925

No. 2910

The same

Foll. 696; lines 11; size 32·5 × 19, 25·3 × 12·5 cm

A copy of the Qur'ân. Written in bold beautiful Naskh, fully vocalized, within double red-ruled borders, the first, the middle and the last lines being in red. The first two pages containing *Sûrat al-Fâtiḥah* (Chap. I) and beginning of *Sûrat al-Baqrah* (Chap. II) are decorated. The verses are separated by red circles. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in blue. A large circle on the margins, divided into four parts, indicates a number of sections, verses, words and letters of every sûrah. The signs of waqf, waṣl, imâlâ, etc., are supplied in red. Four divisions of every juz' are marked on the margins in red. The name of the juz' and the sûrah is on the top of every page. The beginning of every juz' is marked on the margin in red under a colourful design.

The colophon runs thus:

الحمد لله رب العٰلمين . . . . . . *

که بفرمایش برادر مهربان و مخلص ولی سید ارتضا علی صاحب سلمه الله الواهب بانجام رسید ختم القران فی عدد المثنان ۱۳۰۰ ھ و من ثلث و عشرین شهر رمضان المبارکة *

هر که خواند دعا طمع دارم   زانکه من بنده گنهگارم

بر کریمان کارها دشوار نیست

The last page also bears a Tughrâ (طغری) which can be read thus:

کتبه سید رضا حیدر فی سنة ۱۳۰۰ ھ فی بلده کرای *

Dated: 23rd Ramaḍân, A.H. 1300.

Scribe: سید رضا حیدر .

H.L. No. 3926

No. 2911

The same

Foll. 307; lines 13; size 28 × 17, 21·5 × 12 cm

A copy of the Qur'ân. Written in clear Naskh, fully vocalized, within black- and double red-ruled borders. The titles of the sûrahs with the

number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by red circles. The signs of waqf, waṣl and imâlâ are supplied in red. The rukû‘ (section) and the four quarters of the juz’ are marked on the margins in red. There are some occasional notes on the margins.

The colophon runs thus:

تمت بالخير بسم الله الرحمن الرحيم * اَللّٰهمّ اِنّى توجّهتُ بِماَ فِى هٰذ

المُصحفِ وَ باَسْماَئك الحُسنى وَ اسْئلك بِجَميعِ ماَ فيهِ مِنْ اَسْماَئك وَ صِفاَتك

التى اَنزلتها على جَميعِ انبيائك ◎

At the end there are prayers to be recited after finishing the reading of the Qur'ân.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3927

No. 2912

The same

Foll. 399; lines 11; size 25·5×17, 17×10 cm

A copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within black- and double red-ruled borders. The first two pages have ordinary decorations. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by red circles. The signs of waqf, waṣl and imâlâ are supplied in red. The beginning of every juz’ and the four quarters of it are marked on the margins in red. The rukû‘ (section) is also marked on the margins in red.

The colophon runs thus:

و تمت كَلِمَةُ رَبِّكَ صِدْقًا وَّ عَدْلاً ط لاَ مُبَدِّلَ لِكَلِمَاتِه ط وَ هو

السَّمِيعُ العَلِيمُ ◎

The MS. bears one seal in the first page and one in the last page of میر محمد اشرف.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3928

No. 2913

The same

Foll. 317; lines 15; size 21·5×12, 14·5×7·5 cm

A copy of the Qur'ân. Written in clear Naskh, fully vocalized, within double red-ruled borders. The first two pages are ordinarily decorated with red and blue colours. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The beginning of every juz' and the first three quarters of it are marked on the margins in red. The verses are separated by red circles. The section is marked on the margin in red. The signs of waqf, waṣl and imâlâ are also supplied in red. There are some occasional notes on the margins. At the beginning there are four fly-leaves containing some important notes regarding the Qur'ân. They are as follows:

(1) The details of the number of verses devoted to different احکام. It runs thus:

تفصیل فی عدد آیات القرآن و هو ستة آلاف و تسعه [sic] مایة و ستون آیة منهما فی الصلوٰة الف وست مایة و ستون آیه و فی الزکوٰة ثلثمایة آیة و فی الزهد الف آیة و فی النکاح مایة و خمسون آیه ...... الخ *

(2) A prayer to be recited before the commencement of the recitation of the Qur'ân. It runs thus:

بسم الله الرحمن الرحيم ◎ اعوذ بِصَمَّد [sic] المَلِك الجَبَّار القَادِر القَهَّار المُنْبِهِ المُنْزِر المُعِين مِنَ الشَّيْطَان الكَافِر المُرتَد اللَّعِين الرَّجِيم ...... الخ *

(3) The description of the number of verses and the number of each alphabet from الف to ی used in the Qur'ân.

(4) Some verses in Persian regarding the وقف in the Qur'ân.

(5) A saying from the Prophet which runs thus:

قال النبی صلی الله علیه و سلم من قرأ القرآن و عَظَّمَ النَّاسَ فكانّما صَامَ و افْطَرَ الخمر ...... الخ *

The holy Qur'ân consists of only 301 pages and the rest 16 pages are devoted to prayers and to the method of ascertaining a good or bad omen

from the holy Qur'ân. The prayer is to be recited after finishing the reading of the Qur'ân.

The colophon runs thus:

تمام شد فالناسۀ کلام ربانی بتاریخ پانزد هم ماه غوث سبحانی حضرت میر محی الدین قلمی کرده برای استرضای خاطر فیض انجلای خورشید ضیاء خوان گرامی سید مظهر علی بلگرامی بید احقر العبد الوهاب عبد الوهاب ابن سید محمد طاهر حسنی بالگرامی *

A note at the end bears a chronogram of حفظ قرآن of one Maẓhar 'Alî by Abd al-Raḥmân. The chronogram runs thus:

چون حفظ قرآن مظهر علی کرد   پیشم ز تاریخ گفت آن برادر
تاریخ جستم دیدم در آن حال   آن سی پاره در لفظ مظهر
۱۱۱۹ ھ

Not dated, probably twelfth century A.H.

Scribe: عبد الوهاب ابن سید محمد طاهر حسنی بلگرامی .

H.L. No. 3929

No. 2914

The same

Foll. 372; lines 12; size 23 × 12·5, 16·5 × 9 cm

A copy of the Qur'ân. Written in Naskh with full diacritical marks within black- and double red-ruled borders. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The rukû' (section), the beginning of each juz', its main four divisions and the sajdahs are marked on the margins in red. The verses are separated by small red circles. The signs of waqf, waṣl, madd are supplied in red. There are occasional notes on the margins as well as in the interlinear spaces in Nasta'liq. Three folios at the beginning contain some notes which are as follows:

(1) Some words from the holy Qur'ân with their meanings.
(2) A method for ascertaining a good or bad omen from the Qur'ân.
(3) A couplet in Persian entitled فی التجوید .

The colophon runs thus:

قدوقع الفراغ بعون الله من تحریر کتاب الله العزیز الحمید ببلده شاهجهان آباد فی نصف شهر ذی الحجه سنة خمسة و ثلثین و مایة و الف سنه ۱۱۳۵

بید عبد الراجي الی رحمة ربه جان محمد بن معین الدین الحسینی
غفر الله له و لوالدیه و لجمیع المؤمنین و المؤمنات و المسلمین و المسلمات
بحق محمد و اله الطاهرات ⊙ قدمت الی الکریم بغیر زاد * من الحسنات
و القلب السلیم * فحمل الزاد اقبح کل شی * اذا کان القدوم الی الکریم *
اللهم صلی علی محمد و آل محمد کما صلیت علی ابراهیم و آل ابراهیم انّک
حمید مجید و بارک و سلم ⊙

At the end is a prayer to be recited after completing the reading of the Qur'ân.

Dated: Dû al-Ḥijjah, A.H. 1135.

Scribe: جان محمد بن معین الدین الحسینی .

H.L. No. 3930

No. 2915

The same

Foll. 582; lines 10; size 25×15, 17·5×10 cm

A copy of the Qur'ân with an interlinear Persian translation in red. Written in clear Naskh, fully vocalized, within black-, red- and gold-ruled borders. The first page containing *Sûrat al-Fâtiḥah* (Chap. I) and the fourth page containing *Sûrat al-Baqrah* (Chap. II) are richly and highly illuminated, the interlinear spaces being filled with gold. The second and the third pages contain the commentary on *Sûrat al-Fâtiḥah* in traditional Indian Nasta'liq. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in white on gold ground. The verses are separated by gilt circles. The signs of waqf and waṣl are supplied in red. Four divisions of each juz' are marked by appropriate ornaments and red ink on the margins. The rukû' (section) is marked on the margins in red by the letter ع . There are occasional notes on the margins in Nasta'liq. A fly-leaf in the beginning contains note of the owner سید اولاد حیدر ابن المرحوم سید حیدر رضا بلگرامی dated 12th Rabî'l, A.H. 1328, which says that this holy Qur'ân was presented to Sayyid Muḥammad Murtaḍâ.

The note runs thus:

الحمد لله که بتاریخ ...... این هدیه محقر لیکن موقر و مطهر
تفصیلا یک جلد قرآن مجید هذا مجلد و مذهب محرره سید عبد الرحیم بلگرامی

مرحوم که منسلک باجداد مادری این بندهٔ حقیر هستند و مترجم بترجمه اخوند ملاها دی مرحوم علیه الرحمة و یک عدد تسبیح خاک شفا و یک عدد سجده‌گاه تربت جناب سید الشهداء اروا حناله الفدا و یک عدد انگشتری عقیق سرخ نقرئی منقش بآیه وافی هدایه و ذا النّون اذ ذهب الخ بخدمت فیض درجت جناب قبله گاهی صاحب قبله و کعبه دو جهان بنده سید محمد مرتضی صاحب مدظله العالی نذر گذرانیدم و بصلهٔ آن خدمت ممدوح همگی و تمامی جایداد منقوله و تمسکات و غیر منقولات ـ آنچه که از آن خاص بوده ـ و آنچه که از ترکه اخ معظم جناب سید ابن مرتضی صاحب مرحوم بحق ایشان رسیده بود ـ باین اقل الخلیقه بل لاشي فی الحقیقة اذل المشرقین سید آل حسین هبه فرمودند و هبه نامه مصدّقه رجسٹری مرقومه هفتم ماه ربیع الاول روز شنبه سنه ۱۳۲۸ هجری مطابق نوزدهم ماه مارچ سنه ۱۹۱۰ عیسوی بمن ارزانی نمودند *

As a reward for these presentations Sayyid Muhammad Murtaḍâ bestowed upon the owner of the manuscript his entire property. The Persian translation is by one Mullâ Hâdî who started the translation on 29th Rajab, the 1st Julûs of Aḥmad Shah (A.H. 1162), and completed on 15th Rajab the 3rd Julûs of Aḥmad Shah (A.H. 1163).

At the end there are three prayers to be recited after completing the reading of the Qur'ân.

The colophon runs thus:

قدوقع الفراغ من تحریر کتاب الله العزیز الحمید ببلده شاهجهان آباد فی نصف شهر رجب المرجب سنة ثلثة و ست مایة و الف سنة ۱۱۶۳ ه من هجری النبی صلی الله علیه و آله بید عبد الراجي الی رحمة ربّه عبد الرحیم بن جان محمد الحسینی بلگرامی غفر الله له ولوالدیه ...... الخ *

Dated: Rajab, A.H. 1163.

Scribe: عبد الرحیم بن جان محمد الحسینی بلگرامی .

H.L. No. 3931

No. 2916

The same

Foll. 516; lines 11; size 17·8 × 10·5, 11·3 × 6 cm

A copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within blue-, black- and gold-ruled borders. The first two pages are richly illuminated, the interlinear spaces being filled with gold. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by gilt circles. The signs of waqf, waṣl and madd are supplied in red throughout. The four divisions of every juz' are marked on the margins with appropriate ornaments. There are occasional notes on the margins. The sign of rukû' (section) is marked on the margins in red by the letter ع. In the beginning is a chart showing the names of the juz' and their pages as well as the names of the sûrahs along with their pages. There is also a note indicating a number of some words, like ثم , عالمين , كلّ , etc., in the holy Qur'ân. This note ends with the following lines:

حسب فرمائیش برادر والا قدر بجمیع فنون حاذق میر غلام صادق

سلم الله تعالی محمد احسن بطریق یادگار مرقوم ساخت .... فی

سنه ۱۲۲۵ هجری *

There are some prayers to be recited after completing the reading of the holy Qur'ân which, according to the writer, was the practice of Ḥaḍrat 'Alî bin Abî Ṭâlib (*d.* A.H. 35 = A.D. 656). After these prayers three folios are blank and on the fourth folio a quatrain in Persian regarding the importance of *Sûrat al-Fâtiḥah* written by a certain Jân Muḥammad occurs. At the bottom of the last sûrah there are three seals as follows:

(1) Two seals bearing the name of علی نقی ۱۱۳۹.

(2) One seal bearing the name of آل محمد یوسف ۱۱۵۰ to whom the MS. once belonged.

After page 498 two pages are blank, after which there is a prayer to be recited after completing the reading of the holy Qur'ân consisting of four and a half pages. Again five folios are blank. At the end there are some rules about the waqf and waṣl in Persian in ordinary Nasta'liq with the charts showing the names of the sûrahs and the number of different kinds of waqf and waṣl used there.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3932
No. 2917

The same

Foll. 304; lines 15; size 17·8 × 11·3, 12 × 6·2 cm

A copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within blue- and double red-ruled borders. The titles of the sûrahs with the number of verses contained in them, rukû' (section), words and letters, indicating in each case whether it was revealed at Makkah or Madînah, are in red. Four divisions of each juz' and the rukû' (section) are marked on the margins in red with the words ربع, النصف, ارباع, ثلثة and ع respectively. The signs of waqf, waṣl and madd are supplied in red. There are occasional notes on the margins regarding seven different modes in which the Arabs read the Qur'ân. The verses are separated by small red circles.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3933
No. 2918

The same

Foll. 285; lines 17; size 16 × 9, 12 × 6·2 cm

A very fine copy of the Qur'ân. Written in a beautiful Naskh, fully vocalized, within blue-, black- and gold-ruled borders. The interlinear spaces are filled with gold. The first, the middle and the last lines are in bold Naskh on gold ground. The first two pages, the middle two pages and the last two pages are richly ornamented. The margins of the pages are covered with floral designs in gold and . . . colours. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in blue on gold ground. The verses are separated by gilt circles. The signs of waqf, waṣl and madd are supplied in red. The beginning of every juz', the four quarters of it and the rukû' (section) are marked on the margins in red.

The name of the scribe does not appear anywhere.

Not dated, probably twelfth century A.H.

H.L. No. 3934
No. 2919

The same

Foll. 314; lines 15; size 15 × 8·5, 10 × 5 cm

A copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within double black- and gold-ruled borders. The first two pages containing

Sûrat al-Fâtiḥah (Chap. I) are richly ornamented. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in gold. The interlinear spaces of folios three and four are filled with gold while the top of folio three covers a small decoration. The beginning of every juz' and the half quarter are marked on the margins in gold. The verses are separated by gilt circles. The signs of waqf, waṣl and madd are supplied in red. The rukû' (section) is also marked on the margin in red. Pages from 165 to 170 are by some later hand. The paper of these six pages is also different from the rest of the pages of the MS.

The name of the scribe does not appear anywhere.

Not dated, probably twelfth century A.H.

H.L. No. 3935

No. 2920

The same

Foll. 563; lines 11; size 17×9, 12·5×6·2 cm

A copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within black- and double gold-ruled borders with a fine binding. The first two pages are richly ornamented. The margins of the folios 2[b], 3[a], 95[b], 96[a], 187[b], 188[a], 256[b], 257[a], 335[b], 336[a], 409[b], 410[a], 477[b], 478[a], 562[b] and 563[a] are covered by a floral design in gold while the interlinear spaces are filled with gold. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in white on gold grounds. The main four divisions of every juz' and the sajdahs are marked on the margins by appropriate ornaments with words like الجزء , ربع , نصف , ثلث and سجدة respectively. The rukû' (section) is also marked on the margins with the letter ع in white under large gold circle. The verses are separated by gilt circles. The signs of waqf, waṣl and imâlâ, etc., are supplied in red. There are some occasional notes on the margins.

The name of the scribe does not appear anywhere.

Not dated, probably twelfth century A.H.

H.L. No. 3936

No. 2921

The same

Foll. 400; lines 13; size 13×7·5, 9·5×4·5 cm

A copy of the Qur'ân. Written in fine Naskh with full diacritical marks within black- and double red-ruled borders. The titles of the sûrahs with

the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. Every juz' begins with red and the four main divisions of every juz' are marked on the margins in red with the usual words الجزء , ربع , نصف and ثلثة . The rukû' (section) is also marked on the margins in red by the letter ع . The verses are separated by five red dots. The signs of waqf and waṣl are supplied in red.

At the end six fly-leaves are attached containing a note by some later hand dealing with the method of consulting the Qur'ân for ascertaining good or bad omens.

It runs thus:

بسم الله الرحمن الرحيم ◎ چون خواهی که فال مصحف بکشایی این حقیقت مجربست که شرایطها نگاهدارد اول آنکه با طهارت باشد و نیت بصدق دل بکند و مصحف بےوضو نگیرد ...... سه بار سورهٔ فاتحه و سه بار اخلاص بخواند اول و آخر دردو بر حضرت رسالت پناه صلی الله علیه و سلم بفرستد ...... الخ *

Slightly worm-eaten in the beginning.
The name of the scribe does not appear anywhere.
Not dated, probably twelfth century A.H.

H.L. No. 3937

No. 2922

The same

Foll. 387; lines 17; size 13×7, 8·5×3 cm

A fine copy of the Qur'ân. Written in beautiful traditional Naskh with full diacritical marks within blue-, black- and gold-ruled borders. The first two pages are richly ornamented and highly decorated, the interlinear spaces being filled with gold. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by gilt circles. Every juz' begins with red. The main four divisions of every juz', the rukû' (section) and سجدة are marked on the margins with an appropriate ornament. The signs of waqf, waṣl, etc., are supplied in red.

There are two seals at the beginning bearing the names of آل محمد یوسف ١١٥٠ and میر محمد اشرف ١١١٢ and one at the end of the same آل محمد یوسف .

In the beginning there is also a note on a fly-leaf which runs thus:

يقرأ فى سجدة التلاوة سجد وجهى الذى خلقه و صوره ...... الخ *

The name of the scribe does not appear anywhere.
Not dated, probably twelfth century A.H.

H.L. No. 3938
No. 2923

The same

Foll. 221; lines 20; size 14·5×8, 10·5×5 cm

A copy of the Qur'ân. Written in beautiful Naskh, fully vocalized, within blue-, black- and gold-ruled borders; with a double page 'Unwân. Marginal ornaments are employed everywhere. The titles of the sûrahs with the number of verses contained in them, indicating in most cases whether it was revealed at Makkah or Madînah, are in black on gold grounds. Every juz' begins with red. Its main four divisions are marked on the margins with the appropriate ornaments and the words الجزء , ربع , نصف and ثلثة are there in red. The verses are separated by gilt circles. The rukû' (section) is also marked on the margin with the letter ع. The signs of waqf, waṣl, madd, etc., are employed everywhere in red.

The name of the scribe does not appear anywhere.
Not dated, probably twelfth century A.H.

H.L. No. 3939
No. 2924

The same

Foll. 13; lines 11; size 22×15, 14·5×9·5 cm

A MS. containing the following five sûrahs of the Qur'ân:

1. *Sûrat Yasin* (Chap. XXXVI)
2. *Sûrat al-Fatḥ* (Chap. XLVIII)
3. *Sûrat al-Wâqi'ah* (Chap. LVI)
4. *Sûrat al-Mulk* (Chap. LXVII)
5. *Sûrat al-Naba'* (Chap. LXXVIII)

Written in beautiful Naskh with full diacritical marks within double black- and gold-ruled borders. The interlinear spaces are filled with gold. Marginal ornaments in gold are employed everywhere. The upper portion of the first page is richly illuminated and tastefully decorated. The titles of the sûrahs are in white on gold ground. The verses are separated by

gilt circles. The signs of waqf, waṣl, madd, etc., are supplied in red. Nine fly-leaves in the beginning and nine fly-leaves in the end are blank.

The name of the scribe does not appear anywhere.

Not dated, probably twelfth century A.H.

H.L. No. 3940
No. 2925

The same

Foll. 31; lines 7; size 29·5×20·2, 22×11·3 cm

A MS. containing the following five sûrahs of the Qur'ân:

1. *Sûrat Yasîn* (Chap. XXXVI)
2. *Sûrat al-Fatḥ* (Chap. XLVIII)
3. *Sûrat al-Mulk* (Chap. LXVII)
4. *Sûrat al-Wâqi'ah* (Chap. LVI)
5. *Sûrat al-Naba'* (Chap. LXXVIII)

From the pen of Sayyid Farzand Aḥmad Ṣafîr Bilgrâmî, an Urdu poet of high repute in Bihar. He was Sayyid Farzand Aḥmad, commonly called Ṣafîr Bilgrâmî, bin Sayyid Abd al-Hayy alias Mir Sayyid Aḥmad, a Subinspector in the Irrigation Dept., Dist. Monghyr, Bihar, bin Ḥajî Sayyid G͟hulâm Yaḥyâ Bilgrâmî. Originally he belonged to Bilgrâm, a town in U.P. He was born at Mârahrâ, a town in U.P., in his maternal grandfather's home on the 28th D͟hû al-Qa'dah, A.H. 1249 = 9th April, A.D. 1834. When he was five years old his father came with him to S͟hâhâbâd (Arrah), a town in Bihar, and settled there. He started composing poetry at the age of 14. After completing his education under K͟haye Bilgrâmî, his paternal uncle, he went to Lucknow and became the disciple of S͟hayk͟h Amân 'Alî Siḥr, a disciple of Nasik͟h. Later on he developed a taste for elegiac poetry and became the disciple of Mirzâ Dabîr, a famous elegy poet in Urdu (*d.* A.D. 1875). It is said that Ṣafîr Bilgrâmî had some stammering in his tongue. His death took place on the 20th Ramaḍân, A.H. 1307 = 12th May, A.D. 1890, at Patna and he was buried at Arrah.

He has left the following works:

Poetry

1. Dîwân Fârsî in three volumes
2. Dîwân Urdû in eight volumes
3. Mat͟hnawîyât Fârsî in four volumes
4. Mat͟hnawîyât Urdû in 26 volumes
5. Qaṣâ'id Fârsî in two volumes
6. Qaṣâ'id Urdû in four volumes
7. Kullîyât Mawlûd wa Mar'athî in two volumes
8. Dîwân K͟hamsajât in one volume

9. Rubâ'îyât in one volume
10. Qat'ât in one volume
11. Wâsukht in four volumes
12. Naẓm-Mûkhtalifah in one volume

Prose

1. Bustân-i-Khiyâl in 18 volumes
2. Fayḍ Ṣafir in 21 volumes
3. Taḏhkirah Mardum Dîdah in one volume
4. Maḍâmîn-i-Mukhtalif—75 in numbers
5. Gulbûn-i-Mawzûn—33 in numbers
6. Qaṣaṣ—seven in numbers
7. Marghûbal-Qulûb in one volume
8. Jawhar-i-Maqâlât in three volumes
9. Sirâj al-'uqûl in one volume
10. Fâlnamah in one volume
11. Tarjûmah Tafsîr in one volume
12. Tarjûmah Kutub Mukhtalifah in one volume

For other details, *see* Nadîm, Bihar Number, 1935; Sukhan-i-Shu'arâ published at Nawal Kishore in A.H. 1291, p. 283; Tarikh Shu'arâ-i-Bihar, vol. i, by Sayyid 'Azîz al-Dîn Balkhi published at the Qawmi Press, Patna, in A.D. 1931, pp. 126–30.

Written in beautiful bold 'Arabian Naskh, within black-, red- and gold-ruled borders. Every sûrah begins with a decorated title-page and the names of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The cover page of the first sûrah runs thus:

کتابت سید فرزند احمد صغیر بلگرامی *

فرمایش سید محمد جان بلگرامی *

سوره یسین مکیة و هی ثلث و ثمانون *

آره

سنه ۱۲۹۹ ﻫ - سنه ۱۲۸۹ ف - سنه ۱۸۸۲ع *

صنعت محمد ظهور الحق بهاری خوشنویس مطبع *

The same pattern has been adopted in the other four sûrahs. Every line is decorated with gold after the blank interlinear spaces in white. The top portion of every sûrah is highly decorated in gold, black and red colours and the names of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by gilt circles. The signs of waqf, waṣl,

imâlâ, madd, etc., are supplied in red. The number of the page is marked at the top under a gold circle. The sign of rukû' (section) is marked on the margin with an appropriate design. Fourteen pages at the beginning and 17 pages at the end are blank.

Dated: A.H. 1299 = A.D. 1882.

Scribe: سید فرزند احمد صفیر بلگرامی.

H.L. No. 3941
No. 2926
The same

Foll. 18; lines 11; size 14×8, 10×5 cm

A collection of the following five sûrahs of the Qur'ân:

1. *Sûrat Yasîn* (Chap. XXXVI)
2. *Sûrat al-Fatḥ* (Chap. XLVIII)
3. *Sûrat al-Wâqi'ah* (Chap. LVI)
4. *Sûrat al-Mulk* (Chap. LXVII)
5. *Sûrat al-Naba'* (Chap. LXXVIII)

Written in beautiful Naskh in gold letters throughout on a white ground, with all the vowels, within black- and gold-ruled borders. The margins of the first two pages are covered with a floral design while the top portion of the beginning is ornamented. The places of the titles of the sûrahs are filled with gold without mentioning the titles. The verses are separated by blue circles. The signs of waqf, waṣl and faṣl are supplied in red.

Scribe: محمد حیات.

Not dated, probably twelfth century A.H.

H.L. No. 3942
No. 2927
The same

Foll. 27; lines 9; size 15×9, 9·8×5 cm

A collection of the following five sûrahs of the Qur'ân:

1. *Sûrat Yasîn* (Chap. XXXVI)
2. *Sûrat al-Fatḥ* (Chap. XLVIII)
3. *Sûrat al-Wâqi'ah* (Chap. LVI)
4. *Sûrat al-Mulk* (Chap. LXVII)
5. *Sûrat al-Naba'* (Chap. LXXVIII)

Written in beautiful Naskh with full diacritical marks, within blue-, black-, gold- and light green-ruled borders. The interlinear spaces of the first two pages are filled with gold while the top portion of the first page is highly ornamented. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The verses are separated by gilt circles. The signs of waqf, waṣl and madd are occasionally supplied in red. The handwriting of folio 8 is different to some extent and it appears that it has been supplied by a later scribe who has successfully tried to imitate the hand of the former scribe.

At the beginning there is a quatrain in Persian about the importance of the above five sûrahs which runs thus:

فجر یسین ظهر فتح و عصر عم *

شام واقعه پس عشاء ملک گنج *

هر که خواند پنج سوره وقت پنج *

هر چه خواهد او بیاید غیر رنج *

At the end there is a prayer to be recited after finishing the reading of the above sûrahs. Three folios at the end are blank.

The name of the scribe does not appear anywhere.

Not dated, probably twelfth century A.H.

H.L. No. 3943

No. 2928

The same

Foll. 122; lines 6; size 10·5×6·2, 7·5×4·5 cm

An incomplete pocket-size Qur'ân. Written in clear Naskh, with full diacritical marks, within red-ruled borders. The verses are separated by small red dots. The four quarters of the juz' and the rukû' (section) are marked on the margins in red. The signs of waqf, waṣl and madd are supplied in red. The MS. abruptly ends with the following lines of *Sûrat al-Mâ'idah* (Chap. V):

مَا الْمَسِيحُ ابْنُ مَرْيَمَ اِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَ اُمُّهُ

صِدِّيقَةٌ كَانَ (كانا [*sic*]) يَاكُلٰنِ الطَّعَامَ *

It appears that the scribe due to some unavoidable circumstances could not complete it and left the MS. with 246 folios blank.

The name of the scribe does not appear anywhere.
Not dated, probably thirteenth century A.H.

H.L. No. 4012

No. 2929

The same

Foll. 311; lines 17; size 12·5 × 7·5, 8 × 4·5 cm

A fine copy of the Qur'ân. Written in beautiful Naskh, with full vowel points and diacritical marks, within black- and gold-ruled borders with a double page 'unwân. The titles of the sûrahs, with the number of verses contained in them, are in gold. All the four quarters of the juz' as well as the sûrahs are marked on the margins in gold while the sections (rukû') and the sajdahs are marked in red. The verses are separated by gilt circles. The signs of waqf, waṣl, madd and imâlâ are supplied in red.

A fly-leaf at the beginning contains some prayers. Five fly-leaves contain memoranda by the scribe, who also gives the information that this MS. was written under instruction of the Mughal Emperor, Awrangzib 'Âlamgîr (A.H. 1069–A.H. 1118).

It runs thus:

بسم الله الرحمن الرحيم *

چون بروفق قسمت ازلی و طبق سعادت لم یزلی از عطا که فضل ربانی و انعام عام سبحانی این نعمت بیکران و چنین دولت بی‌پایان نامزد این خاکسار بےمقدار گشته ——— مستحق این نوازش ساخته بودند لا جرم پادشاه فلک جاه دین و دنیا پناه ابو الظفر محی الدین محمد اورنگ‌زیب عالمگیر شاه غازی ——— یکایک از عالم غیب ملهم گشته بتاریخ بست و هفتم جمادی الاولی سنه ۲۶ جلوس والا موافق سنه ۱۰۹۳ ه بعطاے چنین گنج سعادت ——— بندهٔ شرمندهٔ احسان بےپایان فدوی آل محمد صالح را سرافراز صورت و معنی گردانیدند و زیاده از اندازه حالت و منزلت مشمول عواطف بادشاهانه نموده ——— بتاریخ غره محرم الحرام سنه ۱۰۹۴ ه در اورنگ آباد خجسته آباد این دو کلمه مرقوم قلم شکسته رقم فدوی آل محمد صالح گردید *

Repaired recently.

The margins have been cut through occasionally by the binder, but no damage has been done to the text.

Scribe: آل محمد صالح .

Dated: Muḥarram, A.H. 1094.

H.L. No. 4014
No. 2930

The same

A roll of thin and fine parchment, 42·5 cm long and 7 cm wide

A valuable copy of the Qur'ân. Written in Naskh, within black- and gold-ruled borders. The formula بسم الله الرحمن الرحيم is followed by some prayers beginning with . . . اللهم صلى على محمد المصطفى . . . لا اله الا الله . The names of the Prophet محمد, Ḥaḍrat 'Alî, Ḥaḍrat Fâtimah and the 12 Imâms are in bold clear Naskh in red occasionally outlined in gold. Within these letters is contained, in minute writing, the text of the Qur'ân.

The name of the scribe does not appear anywhere.

Not dated, probably eleventh century A.H.

H.L. No. 4021
No. 2931

The same

Foll. 610; lines 10; size 16×9, 10×5 cm

A copy of the Qur'ân, with an interlinear Persian translation. Written in clear Naskh, fully vocalized, within black-, gold- and red-ruled borders. The first three pages, the middle two pages and the last two pages are richly ornamented and nicely decorated. The beginning of every juz' and the titles of the sûrahs are occasionally in blue, red, white and black colours on a decorated gold ground. All the four quarters of every juz' and the rukû' (section) are marked on the margins in red. The verses are separated by gilt circles. The interlinear Persian translation is in red. The

number of the juz' is mentioned on the top of every page. There are occasional notes in Persian on the margins. Two fly-leaves at the beginning contain a large ornamented circle in each page. One fly-leaf at the end in Persian indicates some details about *Sûrah Abi-Lahab* (Chap. CXI), *Sûrat al-Falaq* (Chap. CXIII) and *Sûrat al-Nâs* (Chap. CXIV). Three more fly-leaves at the end, written on a gold ground in beautiful Nasta'liq, contain some prayers to be recited after completing the reading of the Qur'ân.

The colophon runs thus ending abruptly:

روز جمعه بتاریخ دهم شهر رجب سنه در مقام بلدهٔ طیبه برهان‌پور

بشرف کتابت و ترجمهٔ قرآن مجید و شان نزول *

The date which is written on the word 'سنه' in red is indistinct.

Probably written in eleventh century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 4075

No. 2932

The same

Foll. 450; lines 13; size 24·5 × 15, 18 × 10 cm

A copy of the Qur'ân. Written in a character intermediate between Bahr and Naskh with full diacritical marks and vowel points, within blue- and double red-ruled borders. The word الله is always in red. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah are in red. The beginning of every juz' is marked on the margins in an ordinary floral design. All the four quarters of every juz' are marked on the margins with the words ربع , الجزء and ثلثة respectively in red. The word سجدة is also marked on the margins in red. The verses are separated by red circles and a letter ه respectively. The sign of madd is supplied in red. At the end are three prayers to be recited after finishing the reading of the Qur'ân.

The colophon runs thus:

تمت تمام [*sic*] من ید عبد العلی ولد احمد علی سنه ۱۲۴۴ فصلی *

The MS. is worm-eaten and damaged.

Scribe: عبد العلی ولد احمد علی.

Dated: 1244 Faslî.

H.L. No. 4080

No. 2933

The same

Foll. 43; lines 9; size 22×14·5, 13·8×9 cm

A part of the Qur'ân, containing the verses of *Sûrat Âl-i-'Imrân* (Chap. III) beginning from where the fourth juz' begins and ending abruptly and a portion of *Sûrat al-Nisâ'* (Chap. IV). Written in Bahr with full diacritical marks, within black- and double red-ruled borders. The first two pages are within red-, black-, gold- and blue-ruled borders with an ordinary decoration. The vowel points are somewhat peculiar as a small circle is used for جذم . The verses are separated by gilt roses. The word الله is in red throughout. The signs of waqf, waṣl, etc., are supplied in red with the letters ض , ص , ن , ط , ج , لا , م , ز , قف and ق occasionally.

The paging arrangement is not correct and the pages are wrongly placed. This should be as follows:

Folios 2^b, 25^a, 25^b and folio 25^b end abruptly on the following line وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ◎ يا ايّها الّذين and after that some verses from the word آمنوا ending وَ امَّا الَّذِينَ ابيَضَّتْ وجُوهُهُمْ فَفِي are wanting. Again it continues from the folios 26^a, 26^b till 43^b where it ends abruptly with the following line of *Sûrat Âl-i-'Imrân* (Chap. III):

وَ اللّٰهُ ذو فَضْلٍ عَظِيمٍ ◎ اِنَّمَا ذٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ اَوْلِيَاءَهُ ◎

To complete the *Sûrat Âl-i-'Imrân* (Chap. III) the following verses from

فَلَا تَخَافُوهُمْ وَ خَافُونِ اِنْ كُنْتُمْ مُؤْمِنِينَ . . . .

يَا اَيُّهَا الَّذِينَ آمَنُوا وَ صَابِرُوا وَ رَابِطُوا وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُونَ ◎

are wanting.

On folios 4^a, 3^a, 3^b, 5^a, 5^b till folio 24^b some verses from *Sûrat al-Nisâ'* (Chap. IV) of the sixth juz' are written in unsystematic order.

Slightly worm-eaten.

Repaired recently.

Not dated, probably seventh or eighth century A.H.

The name of the scribe does not appear anywhere.

Presented to the Library by Qâsim Hasan, Librarian, Khudâ Bakhsh O.P. Library, Patna.

H.L. No. 4083

No. 2934

The same

Foll. 480; lines 11; size 25·5 × 13, 20·2 × 10 cm

A copy of the Qur'ân with an interlinear Persian translation. Written in beautiful Naskh with full vowel points, with red-, black- and grey-ruled borders. The first two pages contain some floral designs. All the four quarters of the juz' are marked on the margins with the words ربع, نصف, ثلثة and الجزء respectively. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in red. The interlinear Persian translation is in red. The end of every five and ten verses is marked on the margin by the words خمس and عشر respectively. The verses are separated by yellow circles. The top of every page contains the names of the juz' and the sûrah. Some corrections have been made on the margins occasionally. The rukû' (section) is also marked on the margins by the letter ع. The signs of waqf, wasl and madd are supplied in red and the letters ط, لا, ز, م, ـــ, ج, ه, ص, قف and صلے are used for the purpose.

The colophon runs thus:

غرّه ربيع الاول روز پنجشنبه سنه هجرى قدسى يكهزار و يكصد و نود
ويک باختتمام رسيد هر جا كه سهوى و يا خطايى واقع شود اميد كه
بذيل كرم بپوشند *

At the end there are two prayers to be recited after completing the reading of the Qur'ân. On the last page a note by a later hand appears mentioning the names of the persons to whom the manuscript belonged previously.

Presented to the Library by S. Hasan, Advocate, Patna.

The name of the scribe does not appear anywhere.

Dated: Thursday, Rabî'l, A.H. 1191.

H.L. No. 4085

No. 2935

The same

Foll. 33; lines 9; size 7·5 × 4, 6 × 3 cm

A pocket-size collection of the five sûrahs of the Qur'ân. The sûrahs, as they stand, are as follows:

1. *Sûrat Yâsîn* (Chap. XXXVI)
2. *Sûrat al-Fatḥ* (Chap. XLVIII)
3. *Sûrat al-Wâqi'ah* (Chap. LVI)
4. *Sûrat al-Mulk* (Chap. LXVII)
5. *Sûrat al-Naba'* (Chap. LXXVIII)

Written in beautiful Naskh with full vowel points within ornamented borders. The text is on a gold ground throughout. The titles of the sûrahs with the number of verses contained in them, indicating in each case whether it was revealed at Makkah or Madînah, are in white. The verses are separated by red roses. The signs of waqf, waṣl and madd are supplied in red. The top portion of the first page is beautifully decorated.

At the end 52 folios are left blank.

The name of the scribe does not appear anywhere.

Not dated, probably tenth or eleventh century A.H.

Presented to the Library by Nawâb 'Alî Sajjâd of Patna City.

VARIOUS READINGS OF THE QUR'ÂN

H.L. No. 3223

No. 2936

Foll. 371; lines 23; size 21·5×15, 17·8×10 cm

اتحاف فضلاء البشر بالقراآت الاربعة عشر

ITḤÂF FUḌALÂ' AL-BASHAR BI'L-QIRÂ'ÂT AL-ARBA'AT 'ASHAR

A work dealing with the 14 readings of the Qur'ân.

Author: Aḥmad bin Muḥammad bin Aḥmad bin 'Abd al-Ghanî al-Dimyâṭî al-Shâfi'î, commonly called al-Bannâ', احمد بن محمد بن احمد بن عبد الغنى الدمياطى الشافعى الشهير بالبناء. He was a native of Dimyaṭ, a town in Egypt, where he was born in A.H. 1040 = A.D. 1630. He was a great Ṣûfî of the Naqshbandîyah order and one of the most learned men of his age. Besides the present work, our author has written a treatise on the symptoms of the end of this world entitled الذخائر المهمة فيما يجب الايمان به من المسموعات and an abridgement of the Insân al-'Uyûn of 'Alî al-Halabî (*d.* A.H. 1044 = A.D. 1634). He died at Madînah on Monday, the 3rd Muḥarram, A.H. 1117 = A.D. 1705. *See* Tâj al-Ṭabaqât, vol. xii, part i, fol. 104[b], and Brock., vol. ii, p. 327.

Beginning:

الحمد لله الذى جمع ببديع حكمته اشتات العلوم باوجز كتاب عنايته
و فتح بمقاليد هدايته مقفلات الفهوم لافصح خطاب ...... و بعد فلما
كان عام الاثنين و ثمانين بعد الالف و منّ الله تعالى بالرحلة الى طيبة
المنورة زادها الله تعالى نورا و شرفا الخ *

In the preface he tells us that during his stay at Madînah in A.H. 1082 = A.D. 1671, a large number of students flocked round him to take lessons in the various readings of the Qur'ân, and thus he decided to write the present work. He collected the material from the following authorities:

1. al-Nashr fi'l-Qira'ât al-'Ashr, by Muḥammad Ibn al-Jazarî (*see* Lib. Cat., vol. xviii, part i, p. 93).

2. Ṭayyibât al-Nashr, by the same author (*see* vol. xviii, part i, p. 95).

3. Sharḥ Ṭayyibât al-Nashr, by Muḥammad al-'Aqîlî al-Nuwayrî (*d.* A.H. 837 = A.D. 1433).

4. Kitâb al-Laṭâ'if, by Shihâb al-Dîn Aḥmad bin Muḥammad bin 'Alî Bakr al-Qasṭallanî (*d.* A.H. 923 = A.D. 1517).

He further tells us that he found very useful notes which he had taken down from the lectures of his teacher, Nûr al-Dîn 'Alî al-Shibr Imlisî (*d.* A.H. 1087 = A.D. 1676).

The work is divided into a مقدمة, 18 ابواب and the sûrahs of the Qur'ân.

Foll. 2[b]	و هذه مقدمة ذكرها بهم قبل الخوض فی المقصود ليعلم ان علم القرآت علم يعلم منه اتفاق الناقلين لكتاب الله تعالى و اختلافهم في الحذف و الاثبات و التحريک و التسكين و الفصل و الوصل و غير ذلک......
Foll. 4[b]	باب اسماء ائمة القرآء [*sic*] الاربعة عشر و روايتهم و طرقهم
Foll. 15[b]	باب الاستعاذة
Foll. 16[a]	باب الادغام
Foll. 28[a]	باب هاء الكناية
Foll. 30[a]	باب المد و القصر
Foll. 37[a]	باب الهمزتين المجتمعتين فی كلمة
Foll. 42[b]	باب الهمزتين من المتلاصقين فی كلمتين
Foll. 44[b]	باب الهمزة المفرد
Foll. 49[b]	باب نقل حركة الهمزة الى الساكن قبلها
Foll. 51[b]	باب السكت على الساكن قبل الهمز و غيره
Foll. 54[a]	باب وقف حمزة و هشام على الهمز و موافقة الا عمش لهما
Foll. 63[b]	باب الفتح و الا مالة بين اللفظين
Foll. 78[b]	باب امالة هاء التانيث و ما قبلها فی الوقف
Foll. 80[a]	باب مذ اهبهم فی ترقيق الراآت و تفخيمها
Foll. 87[a]	باب الوقف على او اخر الكلم
Foll. 89[a]	باب الوقف على رسوم الخط
Foll. 94[a]	باب مذاهبهم في يا آت الاضافة
Foll. 98[a]	باب مذاهبهم فی يا آت الزوائد

The rest of the work is arranged according to the sûrahs of the Qur'ân.

The colophon runs thus:

و قد تيسر الفراغ من تحرير هذا الكتاب لكاتبه الخائف من العقاب و العتاب و الراجي من الاجر و الصواب العبد الفقير المذنب ....

الحاج حسن بن عثمان ...... المفتخر بخدمة الامامة فى جامع سلطان احمد خان عليه الرحمة الغفران اتفق لى بحمد الله تعالى وقت العشاء يوم الثلاث عشرين شهر محرم الحرام سنة اربعين و مأ يتين و الف من الهجرة النبى ...... و الحمد لله رب العالمين *

For other copies, *see* Râghib Pâshâ, No. 4; Cairo, vol. i, p. 91; Ḥamîdiyah, No. 15; Ayâ Ṣufiyah, No. 32; Râmpur, p. 44; and Lib. Cat., vol. xxviii, part i, p. 120.

The work was printed in A.H. 1285, written in Naskh, within red-ruled border.

Slightly worm-eaten.

Dated: The 20th Muharram, A.H. 1240 = A.D. 1824.

Scribe: الحاج حسن بن عثمان.

H.L. No. 3966

No. 2937

Foll. 197; lines 6; size 23·5 × 14, 16·5 × 8 cm

طيبة النشر فى القرآات العشر

ṬAYYIBĀT AL-NASHR FI'L-QIRĀ'ĀT AL-'ASHR

A versified work on the various readings of the 10 Qur'ân-readers.

Author: Shams al-Dîn Abu al-Khayr Muḥammad bin Muḥammad bin al-Jazarî شمس الدين ابو الخير محمد بن محمد بن الجزرى (*d.* A.H. 833 = A.D. 1429; *see* Lib. Cat., vol. xv, No. 1015, ii and Lib. Cat., vol. xviii, p. 93, No. 1243). The work consists of a مقدمه and 1,000 verses. The work was completed at Rûm in the month of Sha'bân, A.H. 799 = A.D. 1396.

The preface is divided into 15 *bâbs*:

Foll. 2^b باب مخارج الحروف

Foll. 4^b باب صفات الحروف

Foll. 6^a باب معرفة التجويد

Foll. 7^a باب الرقيقات

Foll. 8^a باب بيان الراءات

Foll. 8^b باب تفخيم اللامات

Foll. 9^{a}	باب الا ستعلاء و الا طباق
Foll. 9^{a}	باب الا ظهار
Foll. 9^{b}	باب الا دغام
Foll. 10^{a}	باب الظاءات
Foll. 11^{a}	باب التحذيرات من اللحن الخفى
Foll. 16^{a}	باب حكم النون الساكن و التنوين
Foll. 16^{b}	باب بيان المد
Foll. 17^{b}	باب معرفة الوقوف
Foll. 18^{b}	باب فى الخط المرسوم

Beginning of the preface:

بسم الله لرحمٰن الرحيم يقول راجي عفورب سامع محمد بن الجزرى
الشافعي الحمد لله و صلى الله ...... و بعد انّ هذه مقدمه فيما على القارى
انَ يتعلمه اذ واجب عليهم محتّمٌ قبل الشروع اولاً ان يعلموا مخارج
الحروف و الصفات ليلفظوا بافصح اللّغات ...... *

In the preface he tells us that before reading the Qur'ân it is necessary for us to know the pronunciation of the alphabets and the art of pronouncing the guttural, palatal and labial letters.

Beginning of the contents:

قال محمد هو ابن الجزرى　　يا ذاالجلال ارحمه واستر واغفرى
الحمد لله على ما يسره　　من نشر منقول حروف العشره

The work was lithographed at Cairo in A.H. 1282 and was printed there in A.H. 1296.

For other copies, *see* Berlin, No. 376; Br. Mus., No. 88, iii; Paris, No. 32; Âṣafiyah, p. 300; Brock., vol. ii, p. 202; Ḥaj. Khal., vol. iv, p. 172; and Lib. Cat., vol. xviii, part i, No. 1246, p. 95.

Abû Bakr Aḥmad, the author's son, wrote a commentary on the present work; for copies of which, *see* Nûr Uthmânîyah, No. 76, and Râmpur, p. 51.

Fol. 3^{a} contains a diagram showing the different letters and the method of their pronunciation.

Folios 19^{b} and 20^{a} contain some notes, stating how the original 10 readings of the Qur'ân got multiplied into many more readings, and name all the successive followers of each of the original Qur'ân-readers (قراء) who are considered authorities.

There are some occasional notes on the margins everywhere.

Folios 1[a], 20[a] and 197[b] contain seals of the persons to whom the manuscript previously belonged, bearing the names of سید عبد الرحیم and حسن علی بن عبد الرحیم ۱۱۹۸ .

The colophon runs thus:

تمت نظم قراءة العشرة من شیخ جزری منقول من نسخه شیخ عین الدین لاهوری هو کان سند فی علم القرآت *

This was copied from a manuscript under the possession of Shaykh 'Ayn al-Dîn Lâhorî.

Water-stained and worm-eaten.

The name of the scribe does not appear anywhere.

Not dated, probably eleventh century A.H.

H.L. No. 3294
No. 2938

Foll. 203; lines 21; size 28·5×16·5, 21·5×12 cm

كنز المعانى فى شرح حرز الامانى

KANZ AL-MA'ÂNÎ FÎ SHARḤ ḤIRZ AL-AMÂNÎ

A commentary on the poem entitled Ḥirz al-Amânî of al-Shâṭibî.

Author: Shams al-Dîn Abû 'Abd-Allâh Muḥammad bin Aḥmad bin Aḥmad bin al-Ḥusayn al-Mawṣilî, better known as Shu'lah al-Ḥanbalî شمس الدين ابو عبد الله محمد بن احمد بن احمد بن الحسين الموصلی المعروف بشعله الحنبلی .

Beginning:

بسم الله الرحمن الرحیم ◎ الحمد لله الذی انزل القرآن علی سبعة احرف کلها شاف و اف و خص اهله الذین هم خاصته ...... و بعد فلما ترتبت مزیة العلوم علی مزیة المعلوم عرائسها النفائس لا تغلی مهورها و بدائیعها ...... الخ *

The author was born at Mawṣil in A.H. 623 = A.D. 1226. He studied under Abû al-Ḥasan 'Alî bin 'Abd al-'Azîz al-Anmâṭi al-Irbilî (who was born in A.H. 610 = A.D. 1213 and was alive up to A.H. 676 = A.D. 1278; *see* Tabaqât al-Qurrâ' by al-Dhahabi, fol. 168[b]). Our author soon acquired

a vast knowledge of the various readings of the Qur'ân, grammar and law. He wrote several books and died at Mawṣil on 25th Ṣafar, A.H. 656 = A.D. 1258, or, according to another version, in Baghdâd, A.H. 650 = A.D. 1252. For other details of his life and works, *see* Ṭabaqât al-Ḥanâbilah by Ibn Rajab al-Ḥanabalî, vol. ii, fol. 76ª; Ṭabaqât al-Qurrâ' by al-Dhahabî, fol. 160ª; Dustûr al-I'lâm, fol. 73ª; Tâj al-Ṭabaqât, vol. vii, part i, fol. 221ª; and Mir'at al-Janân, fol. 415ª.

The comments on each verse, in the present work, are divided into three parts. In the first, lexicographical difficulties are solved, to which the letter ب is prefixed. In the second, the grammatical difficulties are explained, which are separated from the first by the letter ح. In the third, the meaning of the verse is explained, which is distinguished by the letter ص. All these three letters are written in red ink.

For other copies, *see* Ḥaj. Khal., vol. iii, p. 44; Cairo, vol. i, p. 104; Berlin, No. 604; Râmpur, p. 53; Âyâ Ṣufiyah, No. 46; and Âṣafiyah, p. 302. *See also* Lib. Cat., vol. xviii, part i, p. 72. The work was printed in A.H. 1288.

The colophon runs thus:

اتمام این نسخه متبرکه مسمی بالشعلاء و کنز المعانی بموجب
فرمایش مجمع علوم روحانی منبع فیوض سبحانی مقبول الملك الغفور الصمد
مولوی شیر محمد سلمه الله تعالی بروز پنجشنبه تاریخ هفتم ربیع الاول بدست
حقیر خوشه چین ارباب علم صدر الدین غفر الله له و لو الدیه *

According to above colophon the manuscript was copied under the instruction of Maulawi Shêr Muhammad, a distinguished scholar of his time.

On the title-page as well as at the end the name of the work is given as الشعلا , و کنز المعانی.

Written in clear Naskh, with quotations from the text in large characters.

Slightly worm-eaten and water-stained.

Repaired recently.

Dated: The 7th Rabî'I.

The year is not mentioned, probably twelfth century A.H.

Scribe: صدر الدین.

H.L. No. 3057
No. 2939

Foll. 372; lines 15; size 28·5 × 19, 21·5 × 11 cm

قـراءاة الائمـة السبعـة

QIR'AT AL-A'IMMAH AL-SAB'AH

A unique and comprehensive work on the various readings of the seven canonical Qur'ân-readers (قراء), by Muhammad 'Âbid bin Aḥmad 'Alî al-Anṣâri al-Sindi al-Naqshbandi محمد عابد بن احمد الانصاری السندی النقشبندی.

Beginning:

بسم الله الرحمٰن الرحيم ◎ الحمد لله الذى انزل احسن الحديث على خير نبى مرسل و دعا الى الفلاح بصحيح المقال و وصل برحمته كل منقطع وا وضح كل مقفل و الصلوٰة و السلام على سيدنا محمد المشهور بحسن الاخلاق و اله ساداة اولى الفضل بالاتفاق و بعد فيقول احقر عباد الله تعالى و احوجهم الى رحمته و رضوانه الابدى محمد عابد بن احمد على السندى تاب الله تعالى عليه و على و الديه و ستر عيوبه و غفر ذنوبه انه طال مالا ذبى بعض طلبة علم الحديث و سالونى الى الخص لهم شئيا من اسانيدى فى الكتب المعتبرة ...... فاقول قد من الله تعالى علىّ و له الحمد بقراءة القرآن العظيم من فاتحة الى خاتمة على قراوة الائمة السبعة المشهورين برواتهم الاربعة عشر المحصورة من طرقهم المشهورة ...... *

We are told, in the preface, that the work was composed at the request of some students of traditions who requested the author to compile a small book containing his Isnâd. He could not refuse their request and, as holy Qur'ân has first place, he started the work by writing down the traditions, regarding seven canonical readings.

The author, who belonged to Ḥanafi school, was born in the town of Sîwan near Ḥayderabâd, Sindh. After his early education he went to Yeman where he studied under the prominent scholars of the time. Soon he became master in different branches of learning, especially in Ḥadîth. Then he proceeded to Ṣan'â' Yeman (صنعائی یمن) where he married the

daughter of the Vazir (minister). He also travelled to Egypt as the representative of the Imâm of Ṣan'â'. After that he returned home and settled at Niwâri, near Karachi (Pakistan). But after some time he went to Madînah where he was appointed as the رئيس العلماء by the Governor of Egypt. He died in Madînah on Monday in the month of Rabî'I, A.H. 1257 = A.D. 1841, and was buried in the cemetery called al-Baqî'.

Besides the present work, he wrote Mawâhib al-Latîfah 'Alâ Musnad al-Imâm Abi Ḥanîfah (مواهب اللطيفه على مسند الامام ابى حنيفه), Ṭawali, al-Anwâr 'Alâ al-Dur al-Mukhtâr (طوالع الانوار على الدر المختار), Minḥat al-Bâri Bi Mukarrirât al-Bukhârî (منحة البارى بمكسورات البخارى), Sharh Taysîr al-Wasûl Ilâ Aḥadîth al-Rasûl (شرح تيسير الوصول الى احاديث الرسول), Tartîb Mûsnad al-Imâm al-Shafi'î (ترتيب مسند الامام الشافعى), and Sharh Bulûgh al-Marâm (شرح بلوغ المرام) and Hasr al-Shârid (حصر الشارد). For other details of his life and work, *see* Tadh Kirah 'Ulamâ-i-Hind by Raḥmân 'Ali, p. 202; Ḥadâ'iq al-Ḥanafiyah, p. 473; and Lib. Cat., vol. v, part i, p. 156; al-A'lâm, vol. vii, p. 49 (second edition). All the reference books are arranged in alphabetical order in red.

This is an autograph copy as it appears from the following lines, folio 371ᵃ:

كمل هذا بخط جامع محمد عابد بن احمد الانصارى السندى النقشبندى

فى رجب سنة ١٢٣٠ ببندر المخا و الحمد لله الذى بنعمته و جلاله ...... *

Folios 144, 145 and 148 are missing.

Folios 146 and 147 are blank.

No other copy of this work is mentioned in any of the catalogues available.

Written in Naskh.

PRONUNCIATION OF THE QUR'ÂN

H.L. No. 3015

No. 2940

Foll. 215; 15–16; size 20·2×12·5, 15×6·2 cm

[Five separate works bound together]

Foll. 1ᵇ–101ᵇ

I

رسالــه نافعــه رموز القـرآن

RISÂLAT NÂFI'AH RUMÛZ AL-QUR'ÂN

A treatise dealing with the pauses (وقف) to be observed in reading the Qur'ânic text, according to the system of Muḥammad bin Ṭayfûr al-Sajâwandî محمد بن طيفور السجاوندى (*d.* A.H. 560 = A.D. 1165). It is in the nature of an abridgement of the standard work of al-Sajâwandî.

The work is arranged according to sûrahs, with the numbers of the verses, giving the end of each verse and stating the class of stop employed in every verse. The author does not reveal his name.

Beginning:

بسم الله الرحمن الرحيم ⊙ العالمين ۝ الرحيم ۝ الدين ۝ نستعين ۝ المستقيم ۝ انعمت عليهم ⊙ و لا لضالين ⊙ سورة البقرة ما يتان [*sic*] وست و ثمانون آيات و ركوعاتها اربعون ركوعا و وقوف اللا زمة فيها ثمانية و اختلاف الروايتين عشرون محلا ...... *

There are some occasional notes on the margins. The name of the work also could not be traced out. However, it has been ascertained from a note on the first page which runs thus:

رساله نافعه رموز القرآن در ملک محمد حيات الحق *

Fol. 101ᵇ contains the following note, dated Friday, the 19th Dhû al-Hijjah, A.H. 39 (the figure has been cut through by the careless binder, which, I think, is 1139 A.H.). It tells us the date when the manuscript was collated:

تم المقابلة بعون الله تعالى و توفيقة يوم الجمعة بعد صلوتها التاسع عشر من ذى الحجه الحرام سنه ٣٩ *

No other copy of the work is known.
Written in fair Nasta'liq.
Not dated, probably early eleventh century A.H.
The name of the scribe does not appear anywhere.

Foll. 102b–118a

II

رسالہ جواهر القرآن

RISĀLAT JAWĀHĪR AL-QUR'ĀN

A treatise dealing with the numbers of the verses, the sections (rukû'), the words and the letters used in the sûhras of the Qur'ân, indicating in each case whether it was revealed at Makkah or Madînah and enumerating the points in which the places of revelation are not agreeable to all.

Beginning:

بسم الله الرحمٰن الرحيم ◎ سورة الفاتحه مكية و قيل مدينه و فى قول مجاهد رحمةالله تعالى مكية و مدينه و هو الاصح و هى سبع آيات الجمهور سبع فعدّ الكوفى و المكى البسملة دون انعمت عليهم و عكس الباقون ...... و بعضهم ست فلم يعدهما و آخر تسع فعدهما و اياک نعبد ه اتقان آياتها سبع و كلماتها خمسة و عشرون و حروفها ماية و ثلث و عشرون فواصلهانم *

The work is arranged according to the sûrahs of the Qur'ân. Every sûrah begins with red.
The author's name is not known.
The colophon runs thus:

نقل بعضها من العينى شرح صحيح البخارى و بعضها من كلام الله تعالى لافضل القراء المتاخرين حافظ ابو الفتح اللاهورى سلمه الله تعالى *

Written in Naskh.
Not dated, probably early eleventh century A.H.

Foll. 119b–146b

III

الرسالة

AL-RISALAT

A treatise dealing with the numbers of the verses, the sections (rukû'), the words and the letters used in the sûrahs of the Qur'ân, indicating in

each case whether it was revealed at Makkah or Madînah and pointing out the various views regarding the places of revelation of the different sûrahs.

Beginning:

. بسم الله الرحمٰن الرحيم ◎ سورة الفاتحه ثم تبت يدا الاكثر على انها مكية و اشتهر عن مجاهد القول بانها مدنية و ذهب بعضهم الى انها نزلت مرتين مرة بمكة و مرة بالمدينة و فيها قول اربع انها نزلت نصفين نصفها بمكة و نصفها بالمدينة آياتها سبع و عد الكوفيون بسم الله الرحمٰن الرحيم آية و لم يعد انعمت عليهم و عكس الباقون ...... فالميم اربع مواضع و النون ايضا حروفها ماية و ثلثة و عشرون حرفا كلماتها خمس و عشرون كلمة *

The work is not arranged according to the sûrahs of the Qur'ân. Every sûrah begins with red.

The author's name is not known.

Written in Naskh. The handwriting is identical with that of preceding manuscript.

Not dated, probably early eleventh century A.H.

Foll. 147b–203a

IV

كنز اللطائف

KANZ AL-LAṬĀ'IF

A treatise in Persian dealing with the pauses (وقف) to be observed in reading the Qur'ân. The work is arranged according to the sûrahs of the Qur'ân, giving the numbers of the verses and stating the class of stops employed in every sûrah with their numbers.

The full title of the work runs thus:

كنز اللطائف فيما يحتاج اليه تصحيح المصاحف *

The author does not reveal his name.

Beginning:

بسم الله الرحمٰن الرحيم ◎ سپاس بی‌قیاس از انفاس با استیناس هر خدا شناس نثار بارگاه کبریا پناه آن علامی که جاهلان بادیهٔ فطرت را بر مراتب

و مواقف وقوف صاحب وقوف گردانید ...... و آن خداوند معاقد علوم
رفیعه که روایات قرآت از طروق شرائع منوّره او تصیحح یافته و جزوی از
اجزائے انوار شریفه حضرتش بر کائنات تافتد ...... اما بعد بدان ای قدوه
طلاب و ای اسوۀ اصحاب زادک الله الوصول الی منهج الصّواب ......
و نام این رساله از انفاس شریفه اصحاب معارف و ارباب حوارف کنز اللطایف
فی ما یحتاج الیه تصحیح المصاحف آمد *

It would appear, however, from the preface that the present work is based on the work of Muhammad bin Ṭayfūr al-Ghaznawi al-Sajâwandî (who died about A.H. 560 = A.D. 1165; *see* Brock., vol. i, p. 408). The title of the work given on the first page (Folio 147b) is as follows:

کنز اللطائف فی ما یحتاج الی تصیحح المصاحف *

The headings are in red.

No other copy of the work is mentioned in the catalogue available at present.

Neither in Ḥaj. Khal. nor in Brock.

Written in Naskh. The handwriting is identical with the preceding work.

Dated: A.H. 1004.

The name of the scribe does not appear anywhere.

Foll. 203b–219b

V

رساله فی اختلاف القرات

RISALAT FI IKHTILAF AL-QIRA'T

A treatise dealing with the disputed readings of the Qur'ân among Aṣim (*d.* A.H. 128 = A.D. 746), Ḥafṣ (*d.* A.H. 180 = A.D. 796) and Abî Bakr.

Beginning:

شرح الخلاف بین صاحبی عاصم بن ابی النجو و الاسدی مما رواه
شیخ العراق و مقدم الافاق ابو الغر محمد بن الحسین علی بن بندار المقری
القلانسی رضه روایه الشیخ الامام العالم الاوحد امام وقته و فرید عصره محی
الروایات بقیه المشایخ ابی بکر بن عبد الله بن منصور ابن عمران الباقلانی رضه و رح

بسم الله الرحمن الرحيم ◎ هذا ذكر الخلاف بين صاحبى عاصم حفص و ابى بكر شرحته على ما قرأت به على الشيخ الامام الحافظ ابى الغر محمد بن الحسين بن على بن بندار المقرى القلانسى رضه و اخبرنى انه قرأ على امام الحرمين ابى على الحسين ...... *

The author's name does not appear anywhere.

The work is not arranged according to the sûrahs of the Qur'ân.

The paging arrangement after fol. 204[b] is not correct.

It should be as follows: 204[b], 206[a], 205[a], 207[a], 208[a], 209[a], 211[a], 214[a], 210[a], 215[a], 212[a], 213[a]. The names of the sûrahs are on the margins in red.

Written in Nasta'liq.

Not dated, probably early eleventh century A.H.

Slightly damaged and worm-eaten.

H.L. No. 3290
No. 2941

Foll. 126; lines 11; size 22×13, 16·5×9 cm

كتاب فى الوقف

KITAB FÎ'L-WAQF

An index of the pauses to be observed in reading the Qur'ân based on the *Kitab al-Waqf Wa'l-Ibtidâ'* of Abû Ja'far Muhammad bin Ṭayfûr al-Sajâwandî (*d.* A.H. 560 = A.D. 1165).

Neither the title of the work nor the author's name is known. On the title-page the title of the work is given as كتاب وقوف القرآن الكريم.

Beginning:

بسم الله الرحمن الرحيم ◎ الحمد لله حمداً يكا فى نعمة و يمترى مزيده و الصلوة على رسوله محمد ...... و بعد فاعلم ان الاهم لقارى القرآن علم الوقوف و الوصل لان فهم المعنى يفتقر اليه و علماء المعانى و البيان رحمهم الله جعلو اهذا العلم نهاية علوم الفضل و ارباب هذه الصناعة ...... الخ *

The author, following al-Sajâwandî, divides the work وقف (stop) into five classes, viz. (i) اللازم; (ii) المطلق; (iii) الجائز; (iv) المجوز; (v) المرخص.

The main work is arranged according to the sûrahs of the Qur'ân, giving the end of each verse and stating the class of stop employed in every case. For other copy of the work, *see* Lib. Cat., vol. xviii, part i, p. 174, No. 1313.

Written in fair Naskh with the heading in red.

Not dated, probably twelfth century A.H.

Slightly worm-eaten.

The name of the scribe does not appear anywhere.

COMMENTARIES ON THE QUR'ÂN

H.L. No. 3188

No. 2942

Foll. 142; lines 21; size 27 × 20·2, 21·5 × 11·2 cm

معالم التنزيل

MA'ÂLIM AL-TANZÎL

An incomplete copy of the commentary on the Qur'ân, based on the traditions of the companions of the Prophet, their followers and other subsequent traditionalists.

Author: Abû Muhammad al-Husayn bin Mas'ûd al-Baghawî, ابو محمد الحسين بن مسعود الفراء البغوى, commonly called Muhi al-Sunnah, an eminent scholar, belonging to the Shâfi'ite sect. He was born at Bâghshûr, a town in Khurâsân between Marw and Herât, after which he is called al-Baghawî. The date of his birth is not fixed by his biographers. His scholarship in several branches of Arabic literature is admitted. He was recognized as a specialist in all branches of traditions and jurisprudence. Amongst others, the two following well-known scholars and traditionalists are repeatedly quoted by the author, and are specially mentioned by him as teachers under whom he studied for a considerable period of time:

1. Abd al-Wahid al-Malihi, a jurist and traditionalist of the fifth century A.H.

2. Qâḍî Ḥusayn bin Muḥammad (*d.* A.H. 460 = A.D. 1061). He died at Marwarrûd in S͟hawwâl, A.H. 510 = A.D. 1117, or according to Abd al-'Aẓîm al-Mund͟hiri, quoted by Ibn K͟hallikân (De Slane's translation), vol. i, p. 419, in A.H. 516 = A.D. 1123.

For his life and works, *see* Mir'ât al-Janân, fol. 297; Ibn K͟hallikân, vol. i, p. 145; Ṭabaqât Isnawi, fol. 75; Ṭabaqât Ibn Mulaqqin, fol. 78[a]; Ḥaj. K͟hal., vol. i, p. 272; Brock., vol. i, p. 363.

Beginning:

قال الشيخ الامام الاجل السيد محى السنة ناصر الحديث مفتى الشرق و الغرب ابو محمد الحسين بن مسعود الفراء رضه و عن و الديه الحمد لله ذى العظمة و الكبرياء و العزة و البقاء و الرفعة و العلاء و المجد و الثناء ...... اما بعد فان الله جل ذكره ارسل رسوله بالهدى و دين الحق رحمة للعالمين و بشيراً للمؤمنين و نذيراً للمخالفين الخ *

The present volume ends abruptly with the comments on the following lines of *Sûrat Âl-i'Imran* (Chap. III):

اِذْ قَالَتِ امْرَاَتُ عِمْرَانَ رَبِّ اِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّى اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ ۝ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّى وَضَعْتُهَا اُنْثَى وَاللّٰهُ اَعْلَمُ بِمَا وَضَعَتْ ط

The author tells us, in the preface, that he wrote this work at the request of some of his friends and that he based it on the following authorities:

; تفسير عطاء بن رباح (3) ; تفسير مجاهد بن جبير (2) ; تفسير ابن عباس (1)
تفسير زيد (7) ; تفسير القرظى (6) ; تفسير ابى العالية (5) ; تفسير حسن بصرى (4)
تفسير مقاتل (10) ; تفسير الضحاك ابن مزاحم الهلالى (9) ; تفسير الكلبى (8) ; بن اسلم
. تفسير السدى (12) ; تفسير مقاتل بن سليمان (11) ; بن حيان

The author, after giving the names of several prominent Qur'ân-readers whose various readings are occasionally referred to in the work, discusses the following points:

(i) The importance of correct reading of the Qur'ân.
(ii) Traditions prohibiting conjectural interpretations of the Qur'ânic text.

The present commentary is considered to be a great authority by later commentators. For other copies of the work, *see* Br. Mus., Nos. 62, 63, 1544–8; Br. Mus. Suppl., Nos. 101–3; Berlin, Nos. 753–61; Ayâ Ṣûfiyah, Nos. 269–79; Nûr 'Uthmânîyah, Nos. 445–51; Escur., No. 1274; Alger, Nos. 317–8; Râghib Pasha, No. 230; Walî al-Dîn, Nos. 262–7; Kûprilizâdah, Nos. 140–3; Ḥûr Laylâh, Nos. 43–45; Bashîr Âgha, Nos. 49–54; Yenî, No. 95; Ḥamîdiyah, Nos. 113–6; Cairo, vol. i, p. 211; Râmpur, p. 4; Âṣafiyah, p. 556; Ḥaj. Khal., vol. v, p. 611, and Brock., vol. i, p. 363. *See also* Lib. Cat., vol. xviii, Nos. 1335–8. The work was printed in the Sâliḥî Press, Bombay, A.D. 1859.

Written in fair Nasta'liq.

Bound and repaired recently.

Not dated, probably twelfth century A.H.

H.L. No. 3198 A
No. 2943

Foll. 272; lines 25; size 24·5 × 19, 16·5 × 11 cm

انوار التنزيل و اسرار التاويل

ANWĀR AL-TANZĪL WA ASRĀR AL-TA'WĪL

The well-known commentary on the Qur'ân by Qâḍî Naṣîr al-Dîn Abû Sa'îd Abd-Allâh bin 'Umar bin Muḥammad bin 'Alî al-Bayḍâwî al-Shâfi'î, قاضي ناصر الدين ابو سعيد عبد الله بن عمر بن محمد بن على البيضاوى الشافعى .

Complete in two separate volumes.

I

Beginning:

الحمد لله الذى نزل الفرقان على عبده ليكون للعالمين نذيرا فتحدى باقصر سورة ...... و بعد فان اعظم العلوم مقداراً و ارفعها شرفا و منارا علم التفسير الذى هو رئيس العلوم الدينية ...... سورة فاتحة الكتاب و تسمى ام القرآن ...... بسم الله الرحمن الرحيم من الفاتحة و عليه قرآء مكة و الكوفة الخ *

The author, an eminent scholar, who belonged to the Shâfi'î school, was born at Bayḍâ, a town in Shîrâz. His father, 'Umar bin Muḥammad, was the Chief Judge at Shîrâz during the reign of Atabak Abu Bakr bin Ṣa'd. Our author received his education from his father and was appointed as a

Qâḍî at Shîrâz and then as Qadi'l-Quḍât at Tabriz. Shaykh Muḥammad bin Muḥammad al-Kaḥtanî was his spiritual guide, under whose influence he attached himself to the company of the holy saint. Besides the present work, he left several works on grammar, logic, theology and law. He is also the author of the Persian work entitled نظام التواريخ, a general history of Persia from the earliest time to A.H. 674 = A.D. 1275 (*see* Br. Mus. Pers., p. 823[b]). His biographers differ regarding the date of his death. According to Brock., vol. i, p. 416, and Ḥaj. Khal., vol. i, p. 469, he died in A.H. 685 = A.D. 1286, and was buried close to the tomb of his Shaykh. Other dates of his death are also given, viz. A.H. 691 = A.D. 1292, A.H. 692 = A.D. 1293, A.H. 659 = A.D. 1296, and A.H. 710 = A.D. 1310. But another date which is given in the preface to the *Inâyat al-Qâḍî*, a gloss on the present work, viz. A.H. 719 = A.D. 1319, seems to be more correct.

For further particulars of his life, *see* Ṭabaqât al-Kubeâ by al-Subki, vol. vi, fol. 174[b]; Ṭabaqât by al-Isnawi, fol. 50[a]; Ṭabaqât al-Mufassirîn by al-Dâ'ûdî, fol. 38[a]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 98[b]; Bughyat al-Wu'at, fol. 225[a]; Mir'ât al-Janan, fol. 435[a]; Ḥabîb al-Siyar, vol. iii, p. 77; and Dastûr al-I'lâm, fol. 22[a].

The present work was written with a view to supporting Sunnite principles and taking the place of *al-Kashshâf* (*see* vol. xviii, part i, No. 1339), which is full of Mu'tazalite doctrines, and this, according to Rieu (Br. Mus. Pers., *loc cit.*), made the author's name familiar in Europe.

Ḥaj. Khal. (*loc cit.*) has the following comment on the present work:

و تفسيره هذا كتاب عظيم الشان غنى عن البيان و لخص فيه من الكشاف ما يتعلق بالاعراب و المعانى و البيان و من التفسير الكبير ما يتعلق بالحكمة و الكلام و من تفسير الراغب ما يتعلق بالاشتقاق و غوامض الحقائق و لطائف الاشارات و ضم اليه ما روى زناد فكره من الوجوه المعقولة و التصرفات المقبولة فجلا رين الشك عن السريرة و زاد فى العلم بسطة و بصيرة كما قال مولانا المنشى *

اولو الالباب لم يأتو بكشف قناع ما يتلى
و لكن كان للقاضى يد بيضاء لا تبلى

For other copies of the work, *see* India Office, Nos. 70–93; Br. Mus. Suppl., No. 116; Leyden, Nos. 1676, 2696; Berlin, Nos. 817–23; München, No. 88; Br. Mus., p. 64[b]; Buhar, No. 4; Ḥûr Laylâh, No. 25; Bashir Agâ, No. 24; Yenî, No. 33; Kûprilizâdah, Nos. 73–82; Ayâ-Ṣûfiyah, Nos. 150–70;

Nûr Uthmâniyah, Nos. 340–69; Walî al-Dîn, Nos. 187–205; Ḥamidîyah, Nos. 89–94; Râmpur, pp. 21, 22; Âṣafiyah, p. 532; and Lib. Cat., vol. xviii, Nos. 1382–6.

An index of the whole work has been prepared and published by W. Fell, Leipzig, 1878.

The work was edited by Fleischer and published in two volumes, Leipzig, 1846–8. It has been twice lithographed in India, viz. Lucknow, A.H. 1282; and Bombay, A.H. 1277. It was also printed in Bûlâq, A.H. 1282; and in Constantinople, A.H. 1303. D. S. Margoliouth has translated and explained the commentary of Al-Bayḍawi on *Sûrat Âl-i-'Imrân* (Chap. III), which he published under the title of Chrestomathia Baidawiana, London, 1894.

The present volume extends from the beginning of the Qur'ân to the following lines of *Sûrat Banî-Isrâ'îl* (Chap. XVII):

وَ انْ كَادُوْا ليستفزونک من ارض ليخرجوک منها و اذا لا يلبثون خلفک سنة من قد ارسلنا قبلک من رسلنا و لا تجد لسنتنا تحويلا ◎ اقم الصلوٰة لدلوک الشمس الى غسق الليل و قرآن الفجر ان قرآن الفجر كان مشهودا *

The text is written in red in Naskh while the commentary is in black in Nasta'liq. There are occasional notes on the margins.

H.L. No. 3198 B
No. 2944

Foll. 272; lines and size same as above

The same

II

The second volume of the same work, extending from *Sûrat Banî-Isrâ'îl* (Chap. XVII) at the point where volume one ends towards the end of the Qur'ân. Written on the same pattern as above. There is a seal at the end which has been destroyed by some mischievous hand.

The colophon runs thus:

و قد اتفق اتمام تعليق سواد هذا الكتاب ...... المشتمل على خلاصة اقوال اكابر الائمة ...... و التلخيص العارى عن الاملال الموسوم بانوار التنزيل و اسرار التاويل ...... و فرغ من كتبته على بن ابراهيم الشيرازى اصلح الله احواله يوم السبت من شهر محرم الحرام سنه ثلاث

و ثمانين و ثما نماية الهجرية المحمديه صلوات الله و سلامه عليه و على آله اجمعين *

Water-stained.
Repaired recently.
Dated: Saturday, Muḥarram, A.H. 883.
Scribe: على بن ابراهيم الشيرازى .

H.L. No. 3143
No. 2945

Foll. 252; lines 17; size 28·5 × 16·5, 16·5 × 9 cm

The same

Another copy of the same commentary extending from the beginning of the Qur'ân to the following lines of *Sûrat Âl-i-'Imrân* (Chap. III):

يا ايها الذين آمنوا اصبروا و صابروا و رابطوا و اتقو الله لعلكم تفلحون *

The colophon runs thus:

بروز دو شنبه بخط فقير خاكپاى طلبه شير محمد در عمل بادشاه اورنگ‌زيب سنه ١٠٨٢ ه انصرام رسيد مالك كتاب فضايل كمالات دستگاه ميان محمد يوسف *

It appears from the above note that the manuscript was written for one ميان محمد يوسف .

Written in fair Naskh, the text in red throughout.
Dated: Monday, A.H. 1082.
Scribe: شير محمد .

H.L. No. 3077 A
No. 2946

Foll. 320; lines 25; size 25·3 × 19, 19 × 11·3 cm

الكشاف عن حقائق التنزيل

AL-KASHSHÂF 'AN ḤAQÂ'IQ AL-TANZÎL

A very fine copy of the well-known commentary on the Qur'ân, by Jâr-Allâh Abu'l-Qâsim Maḥmûd bin 'Umar bin Muḥammad al-Zamakhsharî, جار الله ابو القاسم محمود بن عمر بن محمد الزمخشرى .

Complete in two volumes:

I

Beginning abruptly from the following lines of *Sûrat al-Baqrah* (Chap. II):

الذين يقاتلونكم و لا تعتدوا ان الله لا يحب المعتدين - و اقتلوهم

حيث ثقفتموهم و اخرجوهم من حيث اخرجوكم و الفتنة اشد من القتل *

as the 56 folios at the beginning are wanting.

The author, an eminent scholar of high repute, is recognized as a supreme authority in several branches of learning, especially in Qur'ânic interpretation, traditions, grammar, philology and rhetoric. He was a great expounder of Mu'tazalite principles. He was born at Zamakhshar (a village in Khwârizm) on Wednesday, the 27th Rajab, A.H. 467 = A.D. 1075.

He died at Jurjâniyah (the ancient capital of Khwârizm) on the 9th Dhû'l-Ḥijjah, A.H. 538 = A.D. 1144. For further details of his life and work, *see* Ibn Khallikân (De Slane's translation), vol. iii, pp. 321–7; Ṭabaqât al-Mufassirîn, fol. 117[b]; Mir'at al-Janân, fol. 312[a]; Dustûr al-I'lâm, fol. 58[a]; Nuzhat al-Alibbâ', fol. 174[a]; Bughyat al-Wu'ât, fol. 312[b]; al-Jawâhir al-Muḍiyah, vol. ii, fol. 61[b]; al-Asnâb by al-Sam'ânî, fol. 155[b]; al-Athmâr al-Janiyah, fol. 138[b]; Ḥadâ'iq al-Ḥanafiyah, p. 219; Taj al-Tabaqât, vol. vi, part i, fol. 182[a]; Ḥaj. Khal., vol. v, p. 195, and Brock., vol. i, p. 290. According to Lib. Cat., vol. xviii, part ii, p. 15, the work reveals the rhetorical beauties of the Qur'ân and explains its dictates on Mu'tazalite principles. It was composed, as stated in the preface, at the request of Abu'l-Ḥasan 'Alî bin 'Îsâ bin Ḥamzah bin Wahhas, the Sharîf of Makkah, and was completed in the Madrasat al-'Allamâh, Makkah, Monday, the 3rd Rabî'l, A.H. 528 = A.D. 1134.

For other copies of the work, *see* India Office, Nos. 52–56; Br. Mus., 64–67; Br. Mus. Suppl., Nos. 104–6; Berlin, Nos. 769–88; München, Nos. *84–87; Paris, Nos. 597–603; Ayâ-Ṣûfiyah, Nos. 242–52; Kûprilizâdah, Nos.* 124–37; Yenî, Nos. 84–91; Nûr Uthmâniyah, Nos. 396–414; Cairo, vol. i, p. 189; Bashîr Aghâ, No. 46; Ḥûr Laylâh, Nos. 37–39; Ḥamidîyah, Nos. 101–7; Walî al-Dîn, Nos. 228–46; Râmpur, p. 38; and Lib. Cat., vol. xviii, part ii, Nos. 1339–41.

The work was edited by W. Nassan Lees, Khâdim Ḥusayn and Abd al-Hayy, and published in Calcutta, 1856. It was twice printed in Egypt, viz. at Bulâq, A.H. 1281, and at Cairo, A.H. 1307.

Due to binding mistake the paging arrangement is not correct. After folio 81, the paging arrangement comes in the following order: Folios 87, 83, 85, 84, 86, 82, 88, 89.

At folio 335 the colophon runs thus:

قد وقع الفراغ من كتابة هذا الكتاب فى يوم الخميس الخامس من شهر جمادى الثانى من ايام الدنيا الفانى سنة اربع و ثمانين و الف من الهجرة بيد العبد الاضعف الاحضر الراجي الى رحمة ربه المعين المسمى بمحمد امين *

After that folio 336 is wanting and from folio 337 it has been written by another hand.

The manuscript ends with the following lines of *Sûrat al-Ḥaj* (Chap. XXII):

ذَالِكَ بِاَنَّ اللهَ يُولِجُ اللَّيلَ فِى النَّهارِ وَ يُولِجُ النَّهارَ فِى اللَّيلِ وَ اَنَّ اللهَ سَمِيعٌ عليم ◎ ذَالِكَ بِاَنَّ اللهَ هُوَ الحَقُّ وَ اَنَّ مَا يَدْعُونَ مِنْ دونه هُوَ البَاطِلُ وَ اَنَّ اللهَ هُوَ العَلِيُّ الكَبِيرُ *

Written in beautiful Arabian Naskh within black- and gold-ruled borders. The entire text of the Qur'ân is written on the margins in red.

Dated: The Thursday, Jamadî, ii, A.H. 1084.

Scribe: محمد امين.

H.L. No. 3077 B

No. 2947

Foll. 317, lines and size the same as above

The same

II

The second volume of the same work extending from *Sûrat al-Ḥajj* (Chap. XXII) to the point where volume one ends and to the end of the Qur'ân.

Written on the same pattern as above, within black- and gold-ruled borders, with copious marginal notes in the same hand as that of the text.

The colophon runs thus:

تم الكتاب بكرم الله و حسن توفيقه بيد الفقير الحقير عبد القدوس بن مرحوم مولانا نور محمد التتوى *

At the end there is a note by the same hand which says about the collation of the work. It runs thus:

بلغ مقابلته و الحمد لله اولاو اخرا و ظاهرا و باطنا و الصلوٰة و السلام

على سيد المرسلين محمد و آله و اصحبه اجمعين الى يوم الدين *

There is a seal at the bottom of the same page which has been destroyed by some mischievous hand.

Slightly worm-eaten.

Repaired recently.

Not dated, probably eleventh century A.H.

Scribe: عبد القدوس بن مرحوم مولانا نور محمد التتوى.

H.L. No. 4074
No. 2948

Foll. 204; lines 35; size 31·2×23·5, 22×16·5 cm

The same

Another copy of the same work extending from *Sûrat Maryam* (Chap. XIX) to the end of the Qur'ân.

The manuscript was transcribed from a copy of the author's autograph copy.

Written in ordinary Naskh.

The line where the name of the scribe appears is worm-eaten.

There are some occasional notes on the margins. At the end there is a note on the margin by some certain reader. A seal at the bottom of the same page and one on another page also appear which could not be ascertained as they are worm-eaten.

A fly-leaf at the end contains a list of the books with the names of their authors connected with the work.

At the end of the manuscript there are some miscellaneous notes.

Slightly worm-eaten and water-stained.

Dated: A.H. 881.

H.L. No. 2986
No. 2949

Foll. 57; lines 31; size 25·2×15, 17·8×10 cm

حاشية على الكشاف

ḤASHIYAH 'ALÂ AL-KASHSHAF

A considerably old copy of the gloss on *al-Kashshâf* of al-Zamakhsharî.

Author: 'Alî bin Muḥammad bin 'Alî, commonly called al-Sayyid al-Sharîf al-Jurjânî, على بن محمد بن على الشهير بالسيد الشريف الجرجانى.

Beginning:

قال الشيخ احسن الله اكرامه فى دار المقامة الحمد لله الّذى انزل القرآن كلاما مولفا منظّماً اقول و صنّف الله سبحانه ...... على انحصار جنس الحمد فيه بانزال القرآن و تنزيله و ما ارد فهمايه رعاية لبراعة الاستهلال و تنبها على انه نعمة جزيلة يستحق ان يحمد عليها و ذكر للقرآن اوصافاً الخ *

The author, a well-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic, was born in Tâju (a village in Astrabad). In the beginning of A.H. 766 he travelled to Ḥerat to study under Quṭb al-Dîn (*d.* A.H. 766 = A.D. 1366), a well-known professor of logic, but he was too old at that time (120 years) and did not comply with his request. He directed him to see his pupil, Mubârak Shâh, a professor of logic in Egypt. However, he studied for some time in Ḥerat and then he started for Kirmân to see Jamâl al-Dîn Aqsarâ'i, the well-known scholar and author of Sharaḥ al-'Iḍâḥ (*see* Lib. Hand-list, No. 1651) but Aqsarâ'i had died in A.H. 770 before the author reached there. This was a sad blow to him but fortunately he met Shams al-Dîn Muḥammad al-Fârâni (*d.* A.H. 834 = A.D. 1334), a student in Kirmân, who agreed to accompany him to Egypt. Together they started for Egypt, where they studied jurisprudence under Akmal al-Dîn Muḥammad bin Maḥmûd (*d.* A.H. 786 = A.D. 1386). Shortly afterwards, he studied under Mubârak Shah the two famous works of Quṭb al-Dîn, viz. Sharḥ al-Maṭâli' and Sharḥ al-Shamsîyah, and also the Sharḥ al-Mawâqif of Qâḍi Aḍud (*d.* A.H. 756 = A.D. 1356). In A.H. 776 he left Egypt for Constantinople where he studied some works on science.

In A.H. 779 he presented himself before Shâh Shûjâ' (A.H. 759–786 = A.D. 1359–1386), then encamped in Qaṣrizard, who took him to Shirâz and appointed him professor of Dar al-Shifâ. There he served for 10 years continuously. In A.H. 789, when Timûr captured Shirâz, he appointed Sayyid as a professor in the Samarqand Madrasah. At that time Sa'd al-Dîn al-Taftazânî, a great scholar, was a favourite of Timûr in Samarqand. Sayyid had frequent access to the king. Naturally, jealousy and rivalry arose between the two scholars; and frequent academic disputes took place. Once a grand debate was arranged by Timûr to hear them discuss اجتماع استعارة تبعيه و تمثيله, a subject of dispute between the two scholars. Najm al-Dîn, with the consent of both the parties, was appointed arbitrator. The debate was attended by a large number of scholars, chiefs and nobles. Judgement was given in favour of Sayyid. It is said that Sa'd was greatly shocked and he died shortly afterwards in A.H. 791 = A.D. 1391. By this victory Sayyid became well known, and he was received with much regard and honour by the king. After Timûr's death in A.H. 807, Sayyid

returned to Shirâz, where he died in A.H. 816 = A.D. 1413. He left behind him more than 50 Arabic and Persian works on different subjects.

For other details of the author's life and works, *see* Ṭabaqât al-Aḥnaf, fol. 378; Ḥada'iq al-Ḥanafiyah, p. 310; Tâj al-Ṭabaqât, part ix, fol. 109; Bughyah, fol. 2820; al-Qabs al Ḥawi, fol. 151; Berlin, No. 185; Brock., vol. ii, p. 216.

According to Ḥaj. Khal., vol. v, p. 187, this gloss extends only to the 26th verse of *Sûrat al-Baqrah* (Chap. II), as is the case in the present copy of the work.

For other copies, *see* India Office, No. 60; Berlin, Nos. 794–5; Cairo, vol. i, p. 166; Raghib Pâshâ, No. 171; Yenî, Nos. 136–7; Nûr 'Uthmânîyah, Nos. 358–9; Kûprilizâdah, No. 192; Ayâ Ṣufiyah, No. 410; Ḥûr Laylâh, No. 77; Ḥamîdiyah, No. 170; Wali al-Dîn, No. 433; Âṣafiyah, p. 544; Râmpur, p. 31; and Lib. Cat., vol. xviii, part ii, p. 29, No. 1356.

The present copy slightly differs from the copy of Lib. Cat., vol. xviii, part ii, No. 1356.

The work was printed in Cairo, A.H. 1308.

At the end a few pages are wanting.

Written in Arabian Naskh.

Not dated, probably eighth century A.H.

The title-page contains a note which runs thus:

بتاریخ ۲۷ ماه ربیع الاول سنه ۱۰۲۴ ه در بلده فاخره اکبرآباد عرف آگره از کتب ملاقطبا ابتیاع نموده شده *

It also contains the following three seals:

(1) A Ṭughrah dated A.H. 937 which could not be deciphered.

(2) محمد مسلم خادم شرع شریف.

(3) محمد بن محمد عالم.

The name of the scribe does not appear anywhere.

H.L. No. 3618

No. 2950

Foll. 211; lines 19; size 17·8 × 10·5, 12·5 × 5 cm

The same

Another copy of the same Ḥâshiyah 'Alâ al-Kashshâf by the same author. A few pages at the beginning as well as at the end are wanting and thus it is damaged on both sides. There are occasional notes on the margins.

Beginning abruptly thus:

فاذا جعل الوجه بمعنى الظاهر كان تخيلا لاقسماله افحم به ......
و اما إستيناف بيانا لاعجازه على سبيل الاجمال الخ *

The manuscript ends with the following lines:

و ذلك لان جعل ...... هذا لتقدير صفة لرزقا اى مرزوقاً ......
قدمت فصارت حالا الخ *

The first page contains a seal of شفاء الملک حکیم سید مظاهر احمد.
Written in Naskh and ordinary Naskh.
Not dated, probably twelfth century A.H.
Slightly worm-eaten.

H.L. No. 3144
No. 2951

Foll. 287; lines 25; size 29·5×17, 22·8×11·2 cm

الاتقان فى علوم القرآن

AL-ITQĀN FĪ 'ULŪM AL-QUR'ĀN

A well-known work on the branches of science connected with the Qur'ân by Jalâl al-Dîn Abu'l-Faḍl 'Abd al-Raḥmân bin Abî Bakr bin Muḥammad bin Abî Bakr al-Suyûṭî, جلال الدين ابو الفضل عبد الرحمن بن ابى بكر بن محمد بن ابى بكر السيوطى.

Beginning:

و صلى الله على سيدنا محمد و اله و اصحبه و سلم قال الشيخ الامام العالم العلامة ...... ابو الفضل عبد الرحمن بن سيدنا الشيخ المرحوم كمال الدين عالم المسلمين ابو المناقب ابو بكر السيوطى الشافعى الحمد لله الذى انزل على عبده الكتاب تبصرة لاولى الالباب و اودعه من فنون العلوم الخ *

The author, an eminent scholar of high repute and well-versed in Islamic literature, was born in Rajab, A.H. 849 = A.D. 1445, in the library of his father. The Kunyah (كنية) Abu'l Faḍl was given to him by Aḥmad bin Ibrâhim al-Kinânî (*d.* A.H. 876 = A.D. 1471). While Suyûṭî was still young his father died in A.H. 855 = A.D. 1451, leaving him under the

charge of Kamâl al-Dîn Ibn al-Humâm (*d.* A.H. 861 = A.D. 1458). He learnt the Qur'ân by heart when he was only eight years old. He studied jurisprudence, literature and grammar and mastered all these branches of learning within a period of seven or eight years. The commentary on the Isti'âdhah (استعاذة) was the first of his compositions, which he wrote in A.H. 866 and presented to his teacher, 'Alam al-Dîn al-Balqanî, who highly appreciated the work. Balqanî died in A.H. 868 and afterwards Suyûṭî attended the lectures of Shaykh al-Islâm Sharf al-Dîn al-Manâwî (*d.* A.H. 871 = A.D. 1466) and then for four years the lectures on Ḥadîth under Taqî al-Dîn al-Samânî al-Ḥanafî (*d.* A.H. 872 = A.D. 1467). He also studied under Muḥyi al-Dîn al-Kafiji (*d.* A.H. 879 = A.D. 1774) continuously for 10 years, from whom he received a remarkable sanad for narrating Ḥadîth. He studied Ḥadîth from many eminent محدثين, whose number according to his own statement in Ḥusn al-Muḥâḍarah is not less than 150. The number of his compositions, as he says, in Ḥusn al-Muḥâḍarah, fol. 162ᵃ, is 300:

و قد بلغت مؤلفاتي الى الان ثلثمائة *

But the author of al-Nûr al-Safîr says that Suyûṭî left behind him altogether about 600 books. Brock., vol. ii, p. 143, enumerates 316 works of this author. Suyûṭî died in A.H. 911 = A.D. 1505 after three days' illness, and was buried on the western side of باب القرافة, in Egypt.

For other details of his life and work, *see* Ḥusn al-Muḥâḍarah, fol. 160ᵃ; al-Nûr al-Safîr, fol. 52ᵃ; Ḥaj. Khal., vol. vi, p. 616; Bodl., 58–60; Berlin, 1034; Brock., vol. ii, p. 143–58.

In the preface the author describes the work as being an introduction to his great commentary on the Qur'ân entitled مجمع البحرين و مطلع البدرين.

The work is divided into eight *Anwâ'*, for a description of which *see* Br. Mus., pp. 73–75.

For other copies of the work, *see* Paris, Nos. 656–8; Leyden, No. 1096; Berlin, No. 423; Cairo, vol. i, p. 120; Alger, No. 314; Ayâ Ṣûfiyah, Nos. 63–64; Nûr 'Uthmânîyah, No. 100; Ḥamîdiyah, No. 26; Wali al-Dîn, No. 43; Kûprilizâdah, No. 34; Yenî, No. 8; Râmpur, p. 19; Bûhâr, No. 12; and Lib. Cat., vol. xviii, part i, p. 106, No. 1433.

The work was edited by Bashîr al-Dîn and Nûr al-Ḥaq, with an analysis by A. Sprenger, and published in the Bibliotheca Indica Series, Asiatic Society of Bengal, Calcutta, 1852–4. It has been twice printed in Cairo, viz. in A.H. 1278 and in A.H. 1306, and was repeatedly lithographed in India. Folios 1, 2 and 9 have been supplied by a later hand.

Written in Nasta'liq.

The headings are in red.

Not dated, probably eleventh century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3364
No. 2952

Foll. 257; lines 24; size 23 × 14, 19 × 12 cm

The *same*

Another copy of the same work. The present manuscript differs from the preceding work at the beginning very slightly.

It begins thus:

قال الشيخ الامام العالم العلامة الحبر البحر . . . . . . جلال الدين اوحد المجتهدين ابو الفضل عبد الرحمن بن شيخ كمال الدين الامام . . . . . . ابي المناقب عالم المسلمين ابى بكر السيوطى الشافعى . . . . . . الخ *

The title-page contains a seal of Sayyid Zafar Nawâb, Gaya. Two fly-leaves at the beginning contain some notes.

Written in ordinary Nasta'liq.

The headings are in red.

Worm-eaten.

Dated: A.H. 1239.

Scribe: فرحت على.

H.L. No. 3186
No. 2953

Foll. 229; lines 25; size 26·5 × 19·5, 17·5 × 10 cm

حاشية السيالكوتى على تفسير البيضاوى

ḤASHIYAT SIYĀLKŪTI 'ALĀ TAFSĪR AL-BAYḌĀWĪ

A gloss on al-Bayḍâwî's commentary on the Qur'ân, by Mullâ 'Abd al-Ḥakîm bin Shams al-Dîn al-Siyâlkûtî, ملا عبد الحكيم بن شمس الدين السيالكوتى.

Beginning:

الحمد لله الذى انزل القرآن شفاء لما فى الصدور و اخرج به عباده من الظلمات الى النور . . . . . . يقول العبد الضعيف المسكين عبد الحكيم بن شمس الدين بصره الله بعيوب نفسه الخ *

The author was a great scholar of India. He received education from Kamâl al-Dîn Kâshmîrî and specialized in philosophy, theology and logic. Majaddid Alf Thânî (*d.* A.H. 1035 = A.D. 1626) gave him the title of آفتاب پنجاب (the sun of the Punjab) being impressed by his vast learning. His compositions received special recognition from the students and scholars of his age. The author, on account of his deep learning and outstanding merit, gained special favour of Shâh Jahân (A.H. 1037–1069 = A.D. 1628–1659). Shâh Jahân twice gave him a present of Rs.6,000, an amount of silver equal to the author's own weight. He also granted him a permanent jâgîr, worth a considerable income, which continued in the possession of his descendants till the reign of the last Mughal Emperor. He died in A.H. 1067 = A.D. 1657. But this date differs from Brock., vol. ii, p. 417, as A.H. 1060 has been given there as the date of his death.

For other particulars of his life and work, *see* Subḥat al-Marjân, fol. 153; Ḥadâ'iq al-Ḥanafiyah, p. 415.

The preface includes a dedication to the Mughal Emperor, Shâh Jahân (A.H. 1037–1068 = A.D. 1628–1658).

The gloss extends up to the 229th verse of *Sûrat al-Baqrah* (Chap. II). It ends thus:

قوله فان المنع من القصد الحزای علی تقدیر ان یکون الایة لمنع العقد لان قوله تعالی لا یحل لکم ان تاخذوا ...... فی صلب العقد اوفی شرطه و انه یصبح الی آخره عطف علی قوله ان الخلع *

For other copies of the work, *see* India Office, Nos. 90–91; Râghib Pasha, Nos. 140–1; Bashîr Âghâ, No. 63; Ayâ Ṣûfiyah, Nos. 301–2; Ḥamîdiyah, No. 160; Ḥûr Laylah, No. 60; Walî al-Dîn, No. 331; Cairo, vol. i, p. 166; Âṣafiyah, p. 544; Râmpur, p. 28; and Lib. Cat., vol. xviii, part ii, p. 74, No. 1398. *See also* Brock., vol. i, p. 417.

The work has been lithographed at Delhi.

Written in Indian Nasta'liq. The quotations from the text of al-Bayḍâwî are written by the word قوله in red. Worm-eaten and repaired.

The concluding portion of the work has been pasted by the binder on blank paper at the beginning of the manuscript.

It runs thus:

تمت الکتاب ...... الملک الوهاب فی سنة الف احد و تسعین جلوس عالمگیری ثلث و عشرین من تصنیف مخدومنا مولانا عبد الحکیم حاشیة فی تصنیف سلطان المحققین ...... القاضی ناصر الدین عبد الله البیضاوی علی ید العبد الضعیف محبت کالکوتی *

Dated: A.H. 1091.

Scribe: محبت کالکوتی.

H.L. No. 3738
No. 2954

Foll. 324; lines 19; size 26×15·5, 17×9 cm

The same

Another copy of the same work, beginning and ending as above. Folio 1 is supplied by some later hand.

Written in Nasta'liq while the middle portion of the manuscript is in Naskh.

Not dated, probably thirteenth century A.H.

The title-page contains a seal of شفاء الملک حکیم سید مظاهر احمد, to whom the manuscript previously belonged.

Worm-eaten and unbound.

The name of the scribe does not appear anywhere.

H.L. No. 3154
No. 2955

Foll. 139; lines 17; size 23·5×16·5, 17·5×10 cm

الاكليل فى استنباط التنزيل

AL-IKLÎL FÎ ISTIMBÂṬ AL-TANZÎL

A work on the ordinances of law and religion which is derived from the Qur'ân.

Author: Jalâl al-Dîn Abu'l-Faḍl 'Abd al-Raḥmân bin 'Abi Bakr bin Muḥammad bin Abî Bakr al-Suyûṭî, جلال الدين ابو الفضل عبد الرحمن بن ابى بكر بن محمد بن ابى بكر السيوطى (*d.* A.H. 911 = A.D. 1505). For further details of his life and work, *see* No. 2951 above.

Beginning:

الحمد لله الذى انزل على عبده الكتاب تبيانا لكل شئ و جعله شفاء لكل عيّ و هدى من كل غيّ الخ *

In the preface the author, after describing the excellence of the Qur'ân, tells us that he had already composed several other books on various branches of the Qur'ânic literature which were highly appreciated by the students. He further points out that although Qâḍî Ismâ'îl al-Azdî (*d.* A.H. 282 = A.D. 895), Abu Bakr Aḥmad bin 'Ali al-Jaṣṣâṣ al-Râzi (*d.* A.H. 370 = A.D. 981), 'Abû Bakr Muḥammad bin 'Abd-Allâh Ibn al-'Arabi (*d.* A.H. 543 = A.D. 1148) and several others had written books on the

ordinances of law and religion which are derived from the Qur'ân, yet they were confused in their treatment of the subject. The work is arranged according to the sûrahs of the Qur'ân. *Sûrat al-Fâtiḥah* (Chap. I) begins on folio 7a.

It runs thus:

سورة الفاتحه قوله تعالى الحمد لله رب العالمين فيه اثبات الصانع

و حدوث العالم و استدل بالافتتاح بهما من قال انها ابلغ الخ *

The names of the sûrahs are always in red.

For other copies of the work, *see* Ḥaj. Khal., vol. i, p. 391; Brock., vol. ii, p. 146; Râmpur, p. 20; Walî al-Dîn, Nos. 62–63; and Lib. Cat., vol. xviii, part ii, p. 162, No. 1474.

The work has been printed on the margin of *Jâmi' al-Bayân fî Tafsîr al-Qur'ân* of Mu'în al-Dîn bin Safi al-Dîn (*d.* A.H. 894 = A.D. 1489), Fârûqî Press, Delhi, A.H. 1296. Written in Indian Nasta'liq. The quotations from the Qur'ân are introduced by the words قوله تعالى in red.

The colophon runs thus:

قد تمت الكتاب المدعو بالاكليل بحول المنعم الجليل بيد الخط الفقير

الذليل المسمى بامير الدين بعون الله الوكيل فى التاريخ احد عشر من شهر

المحرم الحرام سنه ۱۲۷۹ بلوح الخط فى القرطاس دهراً و كاتبه رميم

فى التراب *

Repaired and bound recently.

Dated: The 11th Muḥarram, A.H. 1279.

Scribe: امير الدين.

H.L. No. 3126

No. 2956

Foll. 191; lines 29; size 30 × 25·3, 23 × 16·5 cm

مجمع البيان لعلوم القرآن

MAJMA' AL-BAYÂN LI'ULÛM AL-QUR'ÂN

A comprehensive commentary on the Qur'ân, according to Shî'ah principles.

Author: Raḍî al-Dîn Abû 'Alî al-Faḍl bin al-Ḥasan bin al-Faḍl al-Ṭabarsi al-Shî'î, رضى الدين ابو على الفضل بن الحسن بن الفضل الطبرسى الشيعى. Beginning from *Sûrat Fuṣṣilat* (Chap. XLI) and extending to the end of the Qur'ân.

The author, a prominent scholar of Shi'ite school and well versed in traditions and the Qur'ân, belonged to a highly educated family. His son, Radî al-Dîn Abû Naṣr bin al-Faḍl, wrote *Makârim al-Akhlâq* (*see* Kashf al-Ḥujub, fol. 144[b]) and his grandson, Abu'l-Faḍl bin al-Ḥasan, composed *Al-Mishkat* (see *ibid.*, fol. 138[b]). Our author passed the greater portion of his life at Mashhad, from where he returned to Sabzwâr in A.H. 523 = A.D. 1129. Besides the present work, he wrote the following books as stated in the Muntaha'l-Maqâl (fol. 161[a]):

(1) *al-Wasîṭ*, a comprehensive commentary on the Qur'ân, in four volumes.

(2) *al-Wajîz*, a concise commentary on the Qur'ân.

(3) *Jam' al-Jawâmi'*, an abridgement of *al-Kashshâf* of al-Zamakhsharî (No. 1339 of the Lib. Cat., vol. xviii, part ii).

(4) *I'lâm al-Warâ bi-A'lâm al-Hudâ*, a history of the Prophet and the 12 Imâms.

(5) *Tâj al-Mawâlid al-Dîniyah.*

(6) *Ghunyat al-'Âbid Wa Munyat al-Zâhid.*

(7) *al-Nûr al-Mubîn.*

(8) *al-Fâ'iq.*

(9) *al-Kâf al-Shâf Min Kitâb al-Kashshâf.*

He died at Sabzwâr in A.H. 548 = A.D. 1153, and his body was removed to Mashhad to be buried there. For other details of his life, *see* Majâlis al-Mu'minîn, fol. 251[b]; Muntaha'l-Maqâl, fol. 161[a]; Naqd al-Rijâl, fol. 167[a]; and Brock., vol. i, p. 405.

Ḥaj. Khal. (vol. v, p. 401) wrongly describes the author of the present work as Abû Jâ'far Muḥammad bin al-Ḥasan aṭ-Ṭusî (*d.* A.H. 561 = A.D. 1167 while the Lib. Cat., vol. v, part i, p. 186, says that he died in A.H. 460 = A.D. 1068) on whose commentary entitled *al-Bayân* the present work is based.

Aṣafiyah (vol. i, p. 554) also wrongly attributes the present work to the author and confuses him with Abû Jâ'far Muḥammad bin al-Ḥasan bin 'Ali al-Ṭabrasi (*d.* A.H. 516 = A.D. 1123). Qâmûs al-Mashâhîr (part i, page 41) mentions the author as Abû Jâ'far Muḥammad bin Ḥasan al-Ṭûsî (*d.* A.D. 1067). But these are not correct.

According to the Lib. Cat. (vol. xviii, part ii, No. 1464) the following quotation from the preface will give an idea of the method of the work:

و قدمت فى مطلع كل سورة ذكر مكيتها و مدينتها ثم ذكر الاختلاف فى عدد آياتها ثم ذكر فضل تلاوتها ثم اقدم فى كل آية الاختلاف فى القرآت ثم ذكر العلل و الاحتجاجات ثم ذكر العربية و اللغات ثم ذكر الاعراب و المشكلات ثم ذكر الاسباب و النزولات ثم ذكر المعانى و الاحكام و التأويلات و القصص و الجهات ثم ذكر انتظام الايات *

The book, as the preface says, was dedicated to Jalâl al-Dîn Abû Manṣûr Muḥammad bin Yaḥya bin Hibat-Allâh al-Ḥusaynî, who was a great scholar as well as a nobleman. The work was completed on Thursday, the middle of Dhû'l-Qa'dah, A.H. 536 = A.D. 1141. The work includes a *Muqaddimah*, divided into seven *Fann*, discussing the necessary points connected with the subject. For a detailed study of the *Muqaddimah*, *see* Berlin, No. 802. The work was printed at Tihrân in A.H. 1284. For other copies of the work, *see* India Office, Nos. 61–63; Br. Mus., No. 1473; Berlin, No. 802; Bodl., vol. i, No. 50; and Râmpur, p. 40.

Written in Naskh. The quotations from the text are distinguished by red-ink lines above them. The titles of the sûrahs are also in red. The name of the scribe appears on folio 88[a] with a note which runs thus:

تم الجزء التاسع من تفسير القرآن . . . . . . كتبه الفقير الى رحمة

ربه الغنى عبد الرسول ابن شيخ عبد القادر ابن شيخ حسام الدين اللاهورى

الخ *

Not dated, probably twelfth century A.H

Repaired recently.

Scribe: عبد الرسول .

H.L. No. 3617
No. 2957

Foll 85; lines 25; size 29 × 19·5, 20 × 12·8 cm

زبدة التفاسير

ZUBDAT AT-TAFÂSÎR

A Shi'ite commentary on the Qur'ân. The MS. is damaged on both sides. A few pages at the beginning are wanting.

Author Ibn-i-Shukr-Allah Fatḥ-Allah al-Sharif al-Kashâni, ابن شكر الله فتح الله الشريف الكاشانى. The MS. begins with the following lines of *Sûrat al-Baqrah* (Chap. II) with some commentary on the previous lines:

اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيْراً وَ نَذِيراً وَ لاَ تُسْئَلُ عَنْ اَصْحَابِ

الْجَحِيْمِ وَ لَنْ تَرْضَى عَنْكَ الْيَهُوْدُ وَ لاَ النَّصَارَى حتى تَتَّبِعَ مِلَّتَهُمْ

قُلْ اِنَّ هُدَى اللهِ هُوَ الهُدَى وَ لَئِنِ اتَّبَعْتَ اَهْوَاءَ هُمْ بَعْدَ الَّذِى جَاءَكَ

مِنَ الْعِلْمِ مَالَكَ مِنَ اللهِ مِنْ وَلِيٍّ وَلاَ نَصِيْرٍ *

The MS. abruptly ends with the following lines of *Sûrat al-An'âm* (Chap: VI):

و اَقْسَمُوْا بِاللهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا

قُلْ اِنَّمَا الآيَاتُ عِنْدَ اللهِ وَ مَا يُشْعِرُكُمْ اَنَّهَا اِذَا جَاءَتْ لاَ يُؤْمِنُوْنَ

وَ نُقَلِّبُ اَفْئِدَتَهُمْ وَ اَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهِ اَوَّلَ مَرَّةٍ وَ نَذَرُهُمْ

فِىْ طُغْيَانِهِمْ يَعْمَهُوْنَ *

On folio 119[a] the author has referred to his another work entitled *Kitâb al-Kabîr*, the lines run thus:

رويناه فى الكتاب الكبير و فيه ان رسول الله ص قال اللهم اشرح لى

صدرى و يسّرلى امرى الخ *

Mawlânâ Fatḥ-Allah, son of Mawlânâ Shukr-Allah of Kashân, was a good theologian and well versed in medicine and philosophy. According to Kashf al-Ḥujub (p. 208) he died at Kashmîr in A.H. 978 = A.D. 1570. The date, however, varies with other biographers. According to Qâmûs al-Mashâhîr (vol. ii, p. 117) he died in A.H. 997 = A.D. 1589; and according to Fihrist Kutub Khâna Dânish Kadâ, Iran, by Ibn Yusûf Shîrâzi (p. 124) he died in A.H. 988 = A.D. 1580.

For further particulars of the author and of the work, *see* Rieu, vol. i, p. 12, and vol. iii, p. 1077; Eth'e, Bodl. Lib. Cat., No. 1809; Eth'e, Ind. Office Lib. Cat., Nos. 2692–2695; C. Stewart's Cat., p. 171; Buhar Lib. Cat., vol. i, p. 111; Fihrist Kutub Khâna Dânish Kadâ, Iran, p. 124; and Qâmûs al-Mashâhîr, vol. ii, p. 117.

Besides the present work, the author left the following works:

(1) منهج الصادقين فى الزام المخالفين, a Persian commentary in five volumes (*see* Eth'e, Bodl. Lib. Cat., No. 180, and Fihrist Dânish Kadâ, Iran, p. 124).

(2) تنبيه الغافلين, a commentary on the نهج البلاغة, or the discourses and letters of 'Ali bin 'Abî Ṭâlib, collected by Sayyid Raḍî al-Dîn, composed in A.H. 955 = A.D. 1548.

(3) قواعد الاحكام, a Persian translation of Jamâl al-Dîn Ḥasan al-Ḥilli.

(4) خلاصة المنهج, an abridgement of his work, منهج الصادقين.

Written in Naskh with the quotations from the text of Qur'ân in red.
Not dated, probably twelfth century A.H.
The name of the scribe does not appear anywhere.
Folio 1b contains a seal of شفاء الملك حكيم سيد مظاهر احمد. Folio 29a also contains a seal which is illegible.
Dated: A.H. 1123.

H.L. No. 4071
No. 2958

Foll. 235; lines 23; size 27×20, 15×14 cm

حاشية على تفسير الكشاف

ḤASHIYAH 'ALĀ TAFSĪR AL-KASHSHĀF

A gloss on *al-Kashshâf* of al-Zamakhsharî by Muḥammad bin al-Ḥasan bin Abd al-Malik al-Hamdânî, محمد بن الحسن بن عبد الملك الهمدانى (*d.* A.H. 521 = A.D. 1127).

Beginning:

الحمد لله الذى حامت الافكار فى مبادى انوار كبريائه و صمديته و قاست الانظار فى مطالعه اسرار عزته و فردانيته و شهدت ذرات المحدثات على كمال قدرته و الوهيته ودلت اجزاء السموات و الارضين على نهاية علمه و جلالة حكمته ...... و اسال اودية القلوب بقدر ما من علوم القران الخ *

In the preface the author says that among the commentaries on the Qur'ân he had studied, he found *al-Kashshâf* a perfect one, containing the sayings of the prominent commentators and other scholars and the analysis of rhetoric and prosody. The commentators of the different schools have been referred to in the present work.

For further particulars of the author, *see* Ibne-Khallakan (De Slane's translation), vol. i, p. 281; Ḥaj. Khal., vol. v, p. 609; and Ibn al-Athir, vol. x, p. 456.

Besides the present work the author left the following works:

(1) *al-Ma'ârif al-Muta'âkhira.*

(2) *'Unwân al-Siyr.*

Every sûrah begins with bold letters. Written in Arabian Naskh. The text of the commentary is quoted with the word قوله in bold letters throughout. Slightly worm-eaten and water-stained.

A few pages at the end are wanting and thus the MS. ends abruptly with the lines of *Sûrat al-Ḥajar* (Chap. XIV).

The work is not arranged according to the sûrahs of the Qur'ân.

No copy of the work seems to be recorded.

Not dated, probably tenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3201

No. 2959

Foll. 115; lines 19; size 21·5×16·5, 16·5×10 cm

تفسير الجلالين

TAFSIR AL-JALÂLÂIN

A concise commentary on the Qur'ân by Jalâl al-Dîn Abû 'Abd-Allâh Muḥammad bin Aḥmad bin Muḥammad bin Ibrâhîm al-Anṣârî al-M'aḥalli al-Shâfi'î, جلال الدين ابو عبد الله محمد بن احمد بن محمد بن ابراهيم الانصاری المحلی الشافعی, and Jalâladdin 'Abd al-Raḥmân bin Abi Bakr al-Suyûṭî, جلال الدين عبد الرحمن بن ابی بكر السيوطی.

Beginning:

قال الشيخ الامام العالم العلامة شيخ اسلام مفتى المسلمين جلال الدين المحلى الشافعى تغمّده برحمة سورة الفاتحه مكية سبع آيات بالبسملة ان كانت منها فالسابعه صراط الذين الخ *

It slightly differs in the beginning from the copy of the Lib. Cat., vol. xviii, part ii, No. 253, p. 96.

According to Lib. Cat., vol. xviii, part ii, No. 1419, the work is divided into three parts. The first part extending from the beginning of the Qur'ân to the end of *Sûrat Bani Isra'il* (Chap. XVII) was composed by al-Suyûṭî (*d.* A.H. 911 = A.D. 1505; *see* No. 2951 above). It is also stated in the colophon of Lib. Cat., vol. xviii, part ii, No. 1419, that al-Suyûṭî was engaged on this task from Wednesday, the 1st Ramaḍân, to Sunday, the 10th Shawwâl, A.H. 870 = A.D. 1465, and completed the first fair copy on Wednesday, the 16th Ṣafar, A.H. 871 = A.D. 1466.

The second part contains a commentary by al-Maḥilli on *Sûrat al-Fâtiḥah* (Chap. I) and on the first 36 verses of *Sûrat al-Baqrah* (Chap. II).

The third part, extending from *Sûrat al-Kahf* (Chap. XVIII) to the end of the Qur'ân, is also the work of al-Maḥilli.

al-Maḥilli, a great scholar, was born in Egypt (A.H. 791 = A.D. 1389). He studied under several eminent scholars of his native place and served as a professor in the Madrasahs al-Barquqiyah and al-Mu'ayyadiyah. In Ḥaj. Khal., vol. ii, p. 358, the contribution made by each author has been wrongly attributed to the other. al-Maḥilli died in A.H. 864 = A.D. 1459. For other details of his life and work, *see* Mu'jam of Ibn Fahd, fol. 189[a]; al-Qabas al-Ḥâwi, fol. 35[b]; Ḥusn al-Muḥâdarah, fol. 109[b]; Dastûr al-I'lam, fol. 125[b]; and Lib. Cat., vol. xviii, part ii, No. 1419. *See also* Ṭabaqat al-Mufassirîn, fol. 78[b], where his death is placed in A.H. 860 = A.D. 1455.

For other copies, *see* Br. Mus. suppl., No. 121; India Office, Nos. 99, 100; Berlin, Nos. 885–93; Paris, Nos. 652–5; Cairo, vol. i, p. 71; Ayâ Sûfiyah, Nos. 181–7; Hamîdiyah, Nos. 67–69; Yenî, No. 42; Nûr 'Uthmanîyah, Nos. 260–74; Âṣafiyah, p. 538; Râmpur, p. 25; and Lib. Cat., vol. xviii, part ii, Nos. 1419–21.

The present work begins with the beginning of the Qur'ân and ends abruptly with the following lines of *Sûrat Yunûs* (Chap. X):

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللهَ

مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا

بَغْيُكُمْ عَلَى أَنْفُسِكُمْ *

The work has been repeatedly printed and lithographed in India and Egypt. For printed editions, *see* Iktifâ' al-Qurû', p. 116.

Written in Naskh. The quotations from the text are lined in red.

Not dated, probably twelfth century A.H.

H.L. No. 3773

No. 2960

Foll. 375; lines 29; size 31·2 × 15, 23 × 10 cm

انوار الفرقان و ازهار القرآن

ANWĀR AL-FURQĀN WA AZHĀR AL-QUR'ĀN

A commentary on the Qur'ân by Shaykh Ghulâm Naqshband Lakhnawî bin Shaykh 'Atâ'-Allâh, شيخ غلام نقشبند لكهنوى بن شيخ عطاء الله .

Beginning:

الحمد لله الذى جعل الفرقان نوراً للهدى و انزله رواءً و انشاء به حيوة ...... و لو انزل هذ القرآن ...... تبارك الذى جعل فى سماء الفرقان من السور بروجاً ...... فورب السماء و الارض و انه لحق مثل ما انكم تنطقون الخ *

The author, a prominent scholar of his time and a native of Lucknow, studied under Shaykh Pîr Muhammad Lakhnawî (*d.* A.H. 1080 = A.D. 1670, *see* Tadhkirah 'Ulmâ-i-Hind, p. 34). This Pîr Muhammad, a man of great piety and vast learning, was also the teacher of his father. Our author soon became known as a great scholar, deeply versed in several branches of learning. He was received with much favour by Shâh 'Âlam bin Awrangzêb (*d.* A.H. 1124 = A.D. 1713).

Besides the present work, the author left the following works:

(1) Risâlah Lâmi'ah 'Arshiyah.
(2) Sharh Qasîdah Khazrajîyah.
(3) Commentaries on a few sûrahs of the Qur'ân.

He died in Rajab, A.H. 1126 = A.D. 1715, and was buried in Lucknow but according to a note, at the beginning, by حكيم سيد مظاهر احمد , the previous owner of the MS. he died in A.H. 1129 = A.D. 1718.

For other details of his life and work, *see* Tadhkirahi Ulmâ'-i-Hind, p. 158, published by Nawal Kishore, Lucknow. *See also* Lib. Cat., vol. xx, p. 221.

The present work extends from the beginning of the Qur'ân to the end of *Sûrat al-An'âm* (Chap. VI), the first fourth part of the work.

The work is copied from the autograph copy, as a note at the end says:

كذا كان نسخت بعد النسخة المنقول عنها *

The work was completed in A.H. 1110 = A.D. 1699, as the colophon says:

تم الربع الاول من تفسير انوار الفرقان و ازهار القرآن الاربعاء لثمانى ليال خلون من شهر رمضان المنسلك [*sic*] فى شهور السنة الموفية عشرا و ماية و الفامن الهجرة النبوية على صاحبها افضل التحية الخ *

Written in Naskh with the quotations from the text in red.
Slightly worm-eaten and repaired.
Not dated, probably twelfth century A.H.
The name of the scribe does not appear anywhere.

H.L. No. 3962

No. 2961

Foll. 46; lines 15; size 24×13·2, 16×7·5 cm

تفسير سورة عمّ

TAFSÎR SÛRAT 'AMM

A copy of the well-known commentary on the Qur'ân by Shaykh Abû'l-Fayḍ bin Mubârak al-Hindî, whose poetical name was Fayḍî, شيخ ابو الفيض بن مبارك الهندى المتخلص بفيضى .

Beginning:

سوره الفاتحة و هو اول السور و صدر الكلام الله مطلعَ صُراح العلم و الكلام مصدر مصاص الا و امر و الاحكام مُسلَّم مَصَاعِد الحكم و الاسرار مدار مصالح الاصال و الاسحار الخ *

This eminent author was born at Âgrah on the 1st of Sha'bân, A.H. 954 = 16th September, A.D. 1547. His family traced its descent from an Arab Shaykh of Yaman. This Shaykh lived in Sindh in the ninth century A.H. In the beginning of the tenth century, Shaykh Khiḍr, the grandfather of the poet, came to India and settled at Nâgûr, north-west of Ajmer. In A.H. 911 = A.D. 1505, a son was born to Shaykh Khiḍr, to whom he gave the name Mubârak. Shaykh Mubârak studied under the prominent scholars of his time and gained proficiency in different branches of learning. He finally settled on the left bank of the Jamuna, opposite Âgrah. It was at this place that Shaykh Mubârak's eldest son, Shaykh Fayḍî, was born. Fayḍî's brother, Abû'l-Faḍl 'Allâmi, the celebrated prime minister of Akbar and the author of the Akbar Nâmah, Ain-i-Akbari, Maktûbât-i-Allâmi, Ruq'ât-i-Shaykh Abû'l-Faḍl, 'Iyâr-i-Ḍanish, etc., was also born here in A.H. 958 = A.D. 1551. He was killed by Jahangir's order on Friday, the 4th Rabî'l, A.H. 1011 = 12th August, A.D. 1602.

Fayḍî studied under his father and became well versed in different branches of learning and soon established his reputation as a poet and scholar. Fayḍî's literary fame had already reached the ears of Akbar, and in A.H. 975 = A.D. 1567, when this Emperor was besieging the fort of Chitor, he summoned Fayḍî who was merely 20 years old at that time. The Sunni 'Ulamâs had a malice against Fayḍî and they persuaded the governor to set a guard over the house of Shaykh Mubârak. The Mughal soldiers misbehaved with him. Fayḍî was absent from his house at that time, and on his return he was arrested and carried off to the Emperor. But fortunately by the help of Azîz Khan Kokah he got a most favourable reception from Akbar. Shortly afterwards, Fayḍî was appointed as a teacher of the princes. In a very short time he gained the lasting friendship of Akbar. Besides his literary fame, his services in other departments brought distinctions for him. He occasionally accompanied the Emperor on his expeditions. In A.H. 989 = A.D. 1581 he was appointed the Ṣadr of Âgrah, Kalpi and Kâlinjar, and in A.H. 1000 = A.D. 1591 was sent on an embassy to Râjah 'Alî of the Deccan. In spite of the hostile attitude of the 'Ulamâs, he admitted into court his brother, 'Abû'l Faḍl, in A.H. 981 = A.D. 1574, who by dint of his merit became the prime minister of Akbar.

Badâyûnî, a distinguished historian, lived in the company of Fayḍî for 40 years. Once Badâyûnî was in temporary disgrace at court, Fayḍî wrote a letter (quoted in Badâyûnî, vol. iii, p. 303) to Akbar in which Fayḍî spoke highly of him and earnestly begged the Emperor to be merciful with the learned historian. Badâyûnî admits the good treatment he received from Fayḍî but condemns his conduct in weakening the power of the 'Ulamâs and in leading the Emperor's mind away from Islâm.

Fayḍî's contemporary biographers, such as the authors of the Ṭabaqât-i-Akbari, Ma'âthir-i-Rahîmî, Haft Iqlîm, 'Urafât and others speak highly of his poetical genius; while Badâyûnî remarks with exaggeration that though Fayḍî spent 40 years in composing poems, numbering above 2,000 verses, not even one of his verses was approved by public. Fayḍî was one of the most voluminous writers that India has produced, and that in literary merit he stands second only to the celebrated Amîr Khusrû of Delhi (*d.* A.H. 725 = A.D. 1324) among all the Indo-Persian poets.

Fayḍî received the title of ملك الشعراء (King of Poets) from Akbar in A.H. 997 = A.D. 1588. Besides his poetic genius, he was a profound scholar of Arabic, Persian and Sanskrit literature and was unrivalled in his age in theology, history, philology, philosophy, medicine and letter-writing. He had translated several Sanskrit works into Persian. He made a Persian version of Bîjagaṇita and Lilâwatî, the two well-known Sanskrit works on Algebra.

His famous commentary on the Qur'ân entitled سواطع الالهام and his موارد الكلم, both of which consist of only those letters which do not contain diacritical points, sufficiently speak of his peculiar genius and extreme

ingenuity. In A.H. 993 = A.D. 1585 he planned a Khamsah, in imitation of the Khamsah of Niẓâmi, but he died before it was completed. For further details of his life and work, *see* Lib. Cat., vol. ii, No. 261, p. 202.

Faydî suffered from asthma and died on the 10th of Ṣafar, A.H. 1004 = 15 October, A.D. 1595. For notices on the poet's life and his work, *see* Blochmann, Â'în-i-Akbari, pp. 490 and 548; Badâyûnî, vol. ii, pp. 405–406, vol. iii, pp. 299–310, etc.; Rieu, ii, pp. 450 and 670; Ouseley's Biographical Notices, pp. 171–175; Ethé, Bodl. Lib. Cat., Nos. 1057–62 and 1992; Ethé, India Office Lib. Cat., Nos. 1464–1479, etc.; Elliot's Biographical Index, i, p. 255; Journal, Asiatic Society, Bengal, 1869, pp. 137, 142; Sprenger, Oudh Cat., pp. 62, 127 and 401–402. *See also* Rosen, Persian MSS., p. 263; J. Anwer, p. 37; W. Pertsch, Berlin Cat., p. 906, Qâmûs al-Mashâhir, vol. ii, p. 133, etc., etc.

The present copy of the commentary, containing only the 30th juz' of the Qur'ân, is a part of his famous commentary on the Qur'ân entitled Sawâṭi' al-Ilhâm, سواطع الالهام. As it has been said above, the peculiarity of this work is that letters with diacritical points are avoided. The author began it at the instance of his father and completed it at Lahore in A.H. 1002 = A.D. 1593. According to Lib. Cat., vol. xviii, part ii, p. 116, No. 1443, the introduction is divided into two chapters. In the first, which is entitled السواطع الصوالح لصدر الكلام العوامل لاحوال مصدر سواطع الالهام, the author gives an account of himself and his family. The second chapter, which is designated السواطع اللوامع لعلوم كلام الله و اسراره الصوالح لصدر المرام, treats of the points important to those beginning a study of the Qur'ân.

For other complete copies of the work, *see* India Office, Nos. 104–105; Leyden, No. 1702; Nûr-'Uthmanîyah, No. 339; Kûprilizâdah, No. 113; Ayâ Ṣûfiyah, No. 180; Râghib Pâshâ, No. 80; Ḥamîdîyah, No. 88; Cairo, vol. i, p. 178; Râmpur, p. 35; and Lib. Cat., vol. xviii, part ii, No. 1443.

The work has been lithographed in Lucknow (A.H. 1306). Written in Naskh. The quotations from the text are in red. The first page contains a seal which is illegible.

Not dated, probably twelfth century A.H.

Slightly worm-eaten.

The name of the scribe does not appear anywhere.

H.L. No. 4043
No. 2962

Foll. 305; lines 23; size 22 × 13·5, 16·5 × 9·5 cm

حاشية ملازاده على تفسير البيضاوى

ḤASHIYAH MÛLLÂZÂDAH 'ALÂ TAFSÎR AL-BAYḌÂWÎ

A gloss on al-Bayḍâwî's commentary on the Qur'ân by Mûllâzâdah, ملازاده .

Beginning:

الحمد لله رب العالمين و الصلوٰة و السلام على سيد المرسلين محمد خاتم النبين و على آله و اصحابه اجمعين اما بعد فهذا اوان الشروع لكشف مرموزات سيد المفسرين و قدوة المحققين ناصرالدين البيضاوى ......

قوله سبق الكلام فى مثله قد اختار فيما سبق ان الحروف المقطّعة فى اوائل السور على نمط التعداد فى محل الرفع على المبتداء الخ *

This Mûllâzâdah is most probably Niẓâm al-Dîn 'Uthmân, commonly called Mawlânâzâdah or Mûllâzâdah al-Khaṭâ'î, نظام الدين عثمان الشهير بمولانا زاده او ملازاده الخطائى .

He wrote, besides the present work, glosses on *Mukhtaṣar al-Ma'ânî* (*see* Lib. Cat., vol. xx, No. 2177, p. 180), on *al-Muṭawwal* (*see* Ḥaj. Khal., vol. ii, p. 407), on *al-Talwîḥ fî Kashf Ḥaqâ'iq al-Tanqîḥ* (see *ibid.*, p. 447), and on *Sharḥ al-Miftâḥ* of al-Sayyid al-Sharîf al-Jurjânî (see *ibid.*, vol. vi, p. 25). He also wrote an annotation containing detailed notes on the gloss of Taftâzanî on the Kashshaf of al-Zamakh-sharî (*see* Lib. Cat., vol. xviii, part ii, No. 1354). He died in A.H. 901 = A.D. 1495.

The present work extends from *Sûrat al-'Arâf* (Chap. VII) to the end of *Sûrat Yusûf* (Chap. XII). At the end there are two seals of some عبد الحميد .

Written in clear Naskh, within black and double red-ruled borders.
The MS. is worm-eaten.
Not dated, probably twelfth century A.H.
The name of the scribe does not appear anywhere.

H.L. No. 3613
No. 2963

Foll. 105; lines 21; size 21·5 × 14, 15·5 × 9 cm

فتح الجليل ببيان انوار التنزيل

FATḤ AL-JALÎL BI-BAYĀN 'ANWĀR AL-TANZÎL

A gloss on al-Bayḍawî's commentary on the Qur'ân by Zayn al-Dîn Abû Yaḥya Zakariya bin Muḥammad al-Anṣârî, زين الدين ابو يحي زكريا بن محمد الانصارى. The MS. is damaged on both sides. A few pages at the beginning are missing. The above title of the work is written on the margin of folio 1[a] by Shafâ al-Mulk Ḥakîm Maẓâhir Aḥmad, the previous owner of the MS. But the date of the death of the author given here as A.H. 910 is wrong.

The MS. abruptly begins with the following lines:

...... الطبرى روى ...... ام سلمه الخ رواه الترمذى دائما

...... سمع عنه قلت المنتهى ...... مع الفصل بالعامل اى بين

الموصوف وصفته لا يقال الفصل به الخ *

The author, a well-known scholar, was born in A.H. 826 = A.D. 1424, in Sunaika, where he received his early education. In the same year he visited Cairo and studied at Jami' Azhar and other institutions. He attended the lectures, on each branch of learning, of the eminent professors of that branch. He was granted Ijâzâhs by several professors, among whom Ibn Ḥayar deserves special mention. He also received mystical training from several Ṣufîs, of whom the following are mentioned in al-Nûr al-Safîr:

(1) Abû 'Abd-'Allâh al-'Umarî.
(2) Shihâb al-Dîn Aḥmad al-Adhkari.
(3) Muḥammad al-Fayyumî.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post after some time and devoted himself to mysticism and to authorship. He died in A.H. 926 = A.D. 1520. For other details of his life and work, *see* Lib. Cat., vol. xiii, No. 921, p. 126; vol. xviii, part ii, No. 1437, p. 110; Al-Lawâqiḥ, fol. 338[a]; Tâj al-Ṭabaqât, vol. x, fol. 145; al-Nûr al-Safîr; Cairo, vol. i, p. 185; and Aṣafîyah, p. 298. For other copy of the work, *see* Cairo, vol. i, p. 185. Besides the present work, the author wrote the following books:

(1) الدقايق المحكمه فى شرح المقدمه (*see* Aṣafîyah, p. 298).
(2) الفتوحات الالهيه (*see* Aṣafîyah, p. 376).
(3) الرسالة فى اصطلاحات الصوفية (*see* Lib. Cat., vol. xiii, No. 921).

(4) فتح الرحمان بكشف ما لبس في القرآن (*see* Lib. Cat., vol. xviii, part ii, No. 1437).

Written in ordinary Naskh.
Not dated, probably twelfth century A.H.
Worm-eaten.
The name of the scribe does not appear anywhere.

H.L. No. 3407
No. 2964

(Two separate works bound together)
Foll. 1–107; lines 18; size 16·5×9, 11·5×5 cm

حاشية العاملي على البيضاوى

ḤÂSHIYAT AL-'ÂMULI 'ALA AL-BAYḌÂWÎ

A short gloss on al-Bayḍâwî's commentary on the Qur'ân.
Author: Bahâ' al-Dîn Muḥammad bin Ḥusayn bin 'Abd al-Ṣamad al-'Âmuli al-Hârithî al-Hamadânî, بهاءالدين محمد بن حسين بن عبد الصمد العاملى الحارثى الهمدانى.

I

Beginning:

الحمدلله الذى جعل نسخة عالم الامكان شرحا لايات قدرته و تفسيرا و سير نقوش صحيفة الاكوان بيا نالبينات وحدته و تقريرا ...... فيقول الفقير الى الله الغنى محمد المشتهر ببهاء الدين العاملى و فقه الله للعمل فى يومه لغده قبل ان يخرج الامر من يده الخ *

The author, who belonged to the Shi'ah sect, was born at Ba'labakk on Wednesday, the 17th Ḏhû'l-Ḥijjah, A.H. 953 = A.D. 1547. He received his education from his father and other prominent scholars of the time. He soon became well versed in several branches of learning. His father left his native place and settled in Persia. The author is also described as a poet both in Arabic and Persian. He held the office of Shaykh al-Islâm at Iṣfahân for a long time. He led a wandering life in Egypt, Syria and numerous other countries for 30 years and then came back to Iṣfahân, where he was received with great honour by Shah 'Abbâs (A.H. 996–1038 = A.D. 1587–1629). He has left many useful works on different subjects. He died in A.H. 1030 = A.D. 1621.

For other particulars of his life and work, *see* Br. Mus. Persian Catalogue, p. 26; Khulâṣat al-Athar, pp. 441–55; Nasamât al-Saḥar, vol. ii, fol. 133b; 'Iqd al-Jawâhir Wa'l-Durar, fol. 96b; Alam 'Arâ, fol. 310a;

Âtashkadah, p. 230; Tâj al-Ṭabaqât, vol. xi, fol. 57[b]; Riyâḍ al-Shu'arâ', fol. 62[b]; Sprenger, Oude Cat., p. 368; Malcolm, History of Persia, vol. i, p. 558; and Brock., vol. ii, p. 414. *See also* Lib. Cat., vol. xviii, part ii, p. 72.

In the preface the author says that he composed the present gloss during the time when he was delivering lectures on al-Bayḍâwî in a Madrasa and later on he improved it by adding some notes accordingly.

The MS. ends with the gloss on Bayḍâwî's commentary upon the 23rd verse of *Sûrat al-Baqrah* (Chap. II).

The colophon runs thus:

تمت هذه الحاشية الشريفة المنسوبة الى افضل المجتهدين من المتاخرين الشيخ بهاء الملة و الدين على يد عبد المذنب الفقير الى عفوربه الغنى امام وردى بن كلب على المشهدى عفى الله عنهما و عن جميع المؤمنين ...... يارب العالمين *

For other copies of the work, *see* Br. Mus., p. 66; Nûr 'Uthmânîyah, No. 484; Walî al-Dîn, No. 410; and Lib. Cat., vol. xviii, part ii, No. 1396. *See also* Kashf al-Ḥujûb, fol. 47.

Written in Nasta'liq, with some occasional notes on the margins.

Worm-eaten.

Not dated, probably twelfth century A.H.

Scribe: امام وردى بن كلب على المشهدى.

II

H.L. No. 3408

Foll. 108–237; lines 19; size the same as above

حاشية شرح الاشارات

ḤASHIYAH SHARḤ AL-ISHÂRÂT

A gloss explaining some difficult points of Sharḥ al-Ishârât, a work on logic, of Khwâjah Naṣîr al-Dîn al-Tûsî (*d.* A.H. 672 = A.D. 1274).

Author: Mûllâ Muḥammad Kâshmîrî, ملا محمد كشميرى.

The MS. is damaged; a few pages at the beginning as well as at the end are missing. The above title of the work is written on the margin of folio 1[a] by Ḥakim Mazâhir Aḥmad, a scholar and previous owner of the MS.

The MS. begins abruptly with the following lines:

و اسفل من جهات التى لا تبدل مايلى الراس و القدم مطلقا ......

و كفى هذا القدر فى بيان تبدله و لا حاجة الى الصورة التى فرضها بل المراد

مما ورد فى عبارتهم مايلى الراس و القدم بالطبع و الجانب الذى يلى الراس الشخص القايم على الطرف آلاخر من قطر الارض ليس الذى يلى القدم بالطبع الخ *

The date of the author's death is not known, and particulars of his life are also wanting.

Neither in Tadhkirah-i-'ulmâ'-i-Hind nor in Qâmûs al-Mashâhir. Subhat al-Marjân and other reference books also could not provide us any account of his life.

Written in Indian Nasta'liq.

Worm-eaten.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 2987

No. 2965

Foll. 123; lines 28; size 28×19, 21×9·5 cm

شرح آيات الاحكام

SHARḤ ĀYĀT AL-AḤKĀM

A rare copy of the work on the ordinances of law and religion which are derived from the Qur'ân.

Author: Abu'l-Qâsim 'Abd-Allâh bin Muḥammad bin 'Alî az-Zaydî al-'Absî al-'Akki, commonly called al-Najarî, ابو القاسم عبد الله بن محمد بن على الزيدى العبسى العكى المعروف بالنجرى.

Beginning:

ان الذين كفروا سوآء عليهم ا انذرتهم ام لم تنذرهم الاية دلت اشارة مع قوله تعالى لتنذر قوماً مآ انذر آباوهم على و جوب الدعاء الى الدين و ان ظن عدم التاثير على الانبياء فقط الخ *

The author who belonged to the Shi'ite school was born in A.H. 825 = A.D. 1423. He studied grammar and jurisprudence under his father. He also received his education from his brother and became well versed in several branches of Islamic literature. He went on pilgrimage in A.H. 838. He also journeyed to Egypt and met Ibn Qadid and Abu'l-Qâsim an-Nuwayrî. He returned to Yamen and wrote some useful works there. He died in A.H. 874 = A.D. 1470. Besides the present work the author wrote the following works:

(1) المعيار فى المناسبات بين القواعد الفقهية.

(2) شرح مقدمة البحر للامام المهدى.

For other details, *see* al-Badr al-Ṭâli' (البدر الطالع), part i, p. 397, published by al-Suâda, Cairo, in A.H. 1348.

In the present work the author has discussed the disputed points which formed the subject-matter of discussion of the four Imâms, viz. Imâm Abû Ḥanîfah, Imâm S͟hafi'i, Imâm Mâlik and Imâm Aḥmad bin Ḥanbal. The work ends with *Sûrat al-Mâ'ûn* (Chap. CVII).

It appears from the colophon that 500 verses have been discussed in the present work. It runs thus:

تم شرح الخمسماية آية و الحمد لله رب العالمين *

Written in Nask͟h, within black- and double red-ruled borders. The quotations from the Qur'ân are in red throughout. There are some occasional notes on the margins. A fly-leaf at the beginning and folio 1a contain some miscellaneous notes by the readers and owners to whom the MS. previously belonged. Similar notes also occur at the end of the work. Folio 1a contains a seal bearing the inscription of *Sûrat al-Ik͟hlâs* (Chap. CXIII).

Slightly worm-eaten.

Bound and repaired recently.

Not dated, probably thirteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3992

No. 2966

Foll. 183; lines 19–23; size 21 × 12·7, 16·5 × 9 cm

تفسير الديلمى

TAFSÎR AL-DAYLAMÎ

A commentary on the Qur'ân, according to S͟hi'ah principles, by Abû Muḥammad al-Ḥasan bin Abi'l-Ḥasan bin Muḥammad al-Daylamî, ابو محمد الحسن بن ابى الحسن بن محمد الديلمى.

Beginning:

الحمد لله حقّ حمده و صلى الله على رسوله محمد و آله و اصحابه اجمعين
و سلم تسليما كثيرا اما بعد فان هذا تفسير بعض آيات القران التى يحتاج
اليها الصّوفية فى احوالهم ...... و لما رايت الناس ينكرون عليهم نكرةً
باردةً و يكا برونهم مكابرةً قبيحة و قد كنت اشد الناس انكاراً عليهم الخ *

The author, a Shi'ah scholar of great repute, was well versed in almost all the branches of Islamic learning. According to Ibn Jawzî (*d.* A.H. 597 = A.D. 1203; *see* Lib. Cat., vol. x, No. 512) our author flourished in the seventh century A.H.

The present work deals only with those verses of the Qur'ân, which contain the ordinances of law and religion. The author has discussed the disputed points which formed the subject-matter of discussion for the religious divines. The work begins with *Sûrat al-Fâtiḥah* (Chap. I) and extends to the end of the Qur'ân.

Three fly-leaves at the beginning contain some miscellaneous notes. Folio 1ᵃ also contains a seal of آل محمد يوسف .

The names of the sûrahs and the words قوله تعالى are distinguished by red.

Besides the present work, the author wrote *Irshâd al-Qulûb* (ارشاد القلوب) (*see* Lib. Cat., vol. xxiv, p. 21, No. 2657).

The colophon runs thus:

تمت بعون الله الملك الوهاب و حسن توفيقة ...... هذه التفسير
المسمى بديلمى فى يوم السبت وقت الضحى الخامس من شعبان سنة سبع
و ثلثون و تسعماية بيد العبد الضعيف النحيف الراجي الى رحمة الله تعالى
سراج الدين بن شهاب الدين بن نظام الدين ...... عبد الرحمن بن
ابوبكر صديق بن قحافه غفر الله لهم و لجميع المؤمنين و المؤمنات و المسلمين
و المسلمات يا ارحم الراحمين *

No copy of the work is known.
Written somewhere in Naskh and somewhere in Nasta'liq.
Slightly worm-eaten.
Dated: Saturday, the 5th Sha'bân, A.H. 937 = A.D. 1531.
Scribe: سراج الدين بن شهاب الدين .

H.L. No. 2964

No. 2967

Foll. 24; lines 13; size 21·5 × 14·5, 16·5 × 10 cm

تفسير سورة الفلق و سورة الكوثر

TAFSÎR SÛRAT AL-FALAQ WA SÛRAT AL-KAWTHAR

I

A commentary on *Sûrat al-Falaq* (Chap. CXIII) by Abû 'Abd-Allâh Muḥammad bin Abi Bakr bin Ayyûb al-Qayyimî al-Jawzi, ابو عبد الله محمد بن ابى بكر بن ايوب القيمى الجوزى.

Fol. 1b–19b

Beginning:

بسم الله الرحمٰن الرحيم * و به استعين قال ابن القيم رحمة الله تعالى القول فى قوله تعالى قل اعوذ برب الفلق معنى اعوذ التجى و اعتصم و احترز و الفلق هو نور الفجر الذى يطرد الظلام و تضمنت هذه السورة المستعاذبه و المستعاذ منه و المستعيذ فالمستعاذبه هو الله وحده رب الفلق رب الناس الخ *

The author, who belonged to the Ḥanbali school, was born in A.H. 691 = A.D. 1299. He studied under Ibn Taymîyah and others and became well versed in Qûr'ânic branches, jurisprudence, Ḥadîth, theology and grammar. He was appointed Principal of the Madrasah Jawziyah in Damuscus. He was deeply attached with Ibn Taymiyah with whom he had a great love. He was sent to jail with Ibn Taymiyah in supporting the latter's view in religious discourse (*see* Lib. Cat., vol. v, part ii, No. 323, p. 56). Our author composed more than 20 works on different subjects. He died in A.H. 751 = A.D. 1350. For other details of his life, *see* al-Durar al-Kaminah, vol. ii, fol. 265; Ṭabaqât Ibn Rajab, fol. 275; Brock., vol. ii, p. 106.

Besides the present work, he also wrote الطرق الحكمية (*see* Arabic Hand List of this Library, vol. ii, No. 2731).

Fol. 19ᵇ–24ᵇ

II

A commentary on *Sûrat al-Kawthar* (Chap. CVIII) by Abû'l-'Abbâs Aḥmad bin 'Abd al-Ḥalîm bin 'Abd al-Salâm, commonly called Ibn Taymiyah, ابو العباس احمد بن عبد الحليم بن عبد السلام الشهير بابن تيمية.

Beginning:

بسم الله الرحمن الرحيم * و نستعين قال شيخ الاسلام ابو العباس احمد بن عبد الحليم ابن عبد السلام ابن تيميه رحمة الله سورة الكوثر ما اجلها من سورة و اغزر فوايدها على اختصارها و حقيقت [*sic*] سعناها تعلمه من اخرها فانه سبحانه و تعالى يبترشانئي رسوله ...... فلا يشفع بها و لا يتزود فيها الخ *

The author belonged to the Ḥanbali school. He was known for his special merits and masterly abilities in every branch of Islamic literature. He was born in A.H. 661 = A.D. 1264. He studied under his father and under a large number of scholars and traditionalists. He composed more than 300 works on different subjects. His boldness and independence, as well as his prejudice against highly esteemed Ṣufîs and scholars of early times, aroused bitter resentment against him. He did not hesitate even to differ on certain points from the four Imâms, viz. Abû Ḥanifa, Mâlik, Shâfi'î and Ibn Ḥanbal. He was sent to jail in A.H. 726 = A.D. 1327 for condemning the practice of visiting tombs (مسئلة زيارة القبور) and died in jail in A.H. 728 = A.D. 1328.

For other details of his life and works, *see* Ḥuffâẓ, vol. iv, p. 228; al-Durar al-Kâminah, vol. i, fol. 94; al-Radd al-Wâfir; and Brock., vol. ii, p. 100. *See also* Lib. Cat., vol. v, part ii, p. 177, No. 462.

At the end a few pages are missing and the work abruptly ends with the following lines:

و فيها الاشارة الى ترك الا لتفات الى الناس و ما ينالك سنهم بل صل لربك و انحر و فيها التعريض بحال الابتر الشانى الذى صلاته و نسكه لغير الله و فى قوله ان شانئك هو الابتر انواع من التاكيد احدها *

Written in ordinary Naskh.

Not dated, probably fourteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3467

No. 2968

Foll. 253; lines 27; size 25·2 × 17·8, 19 × 12·5 cm

تفسير القرآن

TAFSÎR AL-QUR'ÂN

A rare and comparatively old copy of the commentary on the Qur'ân by Nûr al-Dîn 'Ali bin Nâsir al-Makki al-Shâfi'i, نور الدين علي بن ناصر المكى الشافعى.

Beginning:

الم تر الى الذين يزعمون انهم آمنوا بما انزل اليك يعنى القرآن و ما انزل من قبلك من الكتب المتقدمة ...... يريدون ان يتحاكموا الى الطاغوت يريدون حال من الذين يزعمون ...... قال الشعبى كان بين رجل من اليهود و رجل من المنافقين خصومة ...... و قال الكلبى عن ابى صالح عن ابن عباس نزلت فى رجل من المنافقين الخ *

This is the fifth volume of the work, beginning from the above lines of *Sûrat al-Nisâ'* (Chap. IV) extending to the end of *Sûrat al-Mâ'idah* (Chap. V). Reference books available here do not provide us with any account of his life and works.

The colophon runs thus:

تم الجزء الخامس و ما قبله من الاجزاء بمكه المشرفه ظهر يوم السبت بتاريخ من شهر ربيع الاول عام ثمانية عشر و تسعماية من تاليف سيدنا الامام العالم العلامه مفتى المسلمين الشيخ نور الدين على بن ناصر المكى الشافعى عامله الله و ايانا بما هو اهله على يد العبد الفقير الحقير المعترف بالتقصير المستجير من ذنوبه بعفو الله و السيد البشير فتح الله بن العفيف بن عبد القادر الهرموزى نسبا و القادرى حسبا و الشافعى مذهبا جعله الله ممن لا عليه و لا له و ختم بالصالحات اعماله و غفر له و لو الديه و لمالكه و لمن طالع

فيه و لمن دعالهم بالمغفرة ...... و الحمد لله رب العالمين و صلى الله

على السيد الاعظم محمد و آله وصحبه و سلم و حسنا الله و نعم الوكيل *

No copy of the work seems to be recorded. The first page contains six seals, one seal bears the name of محمد حسن نبيره شاه عالم and the rest are illegible. This page also contains some miscellaneous notes by the previous owners of this copy about the price and the purchase of the MS. A seal also appears on page 498 bearing the inscription 'و الله ذو الفضل العظيم'.

Written in Arabic Naskh with quotations from the text in red.

Slightly worm-eaten and repaired.

Dated: Saturday, Rabī'I, A.H. 918.

Scribe: فتح الله القادری الشافعی.

The name of the work on the title-page was badly damaged by worms and hence it could not be traced out.

USÛL AL-HADÎTH

H.L. No. 3157
No. 2969

Foll. 42; lines 15; size 20×15, 16½×9 cm

جواهر الاصول فى علم حديث الرسول

JAWÂHIR AL-UṢÛL FÎ 'ILM ḤADÎTH AL-RASÛL

A useful work on the science of Ḥadîth, divided into four Qisms, a Fâtiḥâh and a Khatimâh. The Fâtiḥâh is subdivided into seven Lam'.

Author: Abû al-Fayḍ Muḥammad bin Aḥmad bin 'Ali al-Fâsi, ابوالفيض محمد بن احمد بن على الفاسى.

Beginning:

الحمد لمن اصبح حديث كلامه القديم و الصلوة و السلام على من احسن كلام حديثه ...... فهذه فصول فى اصول الحديث ...... موسومة بجواهر الاصول فى علم حديث الرسول الخ *

The author who was a great scholar died in A.H. 832=A.D. 1429.

For other details of his life and work, *see* Berlin, vol. x, p. 289, and Brock., vol. ii, p. 172. But the author's present composition has not been mentioned either in the catalogues or in the biographical works.

For another copy of the work, *see* Lib. Cat., vol. v, part ii, p. 170.

The colophon runs thus:

قال الجامع الجافى تداركه الله بلفظه ([*sic*] بلطفه) الكافى محمد بن على الفاسى اعاذه الله من القلب القاسى هذا ما اردت تحريره من جواهر الاصول فى علم حديث الرسول ...... و جعل هذا وسيلة اليه و قد جمعته من كتب الائمة المتقدمين ...... والحمد لله على الاتمام و صلاته التامة على نبيه عليه السلام ...... و على اصحابه العظام الذين هم كالنجوم الزاهرة و ازواجه الطيبة و الطاهرة *

At the beginning there is a seal bearing the name of عبد العزيز عفى الله عنه dated A.H. 1288. At fol. 26b there is another seal which is illegible.

Folios 9b, 10a, 26b are blank.

The chapters begin with red ink and written in ordinary Nasta'liq are water-stained and have been repaired recently.

Not dated but probably thirteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3081A
No. 2970

Foll. 336; lines 31; size 33×25, 22½×15 cm

جامع الأصول الى احاديث الرسول

JÂMI' AL-UṢÛL ILÂ AḤÂDÎTH AL-RASÛL

A collection of the traditions of Bukhâri, Muslim, Muwaṭṭa', Tirmidhî, Abû Da'ûd and Nasâ'î, in two volumes.

Author: Majd al-Dîn Abû al-Sa'âdât al-Mubârak bin Abi al-Karam Muḥammad bin Muḥammad bin 'Abd al-Karim bin 'Abd al-Wâḥid al-Shaybânî Ibn al-Athîr al-Jazari, مجد الدين ابو السعادات المبارك بن ابى الكرم محمد بن محمد بن عبد الكريم بن عبد الواحد الشيبانى ابن الاثير الجزرى.

Vol. I

Beginning:

الحمد لله الذى اوضع لمعالم الاسلام سبيلا و جعل السنة على الاحكام دليلا ...... احمده حمدا يكون برضاه كفيلا و للفوز بلقايه وسيلا الخ *

The author was born in A.H. 544=A.D. 1149 in Jazîrat Ibn 'Umar. He spent his early life there and studied under the prominent scholars of his age. He travelled to Mawsil and Baghdâd and became well versed in all the branches of Islamic literature. Finally, he settled at Mawsil.

His two younger brothers, 'Izz al-Dîn Abû'l-Ḥasan (*d.* A.H. 630=A.D. 1232) and Ḍiyâ' al-Dîn (*d.* A.H. 637=A.D. 1239), were also specialists in some branches of Arabic literature. 'Izz al-Dîn composed the famous historical work, al-Kâmil. Our author first entered the service of Mujâhid al-Dîn Qâ'imaz (*d.* A.H. 595=A.D. 1199), the Governor of Mawsil, for writing letters to kings and nobles and, subsequently, of 'Izz al-Dîn Mas'ûd I (A.H. 576–589=A.D. 1180–1193), the fifth king of the Atâbaks of Mawsil. After the death of 'Izz al-Dîn Mas'ûd I he continued to enjoy the same favour from the king's son, Arsalan Shâh I (A.H. 589–607=A.D. 1193–1210). He became the victim of paralysis and this compelled him to retire from the royal service. Ibn Khallikân says that Majd al-Dîn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars. He died in A.H. 606=A.D. 1209.

For his life and works, *see* Ḥaj. Khal., vol. i, p. 244; Mir'ât al-Janân, fol. 377[a]; Ibn Khallikân, vol. i, p. 441; Subkî, vol. vi, fol. 274; Isnâwî, fol. 48[a]; Ibn Shahba, fol. 67[a]; and Brock., vol. i, p. 357. *See also* Lib. Cat., vol. v, part i, p. 131.

The following abbreviations have been observed in the present work: خ for Bukharî, م for Muslim, ط for Muwaṭṭa', د for Abû Dâ'ûd, س for Nasâ'î. The work is divided into three Rukns:

I. Deals with the science of tradition and with the author's Isnâd.

II. Contains Ḥadîth arranged in alphabetical order, subdivided into 129 books, 131 Babs, 513 Faṣls and 291 Far's, followed by an appendix called كتاب اللواحق, dealing with Ḥadîth omitted from Rukn II.

III. Contains explanations of difficult Ḥadîth, lives of the Prophet, of his descendants and companions, and a detailed description of the contents of the work subdivided into three Fans and six Qisms.

The frontispiece is richly decorated.

The present volume ends with the following lines:

الباب الثانى فى احكام المعتدات و فيه ثلث فصول الفصل الاول فى السكنى و النفقة و فيه فرعان الفرع الاول ...... و قال ان فاطمة كانت فى مكان وحش فحيف على ناحيتها فارخص لها النبى صلى الله عليه و سلم ...... و فى اخرى انها قالت ما لفاطمة خير ان تذكر هذا يعنى قولها لا سكنى و لا نفقة ...... فلذالك ارخص رسول الله ...... ثم قال تلك امراءة تغشاها اصحابى ...... فقال رسول الله اما ابو جهم فلا *

At the beginning there is a seal bearing the name of حكيم گل محمد dated A.H. 1222.

H.L. No. 3081B

No. 2971

Foll. 341; lines 31; size 33 × 25, 22½ × 15 cm

The same

Vol. II

Beginning from where volume I ends it runs thus:

يضع عصاه من عاتقه و اما معوية فصعلوك لامال له انكحى ...... و فى روايته عنها انه طلقها زوجها فى عهد النبى صلى الله عليه و سلم و كان انفق عليها نفقة دونا فلما رأت ذالك قالت و الله لا علمن رسول الله صلى الله عليه و سلم فان كانت لى نفقة اخذت الذى يصلحنى الخ *

For other copies of the work, *see* Br. Mus. Suppl., No. 145; Jeni, 181–93; Berlin, Nos. 1311–16; Cairo, i, p. 294; Rampur, Nos. 66–70; and Lib. Cat., vol. v, part I, Nos. 223-24, p. 131.

Both the volumes are written in beautiful Naskh, within black and gold-ruled borders.

Dated A.H. 1088. The name of the scribe does not appear anywhere.

Slightly worm-eaten. Repaired recently.

H.L. No. 3112
No. 2972

Foll. 199; lines 25–32; size 32×21·5, 26×14 cm

A collection of four treatises on *Uṣûl al-Ḥadith* and *Ḥadith* by different authors.

Fol. 1ª –118ᵇ

I

امعان النظر شرح شرح نخبة الفكر

IM'ĀN AL-NAẒAR SHARḤ SHARḤ NUKHBAT AL-FIKR

A commentary on the commentary of Nukhbat al-Fikr, dealing with the science of Ḥadith by Shaykh Muḥammad Akram bin 'Abd al-Raḥmān al-Sindî, شيخ محمد اكرم بن عبد الرحمن السندى.

Beginning:

اولى ما يزيد به اتصال الاسناد و اخرى ما ينتظم به فى سلك كمل العباد حمد من رفع درجات اهل الكمال ...... اما بعد فيقول الفقير الى الملك المنان محمد اكرم بن عبد الرحمن هذا هما الله سبيل الرشاد ...... و سميته امعان النظر فى توضيح نخبة الفكر ثم انى و ان كنت قصير الباعة قليل البضاعة الخ *

The author who was a native of Sindh (now in Pakistan) probably flourished not earlier than the eleventh century A.H.

Reference books available here do not provide us with any account of his life and works.

Folios 54ª, 54ᵇ, 55ª, 55ᵇ, 87ᵇ, 88ª, 88ᵇ, 89ª, 89ᵇ, 117ª, 117ᵇ, 118ª and 118ᵇ are blank.

No copy of the work seems to be recorded.

Written in Indian Nasta'liq.

Not dated but probably fourteenth century A.H.

Fol. 119b–149b

II

جواهر الاصول فى علم حديث الرسول

JAWĀHIR AL-UṢŪL FĪ ‘ILM ḤADĪTH AL-RASŪL

A valuable work on the science of Ḥadīth divided into four Qisms, a Fâtiḥâh and a Khatimâh. The Fâtiḥâh is subdivided into seven Lawâmi‘.

Author: Abû al-Fayḍ Muḥammad bin Aḥmad bin ‘Ali al-Fâsi, ابوالفيض محمد بن احمد بن على الفاسى (*d.* A.H. 832=A.D. 1429).

Beginning:

الحمد لمن اصح حديث كلامه القديم و الصلوٰة و السلام على من احسن كلام حديثه القويم ...... و بعد فهذه فصول فى اصول الحديث يفتقر اليه ...... موسومة بجواهر الاصول فى علم حديث الرسول الخ *

For further details of the author and of his work, *see* above No. 2969.
Written in Naskh. Not dated but probably fourteenth century A.H.
The name of the scribe does not appear anywhere.

Fol. 151a–172b

III

اجـزاء الصحيـح

AJZĀ’ AL-ṢAḤĪḤ

An extract from the rare work on Ḥadīth by Muḥammad bin Ḥabbân bin Aḥmad al-Tamîmî al-Bûsti, محمد بن حبان بن احمد التميمى البستى.

Beginning:

ذكر ما يستحب للامام استعمال المهاذنة بينه و بين اعدآء الله اذا راى بالمسلمين ضعفاء يعجزون عنهم اخبرنا محمد بن الحسن بن قتيبة ...... حتى اذا كانوا بذى الحليفة قلد رسول الله صلى الله عليه وسلم الخ *

The author, who was a great literary man, historian, geographer, traditionalist and jurist, was born in Bûst in Sajistân. He travelled to Khurâsân, Syria, Egypt, Iraq and Aljazîrah. He was appointed as a Qâḍi in Samarqand where he discharged his duties for a considerably long time. He returned to Nishâpûr and then went to Sajistân where he died in his native place in A.H. 354=A.D. 965. During the last period of his life his students gathered round him and used to take lessons.

Besides the present work our author has left the following works:

(١) روضة العقلاء
(٢) علل اوهام اصحاب التواريخ
(٣) الصحابة
(٤) التابعين
(٥) اتباع التابعين
(٦) غرايب الاخبار
(٧) أسامى من يعرف بالكنى
(٨) كنى من يعرف بالاسامى
(٩) المعجم
(١٠) وصف العلوم و انواعها

For other details of his life and work, *see* al-A'lâm, vol. iii, p. 880; Sarkis, p. 563. Ḥaj. Khal., vol. ii, p. 347; Tadhkirat al-Huffâẓ, vol. iii, p. 133.

For complete work of the same, *see* Ḥaj. Khal., vol. iv, p. 99, and al-A'lâm, vol. iii, p. 880.

Written in Naskh. Not dated but probably fourteenth century A.H.

Its handwriting and that of the preceding MS. are identical.

Fol. 15[a] and 150[b] are blank.

Fol. 175[b]–199[a]

IV

اجزاء مصنف ابن ابى شيبة

AJZĀ' MUṢANNAF IBN ABI SHAYBAT

An extract from the work on Ḥadîth by Abû Bakr 'Abd-Allâh bin Muḥammad bin Abi Shaybat al-'Absi, ابوبكر عبدالله بن محمد بن ابى شيبة العبسى (*d.* A.H. 235=A.D. 849).

Beginning:

فى قوله تعالى فصيام ثلثة ...... حدثنا ابوبكر قال نا حاتم بن اسمعيل ...... حدثنا ابوبكر قال انا [*sic*] ابن فضيل و عياض و جرير عن منصور عن ابراهيم و مجاهد قالا آخرها يوم عرفه حدثنا ابوبكر قال نا ابن مبارك الخ *

The present work is an extract from his work, المصنف, dealing with the various اركان.

The author was well versed in Ḥadîth. He was born and brought up in Kûfâ, and studied under the prominent scholars of his place. Besides the present work, he wrote المصنف.

For his life and work, *see* Âṣafiyah, p. 672; al-A'lâm, vol. ii, p. 577; Haj. Khal., vol. v, p. 532.

The MS. ends abruptly thus:

فى الرجل يقدم من الحج ما يقال له حدثنا ابوبكر ...... مايد عويه الرجل بين الركن و المقام حدثنا ابوبكر ...... يقول بين الركن [*sic*] و الحجر ربنا آتنا ...... حدثنا ابوبكر قال نا اسباط ابن محمد عن عطاء عن سعيد ...... لا يدع بين الركن و المقام ان *

Written in Naskh. Not dated. Probably fourteenth century A.H. The name of the scribe does not appear anywhere.

The title-page of the MS. bears the name and the seal of the previous owner which runs thus: ابوالطيب محمد شمس الحق.

H.L. No. 3267
No. 2973

Foll. 37; lines 15; size $22\frac{1}{2} \times 15$, $17\frac{1}{2} \times 9\frac{1}{2}$ cm

نخبة الفكر فى مصطلح اهل الاثر

NUKHBAT AL-FIKR FÎ MUṢṬALAḤ AHL AL-ATHAR

A well-known work on the science of Ḥadîth, by Shihâb al-Dîn Aḥmad bin 'Ali al-Ḥajar al-'Asqalânî, شهاب الدين احمد بن على الحجر العسقلانى (*d.* A.H. 852=A.D. 1449). *See* Lib. Cat., vol. v, part i, p. 49.

Beginning:

قال الشيخ الفاضل [*sic*] الامام العامل العالم العلامة الحافظ وحيد دهره و آوانه و فريد عصره و زمانه شهاب الملة و الدين ابو الفضل احمد بن على العسقلانى الشهير بابن حجر ...... اما بعد فان التصانيف فى اصطلاح اهل الحديث قد كثرت للائمة فى القديم و الحديث الخ *

For the author's life, *see* Raf' al-Iṣr, fol. 34ᵃ; Mu'jam, Ibn Fahd, fol. 31ᵇ; and Brock., vol. ii, p. 67; al-A'lâm, vol. i, p. 52; *see also* Lib. Cat., vol. v, part i, p. 49; and Sarkis, p. 77.

The author himself wrote a commentary on the said work entitled نزهة النظر فى شرح نخبة الفكر (*see* Lib. Cat., vol. v, part ii, p. 170). Another commentary is also found on this work by 'Ali bin al-Sulṭân Muḥammad al-Harawîy (*d.* A.H. 1014 = A.D. 1606, *see* Taqwîm al-'Âm) and there is a commentary, too, on this commentary entitled اليواقيت والدرر by Shaykh Muḥammad' 'Abd al-Ra'ûf al-Manawi (*d.* A.H. 1031 = A.D. 1624, *see* Taqwîm al-'Âm).

For other copies of the work, *see* Haj. Khal., vol. vi, p. 316; Sarkis, p. 81; Fihrist Kutub Dâr al-'ulûm Islâmîyah, Peshawar, p. 67. Written in ordinary Indian Nasta'liq. Not dated. Probably thirteenth century A.H. Slightly worm-eaten.

The name of the scribe does not appear anywhere.

H.L. No. 3317
No. 2974

Foll. 10; lines 19; size 19 × 12½, 13 × 6½ cm

المختصر الجامع لمعرفة علم الحديث

AL-MUKHTAṢAR AL-JÂMI' LI-MA'RIFAT 'ILM AL-ḤADÎTH

A work on the science of Ḥadîth, divided into a Muqaddimah and four chapters (ابواب) and again subdivided into several فصول .

Beginning:

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة ......
المقدمة فى بيان اصوله و اصطلاحاته المتن هو الفاظ الحديث ...... و السند
اخبار عن طريق المتن و الاسناد و هو رفع الحديث ...... الباب الاول فى
اقسام الحديث و انواعه و فيه ثلثة فصول الفصل الاول فى الصحيح هو ما
اتصل سنده الخ *

The title of the work has been derived from the opening line of the MS. The present MS. does not bear either the name of the author or any clue to the author.

Written in Naskh. Dated A.H. 1004 = A.D. 1596 (*see* Taqwîm al-'Âm).

Slightly worm-eaten. The name of the scribe does not appear anywhere.

H.L. No. 3689
No. 2975

Two separate works, bound together
Foll. 50; lines 9; size $17\frac{1}{2} \times 14$, 11×7 cm

المصنوع فى معرفة الموضوع

AL-MAṢNÛʻ FÎ MAʻRIFAT AL-MAWḌÛʻ

A work on the science of Ḥadîth, containing descriptions of the different classes of Ḥadîth, arranged in alphabetical order, by Mullâ ʻAli bin Sulṭân Muḥammad al-Qârî al-Harawîy, ملا على بن سلطان محمد القارى الهروى.

Beginning:

الحمد لله و كفى و سلام على عباده الذين اصطفى و بعد فيقول افقر عباد الله البارى على بن سلطان محمد القارى رحمهما الله لما رايت جماعة من الحفاظ جمعوا الاحاديث المشتهرة ...... و بينوا الصحيح و الحسن و الضعيف و الموضوع الخ *

The author, a well-known scholar and traditionalist, was born in Herat. He travelled to Makkah where he settled permanently and studied under the prominent scholars like Shaykh ʻAbd-Allâh al-Sindhi al-Makki (*d.* A.H. 996=A.D. 1589), Shihâb al-Dîn Ibn Ḥajar al-Haythami (*d.* A.H. 973=A.D. 1566), Shaykh Quṭb al-Dîn Muḥammad al-Ḥanafi al-Makki (*d.* A.H. 990=A.D. 1583). Very soon the fame of his learning and the reputation of his authorship spread far and wide. Though our author's compositions are less in number than those of Suyûṭi, they are highly regarded and more valued than those of Suyûṭi. He died in A.H. 1014=A.D. 1605. For his life and work, *see* Khûlâṣat al-Athar, vol. iii, p. 185; ʻIqd al-Jawâhir, fol. 66; Taj al-Tabaqât, vol. xi, fol. 59; Itḥâf al-Nubalâ, p. 325; Ḥadâʼiq al-Ḥanafiyah, p. 399; Brock., vol. ii, p. 394. *See also* Lib. Cat., vol. v, part i, p. 151.

The colophon runs thus:

تمت الرساله المسماة بالمصنوع فى معرفة الموضوع تاليف الشيخ الاجل العالم المحدث الفاضل المولى على بن سلطان الهروى المعروف بالقارى عليه الرحمة *

No other copy of the work seems to be recorded.

Written in Indian Nastaʻliq. Not dated. Probably thirteenth century A.H. Slightly worm-eaten.

The name of the scribe does not appear anywhere.

H.L. No. 3690

Foll. 10; lines 9; size 17½×14, 11×7 cm

شرح حديث

SHARḤ ḤADÎTH

A commentary on a particular subject of Ḥadîth. The full title of the work runs thus: Sharh Ḥadîth Man Mâta wa Lam Ya'raf Imâm Zamânihi, شرح حديث من مات ولم يعرف امام زمانه.

Beginning:

قال الشيخ بهاء الدين العاملى من شرح الحديث السادس ......
هذا الحديث و كذا الحديث المتفق عليه بين الخاصة و العامة من قوله
صلى الله عليه و آله و سلم الخ *

The present work does not bear either the name of the author or any clue to the author. But it is evident that the present work is an extract from the work of Bahâ'al-Dîn al-'Âmuli (*d.* A.H. 1031=A.D. 1622) with a commentary and discussion by one of his contemporaries or followers.

Written in Nasta'liq. The handwriting is identical with that of the preceding MS. Not dated. Probably thirteenth century A.H. Slightly worm-eaten. The name of the scribe does not appear anywhere.

H.L. No. 3238
No. 2976

Foll. 49; lines 10–19; size 29×19½, 19×10½ cm

A collection of four treatises on different subjects by different authors bound together.

Fol. 1b–16b

I

نخبة الفكر فى مصطلح اهل الاثر

NUKHBAT AL-FIKR FÎ MUṢṬALAḤ AHL AL-ATHAR

Another copy of Nukhbat al-Fikr (*see* above No. 2973) by Ibn Ḥajar al-'Asqalânî, ابن حجر العسقلانى (*d.* A.H. 852=A.D. 1449). *See* above No. 2973.

Beginning:

قال الشيخ الفاضل الامام العامل العالم العلامة الحافظ وحيد دهره و آوانه و فريد عصره و زمانه شهاب الملة و الدين ابو الفضل احمد بن على العسقلانى الشهير بابن حجر الخ *

The work is incomplete.

Written in Nasta'liq. Not dated. Probably thirteenth century A.H.

Fol. 1ª bears two seals of ابو الطيب محمد شمس الحق عظيم آبادى, the previous owner of the MS.

Worm-eaten. The name of the scribe does not appear anywhere.

Fol. 17ª–19ᵇ

II

الفقه الاكبر

AL-FIQH AL-AKBAR

An extract from the well-known manual of Islâmic Theology, containing a brief exposition of Islâmic faith and doctrines, by Imâm Abû Ḥanîfah Nu'mân bin Thâbit al-Kûfi, ابو حنيفه نعمان بن ثابت الكوفى (*d.* A.H. 150 = A.D. 767; *see* Lib. Cat., vol. x, p. 1), the famous Imâm and founder of the Ḥanafi school.

Beginning:

اصل التوحيد و ما يصح الاعتقاد عليه يجب ان يقول آمنت بالله و ملائكته و كتبه و رسله . . . . . و لكن من طريق انه لا شريك له لم يلد و لم يولد الخ *

For other details of his life, *see* Haj. Khal., vol. iv, p. 459; Sarkis, part i, p. 302; and Lib. Cat., vol. x, p. 1.

The work has been lithographed several times in India.

The colophon runs thus:

بتاريخ هفتم ربيع الاول سنة ۱۲۸۵ هجرى بنده نور احمد برائے على احمد سلمه نسخه فقه اكبر تحرير نمود روز سه شنبه *

هر كه خواند دعا طمع دارم زانكه من بنده گنهگارم

Written in Indian Nasta'liq. Dated the 7th Rabi', I, A.H. 1285.

Fol. 17ª and 19ᵇ bear the seals of محمد شمس الحق, the previous owner of the MS.

Scribe: نور احمد.

Fol. 20a–23b

III

بدء الامالی

BAD' AL-AMÂLÎ

A short versified work on Islâmic Theology, dealing mainly with the attributes of God. Other matters, according to Islâmic doctrines, have also been discussed.

Author: Jamâl al-Dîn Abû 'Amr 'Uthmân bin 'Umar bin Yûnus al-Kurwi, better known as Ibn al-Ḥâjib, جمال الدین ابو عمرو عثمان بن عمر بن یونس الکروی المعروف با بن الحاجب (*d.* A.H. 646=A.D. 1249; *see* Lib. Cat., xix, No. 1541).

Beginning:

یقول العبد فی بدء الامال لتوحید بنظم کالالال

ملیک مالک مولی الموالی له وصف التکبر و التعال الخ

End:

بتاریخ بستم جمادی الاولی روز سه شنبه وقت چاشت سنه ۱۲۸۸ ھ

Written in beautiful Nasta'liq. Dated Tuesday, the 20th Jumâdâ, I, A.H. 1288, one seal at the beginning and one seal at the end bear the name of محمد شمس الحق, the previous owner of the MS.

Fol. 24a–50b

IV

الموطا

AL-MUWAṬṬA'

An extract from the complete work on Ḥadîth known as الموطا.

Author: Abû 'Abd-Allâh Mâlik bin Anas al-Aṣbahi al-Madni, ابو عبد الله مالک بن انس الاصبحی المدنی, the second of the four learned doctors (امام) who were the exponents of their faith. He is some time called امام دار الهجرة, and was born in Madînah in A.H. 93=A.D. 711. He died in Madînah in A.H. 179=A.D. 795, and was buried in the cemetery called al-Baqî' البقیع.

Beginning:

و وقت الصلوة حدثنا یحیی بن یحیی انا مالک بن انس عن ابی شهاب

ان عمر بن عبد العزیز اخر الصلوة یوما فدخل علیه عروة بن الزبیر

فاخبره ان . . . . . . الخ *

For other particulars of the life and work of the author, *see* Ibn Khallikân, vol. i, p. 1139; Mir'at al-Janân, fol. 96ª; Ḥuffâẓ, vol. i, p. 187; Ḥaj. Khal., vol. vi, p. 265; Brock., vol. i, p. 175. *See also* Lib. Cat., vol. v, part i, p. 1.

For other copies of the work, *see* Br. Mus., No. 1590; Berlin, 1143; Paris, 675–78; Lib. Cat., vol. v, part i, No. 121. The work was lithographed in Delhi, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Nasta'liq. Not dated. Probably thirteenth century A.H. Two seals of محمد شمس الحق are found at the beginning as well as at the end of the MS.

H.L. No. 3254
No. 2977

Fol. 319; lines 21; size 30 × 22½, 20½ × 11½ cm

المغنى عن حمل الاسفار فى الاسفار

AL-MUGHNĪ 'AN ḤAMAL AL-ASFĀR FĪ AL-ASFĀR

A rare copy of the work on the science of Ḥadîth, by Abû al-Faḍl 'Abd al-Raḥîm bin Ḥasan bin 'Abd al-Raḥmân al-'Irâqî, ابو الفضل عبد الرحيم بن حسن بن عبد الرحمن العراقى.

Beginning:

اللهم صل على سيدنا محمد و اله و صحبه و سلم الحمد لله الذى احيا علوم الدين ...... بحصول الدرجات و ضلالها ...... اما بعد فلما وفق الله تعالى كمالى الكلام على احاديث احياء علوم الدين فى سنة احدى و خمسين ...... على بعض احاديثه فاخرت تبئيضه الى سنة ستين فظفرت ثلثى مما عرب عنى علمه ثم شرعت فى تبئيضه فى مصف متوسط الخ *

The author, a prominent scholar of his age who was known for his special merits in Islamic branches of learning, was born in Mihrân, near Cairo, in A.H. 725=A.D. 1325. He was brought up in 'Irâq and thus he is known as al-'Irâqî. He visited Syria, Alexandria, Arabia, Emessa, Aleppo and some other places in order to complete his studies. He worked as a Professor of Ḥadîth in the Madrasas of different countries and, finally, he was appointed Qâḍî and Khâṭib of Madinah in A.H. 788. He died in Egypt in A.H. 806=A.D. 1406. For other details of his life and works, *see* al-Qabs al-Ḥâwi, fol. 102; Ṭabaqât Ibn Shahba, fol. 187; Cairo, vol. I, p. 368; Brock., vol. ii, p. 65. *See also* Lib. Cat., vol. v, part II, p. 163.

The work is divided into several sections and again subdivided into several *bábs*. It follows thus:

١ - كتاب العلم الباب الاول حديث من يرد الله به خيراً فى الدين	Fol. 2a
الباب الثانى فى العلم المحمود والمذموم	Fol. 4b
الباب الثالث فيما يعده الناس محمودا وليس كك	Fol. 5a
الباب الرابع فى سبب اقبال الخلق	Fol. 6b
الباب الخامس فى الاداب	Fol. 7a
الباب السادس حديث لا يكون المرء عالما حتى يكون بعلمه عاملا	Fol. 7b
الباب السابع فى العقل	Fol. 10a
٢ - كتاب الاوراد ـــ الباب الاول فى فضيلة الاوراد	Fol. 31b
٣ - كتاب اسرار الصلوٰة	Fol. 37b
٤ - كتاب اسرار الحج	Fol. 62a
الباب الثانى ترتيب الظاهرة	Fol. 64a
الباب الثالث فى الاداب الدقيقة والاعمال الباطنة	Fol. 69a
٥ - الباب الاول فى فضل القران	Fol. 72a
الباب الثانى فى اداب الظاهرة فى الظاهرة	Fol. 71a
الباب الثالث فى الاعمال الباطنة عند التلاوة	Fol. 73b
الباب الرابع فى فهم القران	Fol. 75a
٦ - كتاب الاذكار والدعوات	
الباب الاول فى فضيلة الذكر	Fol. 75b
الباب الثانى فى اداب الدعاء و فضله	Fol. 80b
٧ - كتاب ادب الاكل	
الباب الاول فيما لا بد للمنفرد منه	Fol. 91a
الباب الثانى فيما يزيد سبب الاجتماع والمشاركة فى الاكل	Fol. 93a
الباب الثالث فى تقديم الطعام الى الاخوان الزايدين	Fol. 93a
الباب الرابع فى الضيافة الحديث	Fol. 94b
٨ - كتاب آداب النكاح	
الباب الاول فى ترغيب فى النكاح	Fol. 97a
الباب الثانى فيما يراعى حال العقد	Fol. 98b
الباب الثالث فى آداب المعاش	Fol. 100b
٩ - كتاب آداب الكسب المعاش	
الباب الاول فى فضل الكسب و البحث عليه	Fol. 107b
الباب الثانى فى علم الكسب	Fol. 108b
الباب الثالث فى بيان العدل	Fol. 108b

١٧ - كتاب شرح بعجائب القلب	Fol. 185^{b}
١٨ - كتاب رياضة النفس	Fol. 191^{a}
١٩ - كتاب آفات اللسان	Fol. 196^{b}
٢٠ - كتاب الغضب و الحقد و الحسد	Fol. 214^{b}
٢١ - كتاب ذم البخل و حب المال الدنيا	Fol. 225^{a}
٢٢ - كتاب ذم الجاه و الريا	Fol. 234^{a}
٢٣ - كتاب ذم الـكبر	Fol. 239^{b}
٢٤ - كتاب ذم الغرور	Fol. 245^{b}
٢٥ - كتاب التوبة	Fol. 247^{a}
٢٦ - كتاب الصبر و الشكر	Fol. 255^{a}
باب الرجاء و الخوف	Fol. 263^{b}
٢٧ - كتاب الفقر و الزهد	Fol. 272^{b}
٢٨ - كتاب التوحيد و التوكل	Fol. 283^{b}
٢٩ - كتاب المحبة و الشوق و الرضا	Fol. 288^{a}
٣٠ - كتاب النية و الاخلاص و الصدق	Fol. 293^{a}
الباب الثانى فى الاخلاص	Fol. 294^{b}
الباب الثالث فى الصدق	Fol. 296^{a}
٣١ - كتاب ذكر الموت و ما بعده	
الباب الاول فى ذكر الموت و الترغيب	Fol. 298^{b}
الباب الثانى فى طول الامل	Fol. 299^{b}
الباب الثالث فى سكرات الموت	Fol. 301^{a}
الباب الرابع فى وفات رسول الله صلى الله عليه و سلم	Fol. 302^{b}
الباب الخامس فى كلام جماعة من المحتضرين	Fol. 305^{b}
الباب السادس فى اقاويل العارفين	Fol. 305^{b}
الباب السابع فى حقيقـة الموت و ما يلقاه الميت فى القبر	Fol. 307^{a}
الباب الثامن فيما عرف من احوال المؤمن بالمكا شفة	Fol. 309^{a}

For another copy of the work, *see* al-Aʻlâm, vol. ii, p. 516.

The colophon runs thus :

يقول مؤلفه عبد الرحيم بن الحسين عفى الله عنه اكملت مسودة هذا التاليف فى سنة احدى و خمسين و سبعماية و اكملت تبيض هذا المختصر منها فى يوم الاثنين ثانى عشر شهر ربيع الآخر سنة تسعين و سبعماية و حسبنا الله و نعم الوكيل و صل الله على سيدنا محمد و آله و اصحابه و سلم *

Written in Nastaʻliq. Not dated. Probably thirteenth century A.H. The seals of ابو الطيب محمد شمس الحق عظيم آبادى , the previous owner of the MS., are found at the beginning as well as at the end.

H. L. No. 3183
No. 2978

Foll. 31; lines 19; size 33×21, 25½×12½ cm

A collection of three treatises on *Uṣûl al-Ḥadîth*, by different authors.
Fol. 1ᵃ–6ᵃ

I

الايضاح ما لا يسع المحدث جهله

AL-ÎḌÂḤ MÂ LĀ YASA' AL-MUḤADDÎTH JAHLAHÛ

A useful work on the science of Ḥadîth, by Abû Ḥafṣ 'Umar bin 'Abd al-majîd al-Qarshî, ابو حفص عمر بن عبد المجيد القرشي .

Beginning :

الحمد لله الذى و قفنا لتوحيده و فضلنا على كثير من عبيده و شرفنا بتسبيحه و تحميده و تمجيده . . . . . . اما بعد و فقنا الله و اياكم توفيقا . . . . . فانى لما رايت تشوقكم امد الله بتقواه لعلم الرواية و تشوقكم لاسباب الدراية الخ *

Our author was a great traditionalist of sixth century A.H. The date of his death is not known.

For another copy of the work, *see* Lib. Cat., vol. v, part ii, p. 160; and Lied, No. 1743. *See also* Brock., vol. i, p. 371.

Written in Naskh. Not dated. Probably fourteenth century A.H.

Fol. 7ᵇ–28ᵇ

II

تحقيق منيف الرتبة لمن ثبت له شريف الصحبة

TAḤQÎQ MUNÎF AL-RUTBAT LI-MAN THABAT LAHÛ SHARÎF AL-ṢUḤBAT

A rare and useful work on the science of Ḥadîth, by Ṣalâḥ al-Dîn al-'ulâ'î, صلاح الدين العلائى .

Beginning :

اما بعد حمد لله الذی وسع کل شئ رحمة و علما و فضل من اجتباه بما آتاه من جمیل الرغایب و جزیل النعمی ...... و الصلاة و السلام علی سیدنا محمد المبعوث ...... المسئلة الاولی فیما یثبت به اسم الصحبة حتی ینطلق علی من قام به اسم الصحابی و فی ذلک مذاهب متباینة الاول و هو الذی علیه جمهور اهل الحدیث الخ *

His full name was Abû Sa'îd Khalîl bin Kaykaldî bin 'Abd-Allāh al-'ulâ'î al-Dimishqi, ابو سعید خلیل بن کیکلدی بن عبد الله العلائی الدمشقی, a great scholar, traditionalist and debator. He was born in Dimishq in A.H. 694 =A.D. 1295 and was educated there. He founded a Madrasah in Quds in A.H. 731 and died in A.H. 761=A.D. 1359. For his life, *see* al-A'lâm, vol. i, p. 299; al-Ans al-Jalîl, vol. ii, p. 451; al-Fihris al-Tamhîdî, p. 166; Fihris al-Fahâris, vol. i, p. 117; al-Na'îmî, vol. i, p. 59; al-Durar al-Kâminah, vol. ii, p. 90, and ذیلاً طبقات الحفاظ, by Husayni and al-Suyûtî. Among his compositions, the following are given in al-A'lâm, vol. i, p. 299 :

١ - القواعد (فی اصول الدین)
٢ - الاربعین فی اعمال المتقین
٣ - الوشی المعلم (فی الحدیث)
٤ - المجالس المبتکره
٥ - المسلسلات
٦ - النفحات القدسیه
٧ - منحة الرائض (فی الفرائض)
٨ - کتاب المدلسین
٩ - مقدمة نهایة الاحکام
١٠ - برهان التیسیر فی عنوان التفسیر
١١ - کشف النقاب عماردی الشیخان للاصحاب
١٢ - اثارة الفوائد المجموعة
١٣ - احکام المراسیل
١٤ - حکم اختلاف المجتهدین

No copy of the work seems to have been recorded.

Written in Naskh. Not dated. Probably fourteenth century A.H.

The handwriting is identical with that of the preceding MS.

According to the colophon, the work was completed in A.H. 753. It runs thus :

قال مولفه رحمة الله تعالی و رضی عنه فرغت من کتابه و مخا [*sic*] بیت المقدس ع٢٢ من شهر ربیع الاخر سنه ٧٥٣ و الحمد لله رب العالمین *

Fol. 29b–32a

III

التـذكـرة فى علم الحديث

AL-TADHKIRAT FÎ 'ILM AL-ḤADÎTH

A work on the science of Ḥadîth by Sirāj al-Dīn 'Ûmar bin 'Alî bin Aḥmad al-Anṣârî al-Shâfi'î better known as Ibn al-Mulaqqin, سراج الدين عمر بن على بن احمد الانصارى الشافعى المعروف بابن الملقن.

Beginning:

احمد الله على نعمائه و اشكره على آلايهٔ و اصلى على اشرف الخلق محمد و آله واسلم و بعد فهذه تذكرة فى علوم الحديث يتنبه بها المبتدى .... فصل اقسام الحديث ثلاثة صحيح و حسن و ضعيف فالصحيح ما سلم من الطعن فى اسناده......... و الحسن ما كان اسناده دون الاول فى الحفظ و الاتقان........... و الضعيف ما ليس واحدا منها و انواعه........ الخ *

The author was well versed in tradition, jurisprudence and biography. He was born in Cairo (Egypt) in A.H. 723 = A.D. 1323. He wrote 300 books. Besides the present composition the following deserve special mention:

1. اكمال تهذيب الكمال فى اسماء الرجال
2. الاعلام بفوايد عمدة الاحكام
3. ايضاح الارتياب فى معرفة ما يشتبه و يتصحف من الاسماء و الانساب
4. التوضيح لشرح جامع الصحيح

He died in Cairo in A.H. 804 = A.D. 1401. For other details of his life and work, *see* al-A'lâm, vol. ii, p. 720; Cairo, vol. i, p. 227; Âṣafiyah, p. 640; Ḥaj-khal, vol. ii, p. 270.

For another copy of the work, *see* al-A'lām, p. 720. According to the colophon the work was completed in A.H. 763.

It runs thus:

قال مؤلفه رحمة الله تعالى فرغت من تحرير هذه التذكرة فى نحوساعتين من صبيحة يوم الجمعة سابع عشرين جمادى الاولى من سنة ثلاث و ستين و سبعماية *

Written in Naskh. Not dated. Probably fourteenth century A.H. The name of the scribe does not appear anywhere.

Six Canonical Collections of Sunni Traditions with Their Commentaries and Abridgements

H.L. No. 3121
No. 2979

Foll. 472; lines 15; size $32\frac{1}{2} \times 19\frac{1}{2}$, $19\frac{1}{2} \times 9\frac{1}{2}$ cm

الموطا

AL-MUWAṬṬA'

A collection of Ḥadîth (traditions) which was considered as the first and foremost authority in Ṣaḥiḥ Ḥadîth, before the composition of the six canonical collections,* by Abû 'Abd-Allâh Mâlik bin Anas al-Aṣbaḥî al-Madanî, ابو عبد الله مالک بن انس الا صبحی المدنی (*d.* A.H. 179=A.D. 795). *See* above, No. 2976/iv.

Beginning :

و قوت الصلوة حدثنا يحيى بن يحيى الليثى انا مالك بن انس عن ابن شهاب ان عمر بن عبد العزيز الخ *

*(1) al-Jâmi' al-Ṣaḥîḥ by Bukhârî (*d.* A.H. 256=A.D. 870). (2) al-Ṣaḥîḥ by Muslim (*d.* A.H. 261=A.D. 875). (3) al-Jâmi' by Tirmidhî (*d.* A.H. 279=A.D. 892). (4) Sunan by Abû Dâ'ûd (*d.* A.H. 275=A.D. 888). (5) Sunan by Nasâ'i (*d.* A.H. 303=A.D. 915). (6) Sunan by Ibn Mâjah (*d.* A.H. 273=A.D. 886).

The present copy slightly differs in the beginning from the copy of the Lib. Cat., vol. v, part i, No. 121.

For other details of the author's life, *see* Ibn Khallikân, vol. i, p. 1139; Ḥuffâẓ, vol. i, p. 187; Ḥaj. Khal., vol. vi, p. 265; Mir'at al-Janân, fol. 96a, and Brock., vol. i, p. 175.

Written in clear Naskh. The chapters begin with red in bold letters.

Dated the 21st Shawwâl, A.H. 1291.

Scribe : ابو محمد عبد الحق.

H.L. No. 3240
No. 2980

Foll. 276; lines 25; size $26 \times 17\frac{1}{2}$, 22×11 cm

محلّى شرح الموطا

MUḤALLÂ SHARḤ AL-MUWAṬṬA'

An incomplete copy of a commentary on the Muwaṭṭa', dealing with variances in opinion of the Muhammadan Jurists.

Author: Salâm-Allâh bin Shaykh al-Islâm bin Fakhr al-Dîn, سلام الله بن شيخ الاسلام بن فخرالدين (*d.* A.H. 1229=A.D. 1813, but according to others in A.H. 1233).

Beginning:

الحمد لله الذى اشرق معالم السنن و اعلامها و اعلاها ......

و اصبح مشكوة الدين بمصابيح ...... و هداها الى الصراط المستقيم الخ *

For other details of the author's life and work, *see* Lib. Cat., vol. v, part i, p. 8.

The MS. breaks off with a portion of كتاب الحج.

Written in Nasta'liq, the beginning of the chapters being in red.

Not dated. Probably eleventh century A.H.

H.L. No. 3142 A

No. 2981

Foll. 175; lines 24; size 24 × 18, 19 × 10½ cm

التمهيد شرح الموطا

AL-TAMHÎD SHARḤ AL-MUWAṬṬA'

A commentary on the Muwaṭṭa', complete in two volumes. The present work contains only the third part of the series.

Author: Abû 'Umar Yûsuf bin 'Abd-Allâh bin Muḥammad bin 'Abd al-Bar al-Namrî al-Qarṭabî, al-Mâlikî, ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمرى القرطبى المالكى.

Vol. I

Beginning:

حديث سابع لابن شهاب عن عبيد الله ملك عن ابن شهاب عن

عبيد الله بن عبد الله عتبة عن ابن عباس ان رسول الله صلى الله عليه

و سلم الخ *

The author, a great traditionalist, historian and man of letters, was born in Cordowa in A.H. 368=A.D. 978. He was appointed as a Qâḍî of Shabunâ and Shantarin. He died in Shatiba in A.H. 463=A.D. 1071.

For other details of the author's life, *see* al-A'lâm, vol. iii, p. 1181; Ibn Khallikân, vol. ii, p. 348; and Ḥaj. Khal. vol. ii, p. 422. Besides the present work the author left the following compositions:

(١) الدرر فى اختصار المغازى و السير

(٢) العقل و العقلاء

الاستيعاب فی معرفة الاصحاب (٣)
بهجة المجالس (٤)
الانتقاء فی فضائل ثلاثة الفقهاء (٥)
الاستذكار فی شرح مذاهب علماء الامصار (٦)

The title-page contains two seals of ابو طيب محمد شمس الحق, the previous owner of the MS, and a note from him which runs thus:

قال ابو على الغسانى الف ابو عمر و فی الموطا كتبا مفيدة منها كتاب التمهيد لما فی الموطا من المعانی و الاسانيد فرتبه على اسماء شيوخ مالك على حروف المعجم هو كتاب لم يتقدمه احد الى مثله قال ابن حزم لا اعلم فی الكلام على فقه الحديث مثله فكيف احسن منه ...... فی اختصار الموطا *

H.L. No. 3142 B
No. 2982

Foll. 194; lines 24; size 24 × 18, 19 × 10½ cm

Vol. II

Beginning from the point where Volume I ends.

It runs thus:

الصلاة و صام و تقصر القوم و افطروا فقالو السعد كيف نفطر و نقصر الصلاة و انت تتمها و تصوم الخ *

Written in 'Arabian Naskh.

Many folios are destroyed by damp and the chemical action of the ink used.

Not dated. Probably eleventh century A.H.

Repaired recently.

The name of the scribe does not appear anywhere.

L. No. 3022
No. 2983

Foll. 478; lines 21; size 31½ × 21, 18 × 9½ cm

الجامع الصحيح

AL-JĀMI' AL-ṢAḤĪḤ

A collection of Ṣaḥīḥ Ḥadīth which is the first of the six canonical collections of traditions (صحاح ستة), by Muhammad bin Ismā'īl bin Ibrâhîm bin al-Mughîrah al-Ja'fi al-Bukhârî محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفی البخاری (*d.* A.H. 256=A.D. 870). *See* Lib. Cat., vol. v, part i, p. 12.

Complete in two volumes.

Vol. I

Beginning :

باب كيف كان بداؤ الوحى الى رسول الله صلى الله عليه و سلم و قول

الله تبارك و تعالى انا اوحينا اليك كما اوحينا الى نوح ...... الخ *

For other details of the author's life, *see* Ṭabaqât al-Huffaẓ, vol. ii, p. 35; Ṭabaqât, by Subki, vol. ii, fol. 57[a]; Ṭabaqât al-Sha'fi'iyah, fol. 5[a]; Asmâ' al-Rijâl, fol. 99; al-Fawâ'id al-Darâri; Ḥaj. Khal., vol. ii, p. 526; Brock., vol. i, p. 158; Rose, *Biographical Dictionary*, vol. iii, p. 383; *History of Bukhârâ*, Vambery (A), p. 68; *History of Arabic Authors*, p. 99.

At the beginning 29 pages contain only the index of the work. Again, three fly-leaves are attached which contain some miscellaneous notes by Sayyid Muḥammad 'Umar al-Ḥusayni who granted *sanad* of narrating the Ḥadith to his pupil, 'Abd al-Bâsit al-Qannawji. A note by 'Abd al-Bâsit al-Qannawji, the previous owner of the MS., is also found. A seal on the fly-leaf is found which is illegible. On fol. 1[a] a seal of عبد الباسط is decipherable. At the end there are three seals which have been destroyed by some mischievous hands.

Written in Naskh, within double red-ruled borders.

Not dated. Probably eleventh century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3023

No. 2984

Foll. 197; lines 31; size 30×22, 24×17 cm

Vol. II

Beginning :

باب مناقب الانصار و الذين تبوؤا الدار و الايمان الخ *

The colophon runs thus :

و وافق الفراغ منه قبل ظهر يوم الاثنين سادس من شهر محرم

سنه [*sic*] ثمان و سبعين و سبع ماية بخط العبد الضعيف [*sic*] النحيف

احوج [*sic*] خلق الله تعالى الى رحمته و غفرانه محمد يدعى بعثمن

بن محمد بن عثمن بن محمود بن محمد بن انس ...... برحمتك يا

ارحم الراحمين حامداو مصليا *

At the beginning 19 pages contain the index of the work. At the beginning as well as at the end there are seals which have been destroyed by some mischievous hands.

Written in Arabian Naskh.
Dated: Muharram, A.H. 778.
Worm-eaten and water-stained. Repaired recently.
Scribe : عثمن بن محمد بن عثمن بن محمود بن محمد بن انس .

H.L. No. 3171 A
No. 2985

Foll. 235; lines 21; size 31 × 18½, 20½ × 8½ cm

Another copy of al-Jâmi' al-Ṣaḥîḥ, in two volumes.

Vol. I

Beginning from

و صلى الله على سيدنا محمد و آله و صحبه و سلم قال كيف كان بدؤ الوحى الى رسول الله الخ *

and ending at the portion of باب اذا اشترى متاعاً او دابـة .

H.L. No. 3171 B
No. 2986

Foll. 240; lines 21; size 31 × 18½, 20½ × 8½ cm

Vol. II

The continuation of the preceding copy, ending at باب اسلام سلمان الفارسى رضـ .

Both the volumes are written in beautiful Naskh, within blue, black and gold-ruled borders.

Slightly worm-eaten and repaired recently.

There are two seals of ابو طيب محمد شمس الحق, the previous owner of the MS., one at the beginning and one at the end.

Not dated. Probably eleventh century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3147 A
No. 2987

Foll. 202; lines 23; size 25½ × 20, 14 × 9½ cm

فتح البارى شرح البخارى

FATḤ AL-BÂRÎ SHARḤ AL-BUKHÂRÎ

A popular commentary on Bukhârî, by Ibn Ḥajar al-'Asqalânî, ابن حجر العسقلانى (*d.* A.H. 852=A.D. 1449; *see* Lib. Cat., vol. v, part I, p. 49) in two volumes.

Vol. I

Beginning :

الحمد لله الذى شرح صدور اهل الاسلام بالهدى و نكث فى قلوب اهل الطغيان . . . . . . اما بعد فقد ان الشروع فيما قصدت له من شرح الجامع الصحيح على ما و عدت به فى اول المقدمة . . . . . . و سمه [*sic*] فتح البارى بشرح البخارى الخ *

The author has also written a long and detailed Muqaddimah to this commentary, entitled الهدى السارى مقدمة فتح البارى, which contains the preliminary principles of the work and a detailed account of Bukhârî's life.

H.L. No. 3147 B
No. 2988

Fol. 199; lines 23; size 25½ × 20, 14 × 9½ cm

Vol. II

Beginning from the point where Part I ends and ending to the following lines of . . . . باب الصلاة بعد الفجر اى بعد صلاة الصبح .

قوله و عن صلاتين (محصل ماق الباب اربعة احاديث الاول و الاخير يتعلقان بالفعل و الثانى و الثالث يتعلقان بالوقت و قد تقدم نقل اختلاف العلماء فى ذلك و سياتى الكلام على البيعتين فى كتاب البيع و على اللبستين فى كتاب اللباس قوله بعد الفجر) اى بعد صلاة الفجر كما تقدم *

The last five pages are supplied by latter hand.

For another copy of the work, *see* Lib. Cat., vol. v, part I, p. 52.

Written in beautiful Naskh. Not dated. Probably eleventh century A.H.

Repaired and bound recently.

The name of the scribe does not appear anywhere.

H.L. No. 3194
No. 2989

Foll. 283; lines 31; size 30 × 20, 22½ × 12½ cm

الهدى السارى مقدمة فتح البارى

AL-HADI AL-SÂRI MUQADDIMAT FATḤ AL-BÂRI

A long and detailed Muqaddimah to the popular commentary, Fatḥ al-Bâri (*see* above), by the same Ibn Ḥajar al-'Asqalânî, ابن حجر العسقلانى .

Beginning :

الحمد لله الذى شرح صدور اهل الاسلام بالسنة ...... اما بعد فان اولى الخ *

The colophon runs thus :

و كان الفراغ من نسخة هذه المقدمة فى سابع شهر جمادى الاول من شهور سنة اثنين و تسعين و الف بعد الهجرة النبوة ...... العبد الحقير ...... عيسى بن عبد الله الوسيمى بلدا المالكى مذهبا الاحمدى حرقة عفى ربه عنه و عن و الديه و لمن نظر الى اسمه و دعاله بالمغفرة و الرضوان *

For another copy of the work, *see* Lib. Cat., vol. v, part I, p. 49.

The title-page contains six seals, as the following :

(١)	يا محمود ١١٣٨
(٢)	بهادر شيخ شيخ بهادر ١١٩٣
(٣)	احمد بن ابراهيم
(٤)	عبد الجبار عفى عنه
(٥)	اللهم اجعلنى حامداً محمودا

and the sixth one is illegible.

Previously the MS. was under the possession of حامد ابن عبد المجيد گجراتى .

Written in Arabian Naskh, within double red-ruled borders.

Dated the 7th Jumâda, I, A.H. 1092.

Scribe : عيسى بن عبد الله .

H.L. No. 3111
No. 2990

Foll. 280; lines 41; size 32×23½, 26×13 cm

الجامع الصحيح مسلم

AL-JĀMIʻ AL-ṢAḤĪḤ MUSLIM

The second of the six canonical collections of Ḥadîth, by Abû al-Ḥasan, Mûslim bin Ḥajjâj al-Qushayrî al-Naysâbûri, ابو الحسن مسلم بن حجاج القشيرى النيسابورى (*d.* A.H. 261=A.D. 875; *see* Lib. Cat., vol. v, part I, p. 75).

Beginning :

الحمد لله رب العالمين و صلى الله على محمد خاتم النبين و على جميع الانبياء و المرسلين اما بعد فانك رحمك الله بتوفيق خالقك ذكرت انك هممت الخ *

For other details of the author's life and works, *see* Lib. Cat., vol. v, part I, p. 75; Ṭabaqât al-Ḥuffâẓ, vol. ii, p. 165; Ibn Khallikân, vol. ii, p. 91; Tahdhîb al-Asmâ', fol. 144[b]; Mir'at al-Janân, fol. 167[a]; Brock., vol. i, p. 160; Ṭabaqât Abû Ya'la, fol. 139[a].

The colophon runs thus :

كان الفراغ من زبره ليلة الاربعا لعله آخر يوم من شهر ربيع الآخر من سنة ثمان و اربعين و ما يتين و الف بخط مالكه الحقير الفقير الى رحمة الله تعالى و كرمه محمد بن احمد الشاطى غفر الله تعالى لهما *

The title-page contains some miscellaneous notes by the previous owners. A note by certain Abû Bakr bin 'Umar bin 'Alî says that he purchased this MS. in Makkah in A.H. 1282, the cost of which was 70 *riyâls*. It also contains two seals of ١٢٨٥ سيد ابو بكر بن عمر الجنيد and ابو طيب محمد شمس الحق عظيم آبادي.

Water-stained. Bound and repaired recently.

Written in ordinary Naskh.

Dated: Rabî', I, A.H. 1248.

Scribe : محمد بن احمد الشاطى.

H.L. No. 3172

No. 2991

Foll. 329; lines 30; size 31½ × 22½, 23 × 12 cm

سنن ابى داود

SUNAN ABÎ DÂ'ÛD

The third of the six canonical collections, by Abû Dâ'ûd Sulaymân bin Ash'ath al-Sijistânî, ابو داود سليمان بن اشعث السجستانى (*d.* A.H. 275=A.D. 888; *see* Lib. Cat., vol. v, part I, p. 111).

Beginning :

باب التخلى عند الحاجة حدثنا عبد الله بن مسلمة بن قعنب القعنبى ثنا عبد العزيز يعنى بن محمد عن محمد يعنى [*sic*] بن عمر و عن ابى سلمة عن المغيرة الخ *

The colophon runs thus :

و كان الفراغ من كتابة هذه النسخة المباركة الميمونة يوم السبت المبارك سابع عشر خلون [*sic*] من شهر شعبان الكريم سنة ١١٨٣ ثلاث و ثمانين و ماية و الف سنة من الهجرة النبوية ...... كتب افقر عباد الله الى رحمة المستجيرية ...... السيد [*sic*] محسن [*sic*] احمد بن على بن احمد الخ ...... *

For other details of the author's life, *see* Ibn Khallikân, vol. i, p. 214; Ḥaj. Khal., vol. iii, p. 622; Ansâb-Sam'ânî, fol. 166[a]; Ḥuffaẓ, vol. ii, p. 177; and Brock., vol. i, p. 161.

For other copies, *see* Berlin, 1246–48; Munich, 121; Paris, 707–8; Bodl., 207; Alger, 494; Jeni, 208; and Lib. Cat., vol. v, part i, p. 112.

Written in Naskh, within red-ruled border.

Worm-eaten. Bound and repaired recently.

Dated: Sha'bân, A.H. 1183.

Scribe: السيد محسن [*sic*] احمد بن على بن احمد.

H.L. No. 3193 A
No. 2992

Foll. 218; lines 27; size 27×19½, 19½×11 cm

Another copy of Sunan Abî Dâ'ûd, complete in two volumes.

Vol. I

Beginning:

كتاب الطهارة باب التخلى عند قضاء الحاجة حدثنا عبد الله بن مسلمة بن قعنب القعنبى الخ *

The MS. ends with the portion: باب فى الترويج على العمل يعمل

H.L. No. 3193 B
No. 2993

Foll. 223; lines 27; size 27×19½, 19½×11 cm

Vol. II

Beginning from the point where Volume I ends.

The colophon in blue, red, black and gold-ruled circles runs thus:

و كان الفراغ لهذا الكتاب المبارك فى اواخر شهر الحجة الحرام من السنة الثالثة بعد الالف من الهجرة النبوية على صاحبها افضل الصلوة و السلام و رضى الله عن الصحابة اجمعين *

A fly-leaf at the end, dated A.H. 1004, mentions the *sanad* of this Ḥadîth.

Both the volumes are written in one hand in good Naskh, within blue and double red-ruled borders.

Worm-eaten. Bound and repaired recently.

Dated: A.H. 1003.

The name of the scribe does not appear anywhere.

H.L. No. 3323

No. 2994

Foll. 26; lines 11; size 23½ × 15, 12 × 6 cm

A portion of Sunan Abî Dâ'ûd, beginning with the كتاب الايمان و النذور and ending in the following lines of باب فى بيع السنين :

حدثنا قتيبة بن سعيد عن ملك عن ربيعة بن ابى عبد الرحمن عن حنظلة بن قيس انه سال رافع بن خديج عن كرى الارض الخ *

Written on gold paper in very beautiful Naskh.

Not dated, probably thirteenth century A.H.

The MS. was presented to the Library by Qāsim Hasan, the Librarian and the then Secretary of Khuda Bakhsh O.P. Library, dated 2nd December 1948.

The name of the scribe does not appear anywhere.

H.L. No. 3242

No. 2995

Foll. 305; lines 23; size 26 × 17½, 19 × 12 cm

Another copy of the same work, containing volume ii.

Beginning:

باب فى الاسير يكره على الكفر حدثنا عمرو بن عوف انا هشيم و خالد عن اسمعيل عن قيس ...... باب فى حكم الجاسوس انه اكان مسلما حدثنا مسدد ثنا سفيان الخ *

Slightly worm-eaten.

Written in Naskh.

Dated: Shawwâl, A.H. 1147.

Scribe: محمد الخليلي.

H.L. No. 3165

No. 2996

Foll. 176; lines 23; size 24×19, 19×10 cm

معالـم السنن

MA'ĀLIM AL-SUNAN

A useful commentary on Sunan Abî Dâ'ûd, complete in three volumes, by Abû Sulaymân Ḥamd bin Muḥammad bin Ibrâhîm al-Khaṭṭâbi al-Bustî, ابو سليمان حمد بن محمد بن ابراهيم الخطابى البستى .

Vol. I

Beginning:

قال الشيخ الامام ابو سليمان حمد بن محمد الخطابى رحمة الله عليه
الحمد لله الذى هدانا لدينه و اكرمنا بسنة نبيه و جعلنا من القائلين بها
و المتبعين لها الخ *

The author, who was an eminent scholar, was born in A.H. 319=A.D. 931 and died in A.H. 388=A.D. 998.

For other details of his life and work, *see* Ṭabaqât al-Ḥuffâẓ, vol. iii, p. 223; Ṭabaqât al-Subki, vol. iii, fol. 19[a]; Ibn Khallikân, vol. i, p. 161; Ṭabaqât al-Shafi'iyah by Ibn Mulaqqan, fol. 30[a]; al-Ṭabaqât by Isnawi, fol. 175[a]; al-Ṭabaqât by Qâḍî Shahbah, fol. 19[a]; Ḥaj. Khal., vol. ii, p. 521; and Brock., vol. i, p. 165; *see* also Lib. Cat., vol. v, part I, p. 38.

The MS. ends in the following lines of باب من يعطى الزكاة و حدّ الغنا :

حدثنا ابو داؤد ...... ثنا عباد ابن موسى قال لا تحل الصدقة لغنى
و لا ذى مره سوى قلت المرة القوة...... و قال ابو حنيفة و اصحابه يجوز له
اخذ الصدقة اذا لم يملك مائتى درهم فصاعدا *

H.L. No. 3221

No. 2997

Foll. 196; lines 23; size 24×19, 19×10 cm

Vol. II

Beginning:

و من باب من تجوز له الصدقة ممن هو غنى حدثنا ابو داؤد ثنا عبد الله

ابن مسلمة عن مالك عن زيد ابن اسلم ...... قال لا تحل الصدقة لغنى الا لخمسة الخ *

The MS. ends with the beginning portion of the Ḥadîth of كتاب النكاح .

H.L. No. 3231

No. 2998

Foll. 221; lines 23; size 24 × 17, 19 × 10½ cm

Vol. III

The MS. begins from the point where Volume II ends.

For another copy of the works, *see* Brock., vol. i, p. 161; India Office, No. 1038; Alger., No. 1274; and Lib. Cat., vol. v, part ii, p. 220.

The colophon runs thus:

و كان الفراغ من نسخ هذا الكتاب الشريف المبارك على يد عبده و ابن عبده سليمان ابن سبحان لاربع خلت من ربيع الاخر من سنة ١٣١١ و الحمد لله رب العالمين الخ *

All the three volumes are written in Naskh in one hand.

The MS. contains the seal of ابو طيب محمد شمس الحق عظيم آبادي .

Dated: Rabî', II, A.H. 1311.

Scribe: سليمان ابن سبحان .

H.L. No. 3099

No. 2999

Foll. 241; lines 25; size 32½ × 23, 20½ × 11 cm

التهذيب سنن ابى داود

AL-TAHDHÎB SUNAN ABÎ DÂ'ÛD

A rare commentary on Sunan Abî Dâ'ûd by Abû 'Abd-Allāh Muḥammad bin Abi Bakr al-Qayyim, better known as Ibn al-Qayyim al-Jawziyah, ابو عبد الله محمد بن ابى بكر القيم المعروف بابن القيم الجوزية .

Beginning:

قال الشيخ الامام العلامه شمس الدين محمد بن قيم الجوزية الحنبلى غفر الله له الحمد لله رب العالمين و العاقبة للمتقين ...... اما بعد فان اولى ما صرفت اليه العناية و جرى المتسابقون الخ *

The author, a follower of the Ḥanbalî school and a prominent scholar of the Islamic branches of learning, was born in A.H. 691 = A.D. 1299. He studied under Ibn Taymiyah and others. The author left more than 20 works on different subjects.

He died in A.H. 751 = A.D. 1350.

For other details of his life, *see* al-Durar al-Kâminah, vol. ii, fol. 265; Ṭabaqât Ibn Rajab, fol. 275; Brock., vol. ii, p. 106. *See also* Lib. Cat., vol. v, part ii, p. 56.

The colophon runs thus:

فرغ هذا الكتاب فى بلدة الطيبة المدينة المنورة على صاحبها افضل الصلوٰة و التسليم بيد اضعف العباد محمد على ابن محمد حسن ...... فى يوم الخميس عشرين رمضان المبارك سنة ۱۲۹۴ الف و مائتين و اربع و تسعين من هجرة النبوى صلى الله عليه و آله و صحابه و سلم اجمعين ✻

No copy of the work seems to be recorded.

The title-page contains a seal of ابو طيب محمد شمس الحق عظيم آبادي.

Written in ordinary Nasta'liq in the holy city of Madînah.

Dated: Thursday, 20th Ramaḍan, A.H. 1294.

Scribe: محمد على ابن محمد حسن.

H.L. No. 3179

No. 3000

Foll. 334; lines 25; size 30 × 21½, 24½ × 14½ cm

عون المعبود شرح سنن ابى داوٗد

'AWN AL-MA'BÛD SHARḤ SUNAN ABÎ DÂ'ÛD

A rare commentary on Sunan Abî Dâ'ûd, by Abû 'Abd al-Raḥmân Sharf al-Ḥaq, better known as Muḥammad Ashraf bin Amîr bin 'Alî bin Ḥaydar al-Ṣiddîqî al-Aẓimâbâdî, ابو عبد الرحمٰن شرف الحق الشهير بمحمد اشرف بن امير بن على بن حيدر الصديقى العظيم آبادى, in two volumes (complete in four volumes).

Vol. I

Beginning:

الحمد لله الذى بنعمته تتم الصالحات ...... اما بعد فيقول العبد الفقير الى الله تعالى ابو عبد الرحمٰن شرف الحق الشهير بمحمد اشرف بن امير

بن علی بن حیدر الصدیقی العظیم آبادی ...... ان هذه الفوائد المتفرقه و الحواشی النافعة علی احادیث سنن الامام الهمام المجتهد المطلق ابی داؤد ...... و سمیتها بعون المعبود علی سنن ابی داؤد الخ *

In Sarkis, vol. ii, p. 1344, as well as in the beginning of the present MS. the authorship of the work is ascribed to Muḥammad Ashraf but in Ḥayât Ba'd al-Mamât, p. 344, it is ascribed to Abû al-Ṭayyib Muḥammad Shams al-Ḥaq. Hence a great confusion arises.

In my opinion, though this work has been compiled by Muḥammad Ashraf, his elder brother, Muḥammad Shams al-Ḥaq, rendered immense help to the author and so some biographers have attributed the authorship of this work to Muḥammad Shams al-Ḥaq.

He was born in Patna in the latter part of the thirteenth century A.H. He was the younger brother of Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, a great traditionalist of his age. This great scholar (ابو الطیب محمد شمس الحق) was born in A.H. 1273=A.D. 1857 in Patna and finally settled in Diânwân, a village in Patna. He received his early education from Muḥammad Ibrâhim (*d.* A.H. 1282=A.D. 1866; *see* Ḥayât Ba'd al-Mamât, p. 35). Both the brothers completed their studies under Sayyid Nadhir Ḥusayn Dihlawî (*d.* A.D. 1902, *see* Ḥayât Ba'd al-Mamât). Abû al-Ṭayyib Muḥammad Shams al-Ḥaq went to Makkah where a large number of persons gathered round him and received education and obtained *Ijâzâh* from him. He composed many works on different branches of Islâmic learning. Among his works the following are the most important:

غایة المقصود شرح سنن ابی داؤد (۱)
هدیة اللوزعی به نکات الترمزی (۲)
شرح مقدمه مسلم (۳)
افادة الرسوخ بمعرفة الشیوخ (۴)
التعلیق المغنی علی الدار القطنی (۵)
رفع الالتباس عن بعض الناس (۶)
اعلام اهل العصر باحکام رکعتی الفجر (۷)
المکتوب اللطیف الی سید الشریف (۸)
اقوال الصحیحه فی احکام النسیکه (۹)
القول المحقق فی اخصاء البهائم (۱۰)
عقود الجمان (۱۱)
التحقیقات العلی باثبات فریضة الجمعة فی القری (۱۲)
الکلام المبین فی الجهر بالتامین (۱۳)
الرسالہ فی رد التعزیة (۱۴)

Besides, a large number of his works have not yet been published. He died in A.H. 1329=A.D. 1911. For other details of his life and work, *see* Sarkis, vol. ii, p. 1344; Qâmûs al-Mas̲h̲âhir, part ii, p. 20; Ḥayât Ba'd al-Mamât, p. 344; and Aṣafiyah, vol. i, p. 610. The date of Muḥammad As̲h̲raf's death is not given by his biographers. Even Sarkis, vol. ii, p. 1344, and Ḥayât Ba'd al-Mamât say nothing about the date of his death.

H.L. No. 3118

No. 3000

Foll. 144; lines 25; size 32½ × 22½, 26 × 14 cm

Vol. II

Beginning:

الحمد لله و كفى و سلام على رسوله الذى اصطفى ...... كتاب الزكوة اختلف فى اول وقت فرض الزكوة فذهب الاكثر الى انه دفع بعد الهجرة الخ *

The MS. ends in the following lines of باب من سمى السحور الغداء :

فقال النبى صلى الله عليه و سلم ان و سادك اذاً لطويل عريض......

قال القاضى معناه ان جعلت تحت و سادك الخيطين ...... اى الخيط الاسود و الابيض *

For another copy of the work, *see* Sarkis, vol. ii, p. 1344.
The work was lithographed in A.H. 1313.
Written in Nasta'liq. Not dated, probably fourteenth century A.H.
The handwriting differs from place to place.
The name of the scribe does not appear anywhere.

H.L. No. 3175

No. 3001

Foll. 260; lines 21; size 30 × 19, 23 × 10½ cm

الجامع للترمذى

AL-JAMI' LI'L-TIRMID̲H̲Î

A copy of volume i, the fourth canonical collection of traditions, by Abû 'Îsâ Muḥammad bin 'Îsâ al-Tirmid̲h̲î al-Ḍarîr, ابو عيسى محمد بن عيسى الترمذى الضرير.

Beginning:

اخبرنا الشيخ ابو الفتح عبد الملك بن ابى القاسم عبد الله بن ابى سهل الهروى الكروخى ...... ابواب الطهارة عن رسول الله صلى الله عليه و سلم باب ماجاء لا تقبل صلوٰة بغير طهور حدثنا قتيبة بن سعيدنا ابو عوانه الخ *

The author, a great traditionalist, was born in Makkah in A.H. 209 and studied Ḥadîth under the great traditionalist like Bukhâri and others. He died in his native place (Tirmidh) in A.H. 279=A.D. 829. For other particulars of his life, *see* Ansâb-Sam'âni, fol. 70[b]; Ibn Khallikân, vol. i, p. 484; Ḥuffâẓ, vol. ii, p. 207; Mir'at al-Janân, fol. 172[b]; Nukat al-'Umân, fol. 88[b]; Ḥaj. Khal., vol. ii, p. 548. *See also* Lib. Cat., vol. v, part i, p. 116.

For other copies of the work, *see* Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Köper, 194; Bodl., i, 207; and Lib. Cat., vol. v, part i, p. 116.

The work was lithographed in India in A.H. 1293.

Various commentaries of the work are found. *See* Ḥaj. Khal., vol. ii, p. 548, and Brock., vol. i, p. 161.

Written in ordinary Naskh.

Dated: Rajab, A.H. 1259.

Scribe: محمد عبد الخالق.

H.L. No. 3311

No. 3002

Foll. 158; lines 17; size 22 × 14½, 15 × 8 cm

Another copy of the same work.

Beginning:

الشيخ ابو الفتح عبد الملك بن ابى القاسم بن ابى اسهل ...... الهروى الكروخى الخ *

The MS. is defective at the end and thus it abruptly ends with the following lines of باب البلاء:

حدثنا صالح بن عبد الله ابن المبارك و سويد بن نصر عبد الله بن المبارك عن يحيى بن ايوب عن عبيد الله بن زحرف ...... قال املك علينا لسانك و ليسعك بيتك و ابك على خطيئتك هذا حديث حسن محمد ابن موسى البصرى حماد بن زيد عن ابى *

Written in Naskh.
Worm-eaten. Not dated, probably twelfth century A.H.
The name of the scribe does not appear anywhere.

H.L. No. 3200
No. 3003

Foll. 90; lines 13; size 23×17, 15×8½ cm

شمائل النبى

SHAMĀ'IL AL-NABI

A work on Ḥadīth dealing with the virtues, manners and character of the Prophet the Great, by the same Abû 'Îsâ Muḥammad bin 'Îsâ al-Tirmīdhî.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ الحافظ ابو عيسى محمد بن عيسى بن سورة الترمذى رحمة الله تبارك و تعالى باب ماجاء فى خلق رسول الله صلى الله عليه و سلم حدثنا ابو رجاء قتيبة بن سعيد عن مالك بن انس عن ربيعة الخ *

The work is divided into following *bābs*:

Fol. 1^b	١ - باب ما جاء فى خلق رسول الله صلى الله عليه و سلم
Fol. 6^b	٢ - باب ما جاء فى خاتم النبوة
Fol. 9^a	٣ - باب ما جاء فى شعر رسول الله صلى الله عليه و سلم
Fol. 10^a	٤ - باب فى ترجّل رسول الله صلى الله عليه و سلم
Fol. 11^a	٥ - باب ما جاء فى شيب رسول الله صلى الله عليه و سلم
Fol. 12^a	٦ - باب فى خضاب رسول الله صلى الله عليه و سلم
Fol. 13^a	٧ - باب ما جاء فى كحل رسول الله صلى الله عليه و سلم
Fol. 14^a	٨ - باب ما جاء فى لباس رسول الله صلى الله عليه و سلم
Fol. 17^a	٩ - باب ما جاء فى صفة عيش رسول الله صلى الله عليه و سلم
Fol. 17^b	١٠ - باب ما جاء فى خف رسول الله صلى الله عليه و سلم
Fol. 18^a	١١ - باب ما جاء فى نعل رسول الله صلى الله عليه و سلم
Fol. 19^b	١٢ - باب ما جاء فى ذكر خاتم رسول الله صلى الله عليه و سلم
Fol. 20^b	١٣ - باب ما جاء فى تختم رسول الله صلى الله عليه و سلم
Fol. 22^a	١٤ - باب ما جاء فى صفة سيف رسول الله صلى الله عليه و سلم
Fol. 22^b	١٥ - باب ما جاء فى صفة درع رسول الله صلى الله عليه و سلم

Fol. 23ᵃ	١٦ - باب ما جاء فی صفة مغفر رسول الله صلی الله علیه و سلم
Fol. 23ᵇ	١٧ - باب ما جاء فی عمامة رسول الله صلی الله علیه و سلم
Fol. 24ᵃ	١٨ - باب ما جاء فی صفة ازار رسول الله صلی الله علیه و سلم
Fol. 25ᵃ	١٩ - باب ما جاء فی مشیة رسول الله صلی الله علیه و سلم
Fol. 25ᵇ	٢٠ - باب ما جاء فی تقنع رسول الله صلی الله علیه و سلم
Fol. 25ᵇ	٢١ - باب ما جاء فی جلسة رسول الله صلی الله و سلم
Fol. 26ᵃ	٢٢ - باب ما جاء فی تكاءة رسول الله صلی الله علیه و سلم
Fol. 27ᵃ	٢٣ - باب ما جاء فی اتكاء رسول الله صلی الله علیه و سلم
Fol. 27ᵃ	٢٤ - باب ما جاء فی صفة اكل رسول الله صلی الله علیه و سلم
Fol. 28ᵃ	٢٥ - باب ما جاء فی صفة خبز رسول الله صلی الله علیه و سلم
Fol. 29ᵇ	٢٦ - باب ما جاء فی صفة ادام رسول الله صلی الله علیه و سلم
Fol. 33ᵃ	٢٧ - باب ما جاء فی صفة رسول الله صلی الله علیه و سلم عند الطعام
Fol. 33ᵇ	٢٨ - ما جاء فی قول رسول الله صلی الله علیه و سلم عند الطعام
Fol. 37ᵃ	٢٩ - باب ما جاء فی صفة شراب رسول الله صلی الله علیه و سلم
Fol. 39ᵃ	٣٠ - باب ما جاء فی قدح رسول الله صلی الله علیه و سلم
Fol. 39ᵇ	٣١ - باب ما جاء فی صفة فاكهة رسول الله صلی الله علیه و سلم
Fol. 41ᵃ	٣٢ - باب ما جاء فی صفة شرب رسول الله صلی الله علیه و سلم
Fol. 42ᵇ	٣٣ - باب ما جاء فی تَعَطُّرِ رسول الله صلی الله علیه و سلم
Fol. 44ᵃ	٣٤ - باب ما جاء كیف كان كلام رسول الله صلی الله علیه و سلم
Fol. 45ᵃ	٣٥ - باب ما جاء فی ضحك رسول الله صلی الله علیه و سلم
Fol. 47ᵇ	٣٦ - باب ما جاء فی صفة مِزَاحِ رسول الله صلی الله علیه و سلم
Fol. 49ᵃ	٣٧ - باب ما جاء فی صفة كلام رسول الله صلی الله علیه و سلم فی الشعر
Fol. 53ᵃ	٣٨ - باب ما جاء فی صفة نوم رسول الله صلی الله علیه و سلم
Fol. 54ᵃ	٣٩ - باب ما جاء فی عبادة رسول الله صلی الله علیه و سلم
Fol. 60ᵃ	٤٠ - باب ما جاء فی صوم رسول الله صلی الله علیه و سلم
Fol. 64ᵃ	٤١ - باب ما جاء فی قرأة رسول الله صلی الله علیه و سلم
Fol. 65ᵃ	٤٢ - باب ما جاء فی بكاء رسول الله صلی الله علیه و سلم
Fol. 66ᵇ	٤٣ - باب ما جاء فی فراش رسول الله صلی الله علیه و سلم
Fol. 67ᵃ	٤٤ - باب ما جاء فی تواضع رسول الله صلی الله علیه و سلم
Fol. 70ᵇ	٤٥ - باب ما جاء فی خلق رسول الله صلی الله علیه و سلم
Fol. 74ᵃ	٤٦ - باب ما جاء فی حیاء رسول الله صلی الله علیه و سلم
Fol. 74ᵇ	٤٧ - باب ما جاء فی حجامة رسول الله صلی الله علیه و سلم
Fol. 75ᵃ	٤٨ - باب ما جاء فی اسماء رسول الله صلی الله علیه و سلم

Fol. 75[b]	۴۹ - باب ما جاء فی عیش النبی صلی الله علیه و سلم
Fol. 79[a]	۵۰ - باب ما جاء فی سنّ رسول الله صلی الله علیه و سلم
Fol. 79[b]	۵۱ - باب ما جاء فی وفاة رسول الله صلی الله علیه و سلم
Fol. 85[a]	۵۲ - باب ما جاء فی میراث رسول الله صلی الله علیه و سلم
Fol. 86[a]	۵۳ - باب ما جاء فی رویة رسول الله صلی الله علیه و سلم

After Fol. 32[b] the paging arrangement is not correct. This should be as follows: fol. 32[b], 36[a], 35[a], 34[a], 33[a], 40[a], 39[a], 38[a], 37[a], 41[a].

For other copies of the work, *see* Ḥaj. Khal., vol. iv, p. 70; India Office, No. 133. On fol. 1[a], a seal of محمد صبغت الله خان is found.

Many commentaries are found on the work (*see* Ḥaj. Khal., vol. iv, p. 71).

Two fly-leaves at the beginning contain some miscellaneous notes.

Some occasional notes are found in or on the margins.

Written in Naskh with full diacritical marks.

The work is published in Calcutta in A.H. 1252.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 4024

No. 3004

Foll. 94; lines 9; size 24 × 13½, 14 × 6½ cm

Another copy of the same work.

The colophon runs thus:

وقع الفراغ من تسوید النسخة المیمونة المسماة بشمائل النبی صلی الله علیه و سلم فی لیلة خامس عشر من شهر ذی الحجة فی مکة المبارکة حرسها الله و قد فرغت من عامة من الحج الاکبر و انا الفقیر الی الغنی یسین ابن رسول الحسینی غفر لهما و سترعیو بهما سنه ۹۸۶ *

Some occasional notes are found on the margins.

Written in clear Nasta'liq with full diacritical marks.

Water-stained and slightly damaged.

Dated: A.H. 986.

Scribe: یسین ابن رسول.

H.L. No. 3246

No. 3005

Foll. 124; lines 19; size 19½×11½, 12×8 cm

شرح شمائل الترمذى

SHARH SHAMA'IL AL-TIRMIDHI

A commentary on the above work, by Shaykh Muhammad al-Hanafi, شيخ محمد الحنفى who flourished in the beginning of the tenth century A.H. The date of his death is not given by his biographers. According to Haj. Khal., vol. iv, p. 71, the work was completed in A.H. 926.

A few pages at the beginning as well as at the end are wanting.

The MS. abruptly begins thus:

كقوله اصدقه فى مرية و قد امتروت ...... و قد يقال عن مالك

و عن ربيعة حالان عن مضمون ...... على الله اخل فالتقدير الخ *

For another copy of the work, *see* Haj. Khal., vol. iv, p. 71.

Written in 'Arabian Naskh. Not dated, probably tenth century A.H.

Slightly worm-eaten.

H.L. No. 3647

No. 3006

Foll. 155; lines 21; size 19×12½, 12½×8 cm

Another commentary on the same work, by 'Isâm al-Dîn Ibrâhîm bin Muhammad al-Isfarâ'inî, عصام الدين ابراهيم بن محمد الاسفرائنى.

He was born in A.H. 873=A.D. 1468.

In Haj. Khal., vol. iv, p. 71; the date of his death is given as A.H. 943; while in al-A'lâm, vol. i, p. 63 (2nd edition), it is given as A.H. 945=A.D. 1538.

For other details, *see* Shadhrat al-Dhahab, vol. viii, p. 291.

A few pages at the beginning as well as at the end are missing.

It abruptly begins thus:

كيف سلم بالاستقلال [*sic*] على غير النبى و قدمنع ...... فى غاية

الضعف .... على ان فى الاذكار منسوب الى بعض اصحاب الشافعى الخ *

For other copies of the work, *see* Haj. Khal., vol. iv, p. 71; Cairo, p. 359.

Written in Nasta'liq. Not dated, probably eleventh century A.H. Water-stained, worm-eaten and damaged.
The name of the scribe does not appear anywhere.

H.L. No. 3119

No. 3007

Foll. 406; lines 25; size 32 × 20, 21 × 11 cm

سنن النسائی

SUNAN AL-NASĀ'I

A copy of the work of the fifth canonical collection of traditions.

Author: Abi 'Abd al-Raḥmân Aḥmad bin Shu'ayb bin 'Ali al-Nasâ'î ابی عبد الرحمن احمد بن شعیب بن علی النسائی.

Beginning:

ابن عبد الله بن زکریا بن حیویه النیسابوری و هذه الروایات اتم الروایات عن المولف الامام ابی عبد الرحمٰن احمد بن شعیب النسائی قال اخبرنا قتیبة ابن سعید قال ثنا سفیان عن الزهری عن ابی سلمة عن ابی هریرة ان النبی صلی الله علیه و سلم قال اذا استیقظ احدکم من نومه ...... باب السواك اذا قام من اللیل اخبرنا اسحٰق بن ابراهیم و قتیبة بن سعید عن جریر الخ *

The author, a great traditionalist, was born in Nasâ, a place in Khurâsân in A.H. 225=A.D. 839 and, finally, settled in Egypt. He had a great love for the family of 'Ali bin Abi Ṭâlib, the fourth Caliph (A.H. 35–40=A.D. 656–661) and used to eulogize them for which he was punished by the follower of Ma'âwiyah (*d.* A.H. 60=A.D. 681, *see* Taqwîm al-'Âm). He died in Makkah in A.H. 303=A.D. 915 and was buried between Ṣafa and Marwâ.

For other details of his life and work, *see* al-A'lâm, vol. i, p. 41; Sarkis, p. 1851; Fihrist Kutub Dâr al-'Ulûm Islâmîyah, Peshâwar, p. 52; and Aṣafiyah, p. 634; Cairo, p. 338.

Besides the present work, the author wrote the following:

السنن الکبری (۱)
خصائص علی (۲)
مسند علی (۳)
مسند مالک (۴)

For other copies of the work, *see* al-A'lâm, p. 41; Sarkis, p. 1851; Aṣafiyah, p. 634; Dar al-'ulûm Islâmîyah, Peshâwar, p. 52; Cairo, p. 398.

The work ends with the portion of الاستعاذة من دعاء لايستجاب .

The work was lithographed in India in A.H. 1281 and 1296.

Written in beautiful Naskh within black and double red-ruled borders. Not dated, probably eleventh century A.H.

The two following seals are found at the end:

سید محمد عبد السلام غفرله ۱۲۹۹ (۲) سید محمد نذیر حسین ۱۲۸۱ (۱)

The name of the scribe does not appear anywhere.

Works dealing with Collections of Ḥadith of the Six Canonical Collections

H.L. No. 3045

No. 3008

Foll. 197; lines 15; size 24×17, 18½×11½ cm

النكت الظراف على الاطراف

AL-NUKT AL-ẒIRÂF 'ALÂ AL-AṬRÂF

A unique collection of the traditions of the six canonical collections, not included by Mizzi in his work, Tuḥfat al-Ashrâf (*see* Lib. Cat., vol. v, part i, p. 143).

Author: Aḥmad bin 'Ali bin Muḥammad bin 'Ali bin Ḥajar al-'Asqalânî, احمد بن على بن محمد بن على بن حجر العسقلانى (*d.* A.H. 852=A.D. 1449).

For his life, *see* Lib. Cat., vol. v, part i, p. 49.

Beginning:

اللهم صل و سلم على محمد و آله الحمد لله الذى لا يتعقب احكامه ولا ينفذ و لو كان البحر مدادا ...... اما بعد فان من الكتب الجليلة العنيفة الحديث كتاب تحفة الاشراف بمعرفة الاطراف تاليف شيخ شيوخنا الحافظ ابى الحجاج يوسف ابن الزكى عبد الرحمن بن يوسف المزى و قد حصل الانتفاع به شرفا الخ *

For another copy of the work, *see* Lib. Cat., vol. v, part i, p. 143.

The author in the preface says that the work, تحفة الاشراف, is an

authority on the subject but after a thorough study of the same he found some omissions and mistakes of Ḥadîth which he noted on separate papers.

For other details, *see* Lib. Cat., vol. v, part i, p. 144, from which the present work is a copy.

The colophon runs thus:

تمت الجزء الاول من كتاب النكت الظراف و يتلوه من بيان طارق

بن شهاب عن ابى موسى بخط محمود عالم بن مولوى ياور حسين مرحوم

بهارى فى التاريخ احد عشر من شهر شوال الكرم سنة ۱۳۴۹ هجرى النبوى *

Written in clear Naskh. Dated: A.H. 1349.

Scribe: محمود عالم بن مولوى ياور حسين مرحوم بهارى .

H.L. No. 3107

No. 3009

Foll. 375; lines 18; size 33×19, 25×14½ cm

تحفة الاشراف بمعرفة الاطراف

TUḤFAT AL-ASHRĀF BI-MA'RIFAT AL-AṬRĀF

A collection of the traditions of the six canonical collections by Abû' al-Ḥajjâj Yûsuf bin 'Abd al-Raḥmân bin Yûsuf bin Jamâl al-Dîn al-Mizzî al-Quḍâ'î al-Kalbî al-Shâfi'î, ابو الحجاج يوسف بن عبد الرحمن بن يوسف بن جمال الدين المزى القضاعى الكلبى الشافعى (*d.* A.H. 742=A.D. 1314; *see* Lib. Cat., vol. v, part i, p. 141).

Vols. II and III

Beginning:

سليمان بن يسار المدنى الفقيه مولى ميمونة عن جابر حديث م ان طارقا

قضى بالعمرى للوارث بقول جابر عن رسول الله صلى الله عليه و سلم م فى

الفرائض عن ابىبكر بن ابى شيبة و اسحق بن ابراهيم كلاهما عن سفيان

بن عيينة عن عمرو بن دينار عنه به سنان بن ابى سنان الدولى الحجازى الخ *

The present work contains some portion of volume i also.

For another copy of the work, *see* Berlin, Nos. 1357–74; Alger, Nos. 499-500; and Lib. Cat., vol. v, part i, Nos. 229–32, pp. 140–42.

The MS. contains two seals at the beginning and one seal at the end of ابو طيب محمد شمس الحق ۱۲۸۵ .

Written in Naskh. Not dated, probably thirteenth century A.H.

H.L. No. 3109

No. 3010

Foll. 382; lines 19; size 33×20½, 27×13½ cm

Vol. IV

The present work begins from the point where the previous volume ends. It runs thus:

عطا بن السائب الثقفی الکوفی عن سعید بن جبیر عن ابن عباس حدیث
دت ٣ ق اذا اکل احدکم طعاما فلایا کل من اعلی الصحفة الحدیث د فی
الا طعمة عن مسلم بن ابراهیم عن شعبة ت فیه عن قتیبة بن سعید عن جریر
٣ فی الولیمة عن محمد بن عبد الاعلی عن خالد عن سعید الخ *

The work ends with the portion of مسند امیر المؤمنین عثمان بن عفان القرشی .

The handwriting is identical with that of the preceding MS. but the latter portion is by a different hand.

Not dated, probably thirteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3128

No. 3011

Foll. 289; lines 19; size 30×19, 24×12 cm

Vols. V and VI

Beginning:

عبد خیر بن یزید الهمدانی الحیوانی عن علی رضی الله عنه حدیث د ٣
اتانا علی و قد صلی فدعا بطهور الحدیث فی صنعة الوضوء د فی الطهارة
...... و عن الحلوانی عن حسین بن علی الخ *

Written in Naskh. Not dated, probably thirteenth century A.H.

There are seals of ابو طیب محمد شمس الحق عظیم آبادی at the beginning as well as at the end.

Name of the scribe: محمد بن مصطفی الدیار بکری .

H.L. No. 3174

No. 3012

Foll. 307; lines different; size 29×19½, 24×12 cm

Vols. VII and VIII

Beginning from the point where the previous volume ends. It runs thus:

موسى بن طلحة بن عبيد الله التميمى عن ابى هريرة حديث م ت ٣
لما نزلت و انذر عشيرتك الاقربين دعا رسول الله صلى الله عليه و سلم قريشا
فجمعهم فعم و خص الحديث م فى الايمان عن قتيبة و زهير بن حرب كلاهما
عن جرير الخ *

The colophon runs thus:

وكان الفراغ منه فى خامس شهر رجب الفرد الحرام سنة ١١١٦ سادس
عشر و ماية بعد الالف على يد العبد الفقير الحاربه المنام احمد بن سليمان
بن محمد بن الخليل الكازرونى الاحساءى اصلا و شهره الطايفى المكى مولدا
و وطنا لطف الله به و عفى عنه و غفر له و لوالديه و لجميع المسلمين و لمن
دعالهم بالمغفرة و صلى الله على سيدنا محمد و اله و صحبه و سلم *

There are seals of ابو طيب محمد شمس الحق عظيم آبادى at the beginning as well as at the end.

Being written in Naskh, vol. vii, by a different hand. Seven folios between vols. vii and viii are blank.

Dated: 5th Rajab, A.H. 1116.

Scribe: احمد بن سليمان بن محمد بن الخليل الكازرونى.

H.L. No. 3108

No. 3013

Foll. 301; lines 18; size 32×20, 24×12 cm

ذخائر المواريث فى الدلالة على مواضع الاحاديث

DHAKHA'IR AL-MAWĀRĪTH FĪ AL-DALĀLAT 'ALĀ MAWĀḌI' AL-AḤĀDĪTH

A rare copy of the collection of the traditions of the six canonical collections, in two volumes.

Author: 'Abd al-Ghanî bin Ismâ'îl bin 'Abd al-Ghanî bin Ismâ'îl bin Aḥmad bin Ibrâhîm bin Ismâ'îl bin Ibrâhîm bin 'Abd-Allâh bin Muḥammad bin 'Abd al-Raḥmân bin Ibrâhîm bin Sa'd-Allâh bin Jamâ' al-Nâblisî al-Dimishqî al-Ḥanafî عبد الغنى بن اسمعيل بن عبد الغنى بن اسمعيل بن احمد بن ابراهيم بن اسمعيل بن ابراهيم بن عبد الله بن محمد بن عبد الرحمن بن ابراهيم بن سعد الله بن جماء النابلسى الدمشقى الحنفى.

Beginning:

الحمد لله الكبير المتعال المفيض ذخائر المواريث بانواع الاحاديث ...... اما بعد فيقول العبد الفقير الى مولاه الخبير عبد الغنى بن اسمعيل بن عبد الغنى ...... النابلسى الدمشقى الحنفى ...... لما كانت كتب الحديث الشريف الذى جامعة لانواع الروايات ...... باسرار العلوم و الدرايات و حاوية لاسانيد المختلفة الخ *

The author, a great scholar and poet, was born in Dimishq in A.H. 1050=A.D. 1641. He travelled to Baghdâd, Palestine, Lebnân, Ḥijaz and Egypt. He died in Dimishq in A.H. 1143=A.D. 1731. Besides the present work the author left the following compositions:

(١)	الحضرة الانسية فى الرحلة القدسية
(٢)	تعطير الانام فى تعبير المنام
(٣)	علم الفلاحة
(٤)	نفحات الازهار على نسمات الاسحار
(٥)	ايضاح الدلالات فى سماع الالات
(٦)	ذيل نفحة الريحانة
(٧)	حلة الذهب الابريز فى الرحلة الى بعلبك و بقاع العزيز
(٨)	الحقيقة و المجاز فى رحلة الشام و مصر و الحجاز
(٩)	قلائد المرجان فى عقائد اهل الايمان
(١٠)	كنز الحق المبين فى احاديث سيد المرسلين
(١١)	اباحة الدخان
(١٢)	شرح المقدمة السنوسية
(١٣)	رشحات الاقلام فى شرح كفاية الغلام

For his life, *see* al-A'lâm, vol. ii, p. 531; Silk al-Durar, vol. iii, p. 30.

In the preface the author says that he has relied on the collections of Ḥadîth on Bukhâri, Muslim, Abu Dâ'ûd, Tirmidhî, al-Nasâ'i, Ibn Majâ

and Muwaṭṭa and he uses the following abbreviations for them:

صحیح البخاری for	خ
صحیح مسلم for	م
سنن ابی داؤد for	د
سنن الترمذی for	ت
سنن النسائی for	س
ابن ماجة for	ه
موطا لا مام مالک for	ط

He says that previously such types of books were written by Abû Muḥammad Khalaf bin Muḥammad al-Wâsṭi (*d.* A.H. 401 = A.D. 1010), Abû Mas'ûd Ibrâhîm bin Muḥammad al-Dimishqi (*d.* A.H. 401 = A.D. 1010) and by Abû al-Qāsim 'Ali bin al-Ḥasan bin 'Asâkir (*d.* A.H. 571 = A.D. 1175).

The work is divided into following seven *bâbs*:

١ - الباب الاول فی مسانید الرجال من الصحابة اهل الکمال

٢ - الباب الثانی فی مسانید من اشتهر منهم بالکنیه

٣ - الباب الثالث فی مسانید المبهمین من الرجال علی حسب ما ذکر فیهم من الا قوال

٤ - الباب الرابع فی مسانید النساء من الصحابیات

٥ - الباب الخامس فی مسانید من اشتهر منهن بالکنیة

٦ - الباب السادس فی مسانید المبهمات من النساء الصحابیات

٧ - الباب السابع فی ذکر المراسیل من الا حادیث

The names of the traditionalists are arranged in an alphabetical order.

The colophon says that the present work was copied for Abu Ṭayyib Muḥammad Shams al-Ḥaq Di'anwi from a copy of Muhammad bin Ismâ'il bin Ibrâhîm al-Maymanî, better known as al-Shanâwi.

No copy of the work seems to have been recorded.

Written in Naskh.

Dated: 26th Ramaḍân, A.H. 1328.

Scribe: فتح محمد.

H.L. No. 3257

No. 3014

Foll. 218; lines 27; size 31½ × 20½, 23½ × 12½ cm

Vol. II

The continuation of the previous work beginning with حرف الغین and ending with the Hadith of لیلی مولاة امثارة الا نصاریة.

The colophon says that the work was copied from a copy of the manuscript of 'Uthmâniyah Library, Makkah, for Abû Ṭayyib Muḥammad Shams al-Ḥaq which was coalated with the help of al-Sayyid Ismâ'il bin al-Sayyid Khalîl, the Librarian.

Both the volumes are written in the same handwriting.

Water-stained and slightly damaged.

Dated: A.H. 1329.

Scribe: فتح محمد .

H.L. No. 3101

No. 3015

Foll. 363; lines 19; size 26×18, 14×8 cm

الجامع الصغير

AL-JÂMI' AL-ṢAGHÎR

A collection of the Ḥadîth Qawli of Jam'al-Jawâmi' (Lib. Cat., vol. v, part ii, nos. 408–11). The Isnâd is omitted throughout the present work, but a reference to the works in which these traditions are found is noted below each Ḥadîth.

Author: Jalâl al-Dîn 'Abd al-Raḥmân bin Abi Bakr al-Suyûṭî, جلال الدين عبد الرحمن بن ابى بكر السيوطى (*d.* A.H. 911=A.D. 1505, *see* Lib. Cat., vol. v, part ii, p. 136).

Beginning:

قال الشيخ الامام العالم العلامة عبد الرحمن جلال الدين السيوطى

الحمد لله الذى بعث على راس كل مائة سنة من يجدد لهذه الامة امر دينها

و اقام فى كل عصر من يحفظ هذه الامة الخ *

For other copies of the work, *see* Berlin, Nos. 1353–60; Paris, No. 766; Jeni, Nos. 194–97, Cairo, vol. i, p. 321; and Lib. Cat., vol. v, part ii, p. 136.

The work was printed in Bûlâq, A.H. 1287.

Fol. 58[a] is blank.

Written in Naskh, within black, gold and red-ruled borders.

Repaired recently.

Not dated, probably tenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 2956

No. 3016

Foll. 266; lines 19; size $20\frac{1}{2}\times16\frac{1}{2}$, $15\times9\frac{1}{2}$ cm

اسنى المطالب فى صلة الأقارب

ASNA' AL-MAṬĀLIB FĪ ṢILAT AL-AQĀRIB

A rare copy of the collection of Ḥadīth, not mentioned in Sarkis, p. 81, and for the work the author relied upon the six canonical collections of Ḥadīth, by Aḥmad bin Muḥammad bin 'Ali bin Ḥajar al-Haythumî, احمد بن محمد بن على بن حجر الهيثمى.

Beginning:

قال شيخنا و سيدنا و مولانا العالم العلامة ...... شيخ الشيوخ مفتى الحجاز و العراق ...... ابو عبد الله احمد ابن حجر الهيثمى المكى الانصارى ...... الحمد لله الذى عظم ...... و نور قلوب اوليائه الخ *

This great author was born in Egypt in A.H. 909=A.D. 1503. He completed his studies in Jâmi' Azhar and also attended the lectures in the different institutions of Egypt where he mastered different branches of learning. He worked as a teacher for some time. He settled finally in Makkah where he was appointed as a professor of Ḥadīth and of Shâfi'î jurisprudence. He died in Makkah in 974=A.D. 1666. For his life, *see* Sarkis, p. 81; Cairo, p. 374; -al-A'lâm, vol. i, p. 77; and Lib. Cat., vol. v, part i, p. 202. Brock. and al-A'lâm wrongly fix the date of his death in A.H. 973=A.D. 1665.

Besides the present work the author composed 70 works on different subjects. The following works are mentioned in Sarkis, part i, p. 81:

الاعلام بقواطع الاسلام	(١)
تحفة الاخبار فى مولد المختار	(٢)
تحفة المحتاج لشرح المنهاج	(٣)
تطهير الجنان و اللسان	(٤)
الجوهر المنظم فى زيارة القبر المكرم	(٥)
حاشية على الايضاح فى المناسك لامام النودى	(٦)
الخيرات الحسان فى مناقب الامام الاعظم	(٧)
الزواجر عن اقتراف الكبائر	(٨)
شرح الاربعين حديثاً النودية	(٩)

شرح قصيدة البردة (١٠)
شرح على مختصر با فضل الحضرمى المشهور با لمقدمة الحضرمية (١١)
الصواعق المحرقة فى الرد على اهل البدع (١٢)
الفتاوى الحديثية (١٣)
الفتاوى الكبرى الهيتمية الفقية (١٤)
فتح الجواد فى شرح الارشاد (١٥)
الفتح المبين فى شرح الاربعين (١٦)
كف الرعاع عن محرمات اللهو و السماع (١٧)
مناسك الحج (١٨)
المنح الملكية فى شرح الهمزية (١٩)
النخب الجليلة فى الخطب الجزيلة (٢٠)

No copy of the work seems to have been recorded.

Written in Naskh with occasional diacritical marks. Not dated, probably eleventh century A.H.

The title-page contains some notes by the previous owner.

There is also a note by the scribe which runs thus:

و كتب هذا الكتاب برسم الفقير احمد بن الفقر ناصف عرف بابن زيان الشوبرى الشافعي الاحمدى عفى الله عنهما بمنه و كرمه امين *

Scribe: احمد بن الفقر نا صف عرف با بن زيان .

H.L. No. 3137A

No. 3017

Foll. 311; lines 21; size 28 × 18, 20 × 10½ cm

لمعات التنقيح

LAMA'ÂT AL-TANQÎḤ

A very useful commentary on Mishkât, in two volumes, by 'Abd al-Ḥaq bin Sayf al-Dîn bin Sa'd al-Dihlawî, عبد الحق بن سيف الدين بن سعد الدهلوى, a well-known Indian scholar of Arabic and Persian, traditionalist and Ṣufi.

He died in A.H. 1052=A.D. 1642.

For his life, *see* Sabḥat al-Marjân, fol. 120ª; Rieu Persian Catalogue, vol. i, p. 14; Lib. Cat., vol. vi, p. 111.

Vol. I

One page at the beginning is missing and the MS. abruptly begins thus:

من آمن به و اتبع سبیله و اقتدی بهداه ...... من لم یومن بذلك ...... فمثله كمثل الذی استهوته الشیاطین فی الارض ...... اما بعد فان اولی ما یعتنی به ارباب الهمم العالیه فی طلب الكمالات و السعادات الخ *

H.L. No. 3137B

No. 3018

Foll. 312; lines 21; size 28×18, 20×10½ cm

Vol. II

Continuation of the above work beginning with the first فصل of باب سجود القران and ending abruptly with the first فصل of باب حرم مكة thus و قالوا معنی قوله الا من عرفها . The last few pages are missing.

For other details, *see* Lib. Cat., vol. v, part ii, p. 89. Both the volumes are written in the same handwriting in Nasta'liq. Not dated, probably thirteenth century A.H.

H.L. No. 3138

No. 3019

Foll. 40; lines 19; size 26×21, 18×12 cm

العمدة فی الاحكام

AL-'UMDAT FÎ AL-AḤKÂM

A collection of the traditions of Bukhâri and Muslim.

Author: Abû Muḥammad 'Abd al-Ghanî bin 'Abd al-Wâḥid bin 'Ali al-Maqdisî al-Jamâ'ilî al-Dimishqî, ابو محمد عبد الغنی بن عبد الواحد بن علی المقدسی الجماعیلی الدمشقی.

Beginning:

قال الشیخ الامام العالم الحافظ ...... تقی الدین ابو محمد عبد الغنی بن عبد الواحد بن علی بن سرور المقدسی ...... اما بعد فان بعض اخوانی سالنی اختصار جملة فی احادیث الاحكام مما اتفق علیه الامامان ابو

عبد الله محمد بن اسماعيل بن ابراهيم البخاری و مسلم بن الحجاج القشیری

...... کتاب الطهارة عن عمر بن الخطاب رضی الله عنه الخ *

The author, a great scholar and traditionalist, was born in Jamâ'îl, a village in Nâblus in A.H. 541=A.D. 1146. He settled in Dimishq. He died in Egypt in A.H. 600=A.D. 1203. For his life, *see* al-A'lâm, vol. ii, p. 532; Âṣafiyah, p. 646; Ḥaj. Khal., vol. iv, p. 254.

In the preface, the author says that some of his friends asked him to collect those traditions of ordinances (الاحکام) which were acceptable both to Bukhârî and Muslim and he complied with their requests.

Besides the present work the author wrote the following books:

(۱)	الکمال فی اسماء الرجال
(۲)	الدرة المضیة فی السیرة النبویه
(۳)	النصیحة فی الادعیة الصحیحة
(۴)	اشراط الساعة

For other copies of the work, *see* Ḥaj. Khal., vol. iv, p. 254; al-A'lâm, vol. ii, p. 532; Âṣafiyah, p. 646.

According to a note on the title-page, the present copy contains only vol. i of the work.

Written in Naskh. Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3117

No. 3020

Foll. 90; lines 41; size 32×23, 24×14 cm

شرح عمدة الاحکام

SHARḤ 'UMDAT AL-AḤKĀM

A valuable commentary on the above work, by Abu al-Fatḥ Taqî al-Dîn Muḥammad bin 'Ali bin Wahab bin Muṭî', better known as Ibn Daqîq, ابوالفتح تقی الدین محمد بن علی بن وهب بن مطیع المعروف با بن دقیق.

Beginning:

قال العبد الاجل الاکمل الافضل الصدر الرئیس ...... عماد الدین اسمعیل بن القاضی الاجل ...... الحمد لله منور البصار بحقایق معارفه و مصور الخواطر خزاین بدقا یق لطایفه ...... و بعد فانه لما کان العلم اشرف ما خلق فی الوجود الخ *

The author, a great scholar, was born in Yanbâ', a place on the shore of the Red Sea, in A.H. 625=A.D. 1228. He was brought up in Manfalût, a place in Egypt. He was appointed as the Qâḍi in A.H. 695 in some places of Egypt. He died in Cairo in A.H. 702=A.D. 1302.

For his life, *see* al-A'lâm, vol. iii, p. 949; al-Ḥillat al-Sayra, p. 253; al-Mashrâ' al-Rawi, vol. ii, pp. 2–11; al-Durar al-Kâminah, vol. ii, fol. 399; Fuwât al-Wafiyât, vol. ii, p. 244; Ḥuffâẓ, vol. iv, p. 273; Brock., vol. ii, p. 263; and Lib. Cat., vol. v, part ii, p. 69.

Besides the present work the author wrote the following books:

(۱) الالمام فى احاديث الاحكام in 20 volumes

(۲) الاقتراح فى بيان الاصطلاح.

For another copy of the work, *see* Ḥaj. Khal., vol. iv, p. 255. At the beginning two fly-leaves contain some miscellaneous notes by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, the previous owner of the MS.

The title-page contains some biographical sketches of the author and of the commentator. It also contains the seals of ابوطيب محمد شمس الحق and عبد العزيز عفى عنه in the beginning as well as at the end.

The colophon runs thus:

وافق الفراغ من زبر هذه النسخة ...... يوم السبت ...... من الشهر السابع فى العام الثامن من العقد السابع فى القرن الثالث فى الالف الثانى من الهجرة النبوية على صاحبها ...... عبد الملك بن حسين بن محمد ...... انه كل شئى قدير *

Written in ordinary Naskh.
Dated: A.H. 1268.
Scribe: عبد الملك بن حسين بن محمد.

H.L. No. 3304

No. 3021

Foll. 321; lines 25; size $25\frac{1}{2} \times 17\frac{1}{2}$, $19 \times 12\frac{1}{2}$ cm

معرفة السنن والاثار

MA'RIFAT AL-SUNAN WA AL-ĀTHĀR

A valuable copy of the work, by Abû Bakr Aḥmad bin Ḥusayn bin 'Ali al-Bayhaqi, ابو بكر احمد بن حسين بن على البيهقى, a famous scholar, traditionalist and theologist of the Shâfi'i school (*d.* A.H. 485=A.D. 1066). For his life, *see* Mir'at al-Janân, fol. 260; Isnawi, fol. 72; Brock., vol. i, p. 363; al-A'lâm, vol. i, p. 37; and Lib. Cat., vol. x, p. 10.

Beginning:

الحمد لله رب العالمين و صلى الله على رسوله محمد و آله اجمعين

اخبرنا ...... الشيخ الامام ...... على بن الحسن بن هبة الله بن عبد الله

...... قال اخبرنا الشيخ الامام الحافظ ابوبكر احمد بن الحسين الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. v, p. 633.

Six pages at the beginning contain the index of the work.

Written in Arabian Naskh. Not dated, probably tenth century A.H. Slightly worm-eaten.

A seal of ابو طيب محمد شمس الحق is found at the beginning as well at the end. It ends thus:

اخر المجلد الاول و الله اعلم يتلوه ان شاءالله تعالى كتاب الجنائز

و صلى الله على سيدنا محمد و اله و صحبه و سلم و حسبنا الله و نعم الوكيل

Scribe: احمد شكر المصرى عفا الله عنه.

H.L. No. 3116

No. 3022

Foll. 205; lines 27; size 30×22½, 23½×12 cm

تيسير الوصول الى جامع الاصول

TAYSÎR AL-WUṢÛL ILÂ JÂMI‘ AL-UṢÛL

An abridgement of the Jâmi‘al-uṣûl, arranged in alphabetical order, in two volumes.

Author: Abû 'Abd-Allāh ‘Abd al-Raḥmân bin ‘Ali bin Muḥammad bin ‘Umar bin ‘Ali bin Yûsuf Wajîh al-Dîn al-Shaybânî al-Dhabîdi bin Dayba‘, ابو عبد الله عبد الرحمن بن على بن محمد بن عمر بن على بن يوسف و جيه الدين الشيباني الذبيدي بن ديبع.

Vol. I

Beginning:

الحمد لله الذى ليسر الوصول الى جامع الاصول من حديث الرسول

و سهل فى نحو ثلث حجمه اختصاره الخ *

The author, a great scholar and traditionalist, was born in A.H. 866 = A.D. 1461. He served as a teacher of Ḥadîth for a considerably long period till he died at Dhabîd in A.H. 944 = A.D. 1537.

For other details, *see* Lib. Cat., vol. v, part i, p. 138; al-Nûr al-Safir, fol. 214; Ḥaj. Khal., vol. i, p. 275.

The work was completed in A.H. 916.

Besides the present work the author wrote the following books:

كتاب غاية المطلوب	(١)
كشف الكرمة	(٢)
لمبغة المستفيد	(٣)
العقد الباهر فى تاريخ دولة بنى طاهر	(٤)
مصباح المشكاة	(٥)
كتاب المعراج	(٦)
مولد النبى	(٧)

Written in Naskh within black and double red-ruled borders. Not dated, probably twelfth century A.H.

A seal of ابو طيب محمد شمس الحق عظيم آبادى is found at the beginning.

The name of the scribe does not appear anywhere.

It ends thus:

قال المولف عامله الله تعالى و ايانا بخفى الطافه وافق الفراغ من اختصاره ضحى يوم الخميس الرابع عشر من شهر صفر من سنه ٩١٦ تسعمائة و ستة عشر *

H.L. No. 3115
No. 3023

Foll. 231; lines 28; size 31×23, 23×12½ cm

Vol. II

The second volume of the same work begins as follows:

كتاب الصوم و فيه ثلاثة ابواب الباب الاول فى فضله و فضل شهر رمضان عن ابى هريرة رضى الله عنه الخ *

For other copies of this work, *see* Paris, 730; Alger, 498; Râgib, 251; Cairo, 293; Lib. Cat., vol. v, part i, p. 138.

The work has been lithographed in Calcutta, A.H. 1252=A.D. 1836.

Written in Naskh. Not dated, probably twelfth century A.H.

A seal of ابو طيب محمد شمس الحق عظيم آبادى is found at the beginning.

The name of the scribe does not appear anywhere.

H.L. No. 3094

No. 3024

Foll. 195; lines 21; size 27×20½, 19×11 cm

الدرايـة فى تخريـج احاديث الهدايـة

AL-DIRĀYAT FĪ TAKHRĪJ AḤADĪTH AL-HIDĀYAT

A collection of the traditions of the six canonical collections, by Ibn Ḥajar al-'Asqalânî, ابن حجر العسـقلانى (*d.* A.H. 852=A.D. 1449, *see* Lib. Cat., vol. v, part i, p. 49).

Beginning:

الحمد لله على التوفيق الى الهداية و سلوك طريق اهل الدراية و اشهد ان لا اله الا الله ...... اما بعد فانى لما لخصت تخريج الاحاديث التى تضمنها شرح الوجيز للامام ابى القاسم الرافعى الخ *

For another copy of this work, *see* Cairo, vol. i, p. 339.

At the beginning four pages are supplied by latter hand. Slightly worm-eaten. Recently repaired.

Written in ordinary Nasta'liq. Not dated, probably eleventh century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3209

No. 3025

Foll. 43; lines 19; size 21½×12, 15½×7½ cm

منتخب شـرح الـصدور

MUNTAKHAB SHARḤ AL-ṢUDŪR

A selected work on the collection of the traditions of the six canonical collections, dealing with descriptions of death and grave, by Jalâl al-Din 'Abd al-Raḥmân al-Suyûṭî, جلال الدين عبد الرحمن السيوطى (*d.* A.H. 911=A.D. 1505, *see* Lib. Cat., vol. v, part i, p. 3).

Beginning:

الحمد لله الذى ايقظ من يشاء من سنة الغفلة و صل الله على محمد و على آله و اصحابه الجلة هذا منتخب الاحاديث التى ذكرت فى الرسالة

شرح الصدور فى بيان حال الموت و القبور باب بدأ الموت قال ابن شيبة فى المصنف عن الحسن قال لما خلق الله آدم الخ *

The colophon runs thus:

قد تم منتخب شرح الصدور فى احوال الموت و القبور يوم الاربعا ثلثة و عشرون من شهر شعبان المعظم سنة الف و ماية و خمسة عشر من هجرة ...... بيد احقر عباد الله الصمد عبد الرحيم ابن شيخ فتح محمد و سنة سبعة و اربعين من جلوس محمد اورنگ‌زيب بهادر بادشاه عالمگير غازى فى مقاسات قلعه راج گره الخ *

Written in Naskh. Every chapter begins with red.

Slightly worm-eaten and repaired.

No copy of the work seems to be recorded. Neither in Ḥaj. Khal. nor in Brock.

Dated: 23rd Sha'bân, A.H. 1215.

Scribe: عبد الرحيم ابن شيخ فتح محمد.

H.L. No. 3044

No. 3026

Foll. 332; lines 25; size 25½×16½, 19×9½ cm

حاشية المشكوة

ḤASHIYAT AL-MISHKĀT

A theological philological gloss on Mishkât by 'Ali bin Muḥammad bin 'Ali, commonly called al-Sayyid al-Sharîf, على بن محمد بن على الشهير بسيد الشريف.

Beginning:

قوله الحمد لله مطلق يتناول حمد لله تعالى نفسه و ارفع حمد ما كان من ارفع حامد و اعرفهم بالمحمود و اقدرهم على ايضاء حقه الخ *

The author was a well-known Persian and Arabic scholar and composed a large number of works on philosophy, theology and logic. He was born in Tâju (a village in Astrâbâd). He died in Shîrâz in A.H. 816 = A.D. 1413 (*see* Lib. Cat., vol. v, part ii, p. 86).

For other details, *see* Bughyah, fol. 2820; al-Qabs al-Ḥâwî, fol. 151; Ṭabaqât al-Aḥnâf, fol. 378; Tâ al-Ṭabaqât, part ix, fol. 109; Ḥadâ'iq al-Ḥanafîyah, p. 310; Berlin, No. 185; Brock., vol. ii, p. 216.

For another copy of the work, *see* Lib. Cat., vol. v, part ii, p. 86, and Cairo, vol. i, p. 332.

The present copy differs very slightly from the copy of the Lib. Cat., vol. v, part ii, p. 86.

Written in good Nasta'liq. Repaired recently.

Dated: Sha'bân, A.H. 1081.

Scribe: ركن الدين الصديقى منيرى .

H.L. No. 3989
No. 3027

Foll. 61; lines 23; size 23½×13, 19×9 cm

الجواهر من حديث النبوى

AL-JAWÂHIR MIN ḤADÎTH AL-NABAWÎ

A rare collection of traditions of the six canonical collections, divided into 26 *bâbs*.

Author: Najm al-Dîn Abû Ḥafṣ 'Umar al-Sha'bî, نجم الدين ابو حفص عمر الشعبى .

Beginning:

الحمد لله الذى منّ علينا و هدانا للاسلام و فضلنا على سائر الانام

...... الباب الاول فيما جاء فى ثواب الوضوء و عقابه الخ *

Reference books available here do not provide us any account of the author's life and work. A person, ابو حفص عمر بن على بن سالم بن صدقه (*d.* A.H. 731=A.D. 1331), is mentioned in Lib. Cat., vol. v, part ii, p. 64, but it is difficult to say that the author is the same person.

The title-page contains a seal of يوسف آل محمد , while a seal at the bottom of the title-page as well as at the end of the MS. has been destroyed by some mischievous hands.

No copy of the work seems to be recorded.

Written in ordinary Naskh. Water-stained and slightly worm-eaten.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3170

No. 3028

Foll. 298; lines 25; size 33½ × 22, 25 × 12½ cm

المجموعة فى الحديث

AL-MAJMŪ'AH FĪ AL-ḤADĪTH

A Majmû'ah, containing four treatises on Ḥadîth and other subjects by different authors.

Foll. 1–153

I

تحفة الاشراف

TUḤFAT AL-ASHRĀF

A collection of the traditions of the six canonical collections, containing volume i only, by Abû al-Ḥajjâj Yûsuf bin 'Abd al-Raḥmân bin Yûsuf bin Jamâl al-Dîn al-Mizzî al-Quḍâ'î al-Kalbi al-Shâfi'î, ابو الحجاج يوسف بن عبد الرحمن بن يوسف بن جمال الدين المزى القضاعى الكلبى الشافعى, (*d.* A.H. 742=A.D. 1314, *see* Lib. Cat., vol. v, part i, p. 141).

Beginning:

الحمد لله رب العالمين و اشهد ان لا اله الا الله وحده لا شريك له
...... اما بعد فانى قد عزمت على ان جمع فى هذا الكتاب ان شاء الله تعالى
اطراف الكتب الستة التى هى عمدة اهل الاسلام و عليها مدار غاية الاحكام
و هى صحيح محمد بن اسمعيل البخارى و صحيح مسلم بن الحجاج النيسابورى
سنن ابى داؤد السجستانى و جامع ابى عيسى الترمذى و سنن ابى عبد الرحمن
النسائى و سنن ابى عبد الله بن ماجه القزوينى الخ *

Fol. 154ᵇ, 155ᵃ, 155ᵇ, 156ᵃ, 156ᵇ are blank.

Written in Naskh. Not dated, probably thirteenth century A.H.

Foll. 157ᵃ–278; lines 25; size 32½ × 22, 25½ × 12½ cm

II

اجزاء الثقات لابن حبان

AJZĀ' AL-THIQĀT LI IBN ḤABBĀN

An abridgement of al-Thiqât, a collection of traditions of the six canonical collections, by Muḥammad bin Ḥabbân bin Aḥmad al-Tamim

al-Basti, محمد بن حبان بن احمد التميمي البستي (*d.* A.H. 354=A.D. 965), *see* above No. 2972/III.

Beginning:

و من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القرشي ابی العباس الهاشمي عن النبي صلى الله تعالى عليه و آله وصحبه و سلم . ابراهيم بن عبد الله بن معبد بن عباس عن عم ابيه عبد الله بن عباس الخ *

Written in Naskh. Not dated, probably thirteenth century A.H.

Fol. 170[a], 170[b], 257[a], 257[b], 258[a], 258[b], 262[b], 269[b], 270[a], 270[b] and 278[b] are blank.

Foll. 279-296

III

تذكرة الحفاظ

TADHKIRAT AL-ḤUFFAẒ

A work on Tadhkirat of the traditionalists by Shams al-Dîn Abû 'Abd-Allâh Muḥammad bin Aḥmad bin 'Uthmân bin Qâ'imâz al-Dhahabi, شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الذهبي .

Beginning:

الحمد لله وحده ان الحمد لله سبحانه و تعالى و تقدست اسماؤه و صفاته و عز و جل الخ *

The author, a well-known traditionalist and historian, was born in Damascus in A.H. 673=A.D. 1274. He visited Syria, Egypt and Ḥijâz where he studied under the prominent scholars. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died in A.H. 748=A.D. 1348 (*see* Lib. Cat., vol. xii, p. 42).

For other details, *see* Ṭabaqât by al-Isnawi, fol. 101[b]; Ṭabaqât al-Kubra by al-Subki, vol. vii, fol. 4[b]; Ṭabaqât by Ibn Qâḍi Shuhbah, fol. 145[b]; Mir'at al-Janân, fol. 458[b]; al-Durar al-Kâminah, vol. ii, fol. 109[a]; Dustûr al-I'lâm, fol. 50[b]; and Brock., vol. ii, p. 46.

The present work contains only volume i.

For another copy of the work, *see* Sarkis, vol. i, p. 909.

The work was published in Hyderabad, dated nil.

Written in Nasta'liq. Not dated, probably the thirteenth century A.H.

Foll. 297–301

IV

القــول المحقق

AL-QAWL AL-MUḤAQQAQ

A treatise dealing with the legal question and answer on jurisprudence in Persian by Abû Ṭayyib Muhammad Shams al-Ḥaq (*d.* A.H. 1349=A.D. 1911).

Beginning:

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله و اصحابه اجمعين سوال جانوران ما كول اللحم راخصي كردن جهت تطييب كم جائز است يانه الخ *

The work is an autograph copy.

Written in ordinary Nasta'liq. Not dated, probably thirteenth century A.H.

The MS. contains some seals of ابو طيب محمد شمس الحق عظيم آبادى, the previous owner of the MS.

Works on Ḥadîth collected from a Number of Reliable Works

H.L. No. 3239
No. 3029

Foll. 221; lines 35; size 29½ × 19, 23 × 14 cm

فتــح الـقديـر

FATḤ AL-QADÎR

A very useful commentary on al-Jâmi' al-Ṣaghîr, containing explanation of difficult words and passages. This also contains comments on the Isnâd (sources of narration) of the Ḥadîth. On the title-page of the first two volumes this work is entitled as al-Munâwi al-Kabir (المناوى الكبير) while in Lib. Cat., vol. v, part ii, p. 139, it is entitled as Fayḍ al-Qadîr (فيض القدير). In my opinion the correct title of the work is Fatḥ al-Qadîr (فتح القدير) which is found on the title-page of the last two volumes also. The present work is in three volumes.

Author: Abd al-Ra'ûf bin Tâj al-'Ârifîn bin 'Ali bin Zayn al-'Âbidîn, commonly called al Munâwi, عبد الرؤف بن تاج العارفين بن على بن زين العابدين الشهير بالمناوى.

Vol. I

Beginning:

الحمد لله الذى جعل الانسان هو الجامع الصغير فطوى فيه ما تضمنه العالم الاعظم الذى هو الجامع الكبير و شرف من شاءمن نوعه فى القديم و الحديث بالهداية الى خدمة علم الحديث الخ *

The author, a great scholar, was born in Cairo in A.H. 952=A.D. 1545 (*see* Taqwîm al-'Âm). He left more than 200 books on different subjects. He died in A.H. 1031=A.D. 1622 (*see* al-A'lâm, vol. viii, p. 221).

For other details of his life, *see* Khulâṣat al Athar, vol. ii, p. 410; Brock. vol. ii, p. 306.

Written in Naskh. The last page is supplied by latter hand. Not dated, probably twelfth century A.H.

Slightly worm-eaten. A seal of ابو طيب محمد شمس الحق عظيم آبادي is found on the title-page of the MS.

H.L. No. 3237

No. 3030

Foll. 313; lines 35; size 30×19½, 22½×12½ cm

Vol. II

Continuation of the above work, beginning with ... باب الهمزة ان الله ابى على فيمن قتل مومنا ظلما and ending as follows:

تم الجزء الثانى من المناوى الكبير على الجامع الصغير تاليف سيدنا ...... عبد الرؤف المناوى .... يتلوه فى الجزء الثالث خاب عبد و خسر *

The handwriting is similar to that of the preceding MS.

Slightly worm-eaten and water-stained.

Not dated, probably twelfth century A.H.

A seal of ابو طيب محمد شمس الحق عظيم آبادي is found at the title-page.

H.L. No. 3120 A
No. 3031

Foll. 232; lines 35; size 29½ × 22, 24 × 12 cm

Vol. III

The third volume of the above work, bound in two separate volumes. It begins thus:

حرف الخاء المعجمة ...... خاب عبد و خسر اى حرم و هلك لم يجعل الله تعالى فى قلبه رحمة للبشر الخ *

The handwriting is similar to that of the preceding MS.
Not dated, probably twelfth century A.H.
A seal of ابو الطيب محمد شمس الحق عظيم آبادي is found at the beginning.

H.L. No. 3120 B
No. 3032

Foll. 223; lines 35; size 29½ × 22, 24 × 12 cm

Vol. IV

Continuation of the above volume. The MS. begins from the point where the previous volume ends and ending thus:

تم الجز و المبارك بحمد الله و عونه للعلامة الشيخ عبد الرؤف المناوى اهنتي و صل الله على سيدنا محمد و على آله و صحبه و سلم *

The handwriting is similar to that of the preceding MS.
Not dated, probably twelfth century A.H.
The name of the scribe does not appear anywhere.

H.L. No. 3127
No. 3033

Foll. 279; lines 35; size 30 × 22, 23 × 13 cm

Another copy of the same work containing only the last part of volume i, which begins thus:

اذا مر رجال بقوم اى بجماعة فسلم رجل اهل لا تبدا السلام *

and ending thus:

تم الجز و الاول من الروض النضير شرح الجامع الصغير ...... ويليه الجز الثانى ...... و صل الله على سيدنا محمد و على آله و صحبه و سلم الخ *

Written in Naskh. The first page is supplied by the latter hand. Not dated, probably twelfth century A.H.

The title-page contains a seal of ابو الطيب محمد شمس الحق عظيم آبادی .

H.L. No. 3098
No. 3034

Foll. 662; lines 31; size 30×20, 22½×12 cm

The same

Another copy of the same work beginning thus: كاتم العلم اى عز اهله يلعنه حرف الكاف كل شى حتى الحوت فى البحر و الطير فى السماء and ending thus (with the following lines of a Qasidah, presented to him by some of his friends) :

تم الصلاة على النبى و اله　　مع صحبه من فى غد يشفع لنا

ما غرد القمر و ما حاد حدا　　ساد الانام محمد باهى السنا

...... و صلى الله على سيدنا محمد و على اله و صحبه و سلم

و الحمد لله ودره تم بحمد الله دعوته *

In the colophon, fol. 662a, it is wrongly stated that the work was completed in A.H. 1083 as the author's death is mentioned by his biographer, A.H. 1031.

For other copies of the work, *see* Pet., No. 59; Alger., No. 507; Jeni, Nos. 223–34; Cairo, vol. i, p. 291; and Lib. Cat., vol v, part ii, Nos. 420-21.

Written in 'Arabian Naskh. Not dated, probably eleventh century A.H. Water-stained and slightly worm-eaten.

A seal of ابو الطيب محمد شمس الحق عظيم آبادی is found at the beginning of the MS.

H.L. No. 2962
No. 3035

Foll. 242; lines 29; size 26×17½, 20×12 cm

روضة العلماء

RAWḌAT AL-'ULAMĀ'

A rare copy of the work containing explanation of difficult passages with explanations of those Ḥadīth contained in the work which relate to points of theology and jurisprudence. The work is divided into 105 *bâbs*.

Author: Abû 'Alî al-Ḥusayn bin Yaḥya al-Bukhâri, al-Zandûstî, ابو على الحسين بن يحيى البخارى الزندوستى .

Beginning:

قال الشيخ الفقيه الزاهد ابو علی الحسين بن يحيى البخاری الزندوستی

...... اشكر الله تعالى كثيرا و اسبّحه بكرة و اصيلا و استغفره عن جميع

سياتی قديما و حديثا ...... اما بعد فانی قد كنت صنفت هذا الكتاب

و املية مرارا على الاصحاب الخ *

The date of the author's death is not fixed by his biographer.

But as the present work was copied in A.H. 884, it is evident that the author flourished in ninth century A.H. or earlier.

The author in the preface says that the present work is the second work on the subject which he composed at the request of his friends. An abridgement of the work is made by Muḥammad Tayrwi (*d.* A.H. 1016=A.D. 1608).

For another copy of the work, *see* Ḥaj. Khal., vol. iii, p. 505.

The title-page contains some miscellaneous notes regarding the ownership of the MS.

Written in Naskh. Slightly water-stained.

Fol. 1b–3a contains the index of the work.

Dated: A.H. 884.

Scribe: احمد بن بهادر السيفی .

H.L. No. 2998

No. 3036

Foll. 373; lines 23; size 28×21, 18½×11 cm

مشكوة المصابيح

MISHKÂT AL-MAṢÂBÎḤ

A most popular and useful, revised and enlarged work of Baghawi's Masâbiḥ by Walî al-Dîn Abû 'Abd-Allâh Muḥammad bin Abd-Allâh al-Khaṭîb al-Tabrîzî, ولی الدين ابو عبد الله محمد بن عبد الله الخطيب التبريزی .

Beginning:

الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا

...... اما بعد فان التمسّك بهديه لا يستتبّ الا بالاقتفاء لما صدر من

مشكوته الخ *

The author, a well-known traditionalist of eighth century A.H., was a pupil of Ṭîbî (*d.* A.H. 743=A.D. 1343). The dates of the birth and death of the author have not been determined by his biographers. But in the colophon of his another work, al-Ikmal (a work on biographical notices of the traditionalist), he says that he composed al-Ikmal in A.H. 740; it is evident that he was alive in A.H. 740=A.D. 1340.

For other details, *see* Lib. Cat., vol. v, part ii, p. 81; al-A'lâm, vol. vii, p. 112 (second edition).

For various commentaries on the work, *see* Ḥaj. Khal., vol. i, p. 272; Brock., vol. i, p. 364.

The work has been repeatedly printed and lithographed. An English translation of the work by Captain Matthews was published in Calcutta in A.D. 1809-10.

Two fly-leaves at the beginning contain some miscellaneous notes and table of contents.

A seal of سلطان محمود الدوله منشی محمد صفدر علیخان بہادر is found at the beginning.

Another seal on the same page as well as on the second and third fly-leaves is found which has been destroyed by some mischievous hands.

The MS. was colated.

Written in Naskh.

Not dated, probably tenth century A.H.

H.L. No. 3363
No. 3037

Foll. 393; lines 25; size 29×21½, 23×11 cm

The same

Another copy of the same work.

Two fly-leaves at the beginning contain some miscellaneous notes. A seal of Sayyid Zafar Nawâb of Gaya, the previous owner of the MS., is found at the beginning.

Worm-eaten and repaired.

Written in Naskh.

Dated: Rabi', I, A.H. 930.

Scribe: محمود بن عماد بن نجم بن برهان.

In the end of the book it is mentioned that the book was completed on the last Friday of Ramaḍān at the time of seeing the Shawwâl moon in the year A.H. 737.

H.L. No. 2995
No. 3039

Foll. 126; lines 15; size 24½ × 16½, 20 × 11½ cm

شرح محی السنة

SHARḤ MUḤ'I AL-SUNNAT

A rare work on Ḥadîth by Abû 'Abd-Allâh Muḥammad bin 'Umar bin Muḥammad al-Baghawî, ابو عبد الله محمد بن عمر بن محمد البغوی .

The present work is in two volumes.

Vol. I

Beginning:

الحمد لله الذی انزل علی عبده الکتاب و لم یجعل له عوجا و ارسل محمد ابالحق رحمة للعالمین و آتاه بینات ...... اما بعد فلما کان علم الحدیث رئیس العلوم الدینیة و رأسها و مبنی القواعد الشرع الخ *

According to Lib. Cat., vol. v, part ii, p. 110, the author belongs to seventh century A.H.

This volume is divided into three chapters (کتاب) and again sub-divided into several *bâbs*.

Besides the present work the author left the following compositions:

1. کتاب فی الحدیث (*see* Lib. Cat., vol. v, part ii, p. 110).
2. مصابیح السنة (*see* Sarkis, p. 573)—tradition.
3. معالم التنزیل (*see* Sarkis, p. 573)—commentary.

It appears that the present work is transcribed from a copy not known to us. In course of copying some errors have been committed and some blank spaces have been left out. This is owing to the fact that the sentences in the previous copy were at several places illegible. The present work, as the colophon runs, is copied under the instruction of Wali al-Dîn Khudâ Bakhsh, the then librarian and secretary of the library:

بتاریخ سی ویکم جولائی سنه ۱۹۲۸ روز سه شنبه از نقل و کتابت جلد اول شرح محی السنة حسب الحکم جناب مولوی ولی الدین خدابخش صاحب لائبریرین و سکریٹری اتمام رسید کاتبه ابو الحسن بینوی بهاری ضلع پٹنه *

An index of the *kitâb* and *bâb* is given at the end of the volume.
Written in Naskh.
Dated: Tuesday, 31st July, A.D. 1928.
Scribe: ابو الحسن بینوی .

H.L. No. 2996
No. 3039

Foll. 263; lines 15; size 24½×16½, 20×11½ cm

Vol. II

The same

The continuation of the above work beginning with باب فضل الصلوٰة[1] الخمس قال تعالى ان الصلوٰة تنهى الخ and ending abruptly with the following lines; باب غسل الميت عن ام عطية او مارية قالت دخل علينا رسول الله صلعم .

This volume is divided into two chapters (كتاب) and is again sub-divided into several *bâbs*.

Both the volumes are written by one hand.

Not dated, most probably in the year in which the previous volume was written.

H.L. No. 3178
No. 3040

Foll. 53; lines 30; size 33×22, 26½×14 cm

الكشف الحثيث عمن رُمِىَ بوضع الحديث

AL-KASHF AL-ḤATHĪTH 'AMMAN RUMIYA BI-WAḌ' AL-ḤADĪTH

A work containing biographical notes of such traditionalists as intended to deceive and such as have related traditions which they pretended to have received from well-known and reliable Shaykhs.

Author: Burhân al-Dîn Abû'l-Wafâ Ibrâhîm bin Muḥammad bin Khalîl al-Ḥalabî al-Shâfi'î, برهان الدين ابو الوفا ابراهيم بن محمد بن خليل الحلبي . He is called سبط ابن العجمى . He was born in Ḥalab in A.H. 753=A.D. 1352. He visited Damascus, Syria, Egypt and Tunis where he attended the lectures of numerous eminent scholars and gained a profound knowledge of Ḥadîth. He died at Ḥalab on the 26th Shawwâl, A.H. 841=A.D. 1438.

For other details of his life, *see* Mu'jam of Ibn Fahd, fol. 7b; Al-Qabas al-Ḥâwî, vol. i, fol. 19b; Cairo, p. 428 and Lib. Cat., vol. xii, p. 55.

Beginning:

الحمد لله الذى جعل الكذب سوى مارخص فيه فى ملتنا محرما فى جميع الملل ...... اما بعد فقد روى عن رسول الله صلعم انه قال ليطبع المومن على خصلة الا الخيانة و الكذب رواه ابن ابى شيبة فى المصنف من حديث ابى امامة الخ *

The work is arranged in alphabetical order, beginning with ابّا بن جعفر بن ابّا ابو جعفر.

For another copy of the work, *see* Âṣafîyah, p. 786.

Written in clear Nasta'liq.

Not dated, probably thirteenth century A.H.

The title-page contains some miscellaneous notes and a seal of ابو طيب محمد شمس الحق ١٢٩٥, the previous owner of the MS.

The name of the scribe does not appear in any place.

H.L. No. 3769

No. 3041

Foll. 22; lines 9; size 22×13, 16×7½ cm

برهان الحق

BURHĀN AL-ḤAQ

A rare copy of the work based on the six canonical collections of Ḥadīth by 'Abd al-Ghaffār al-Ḥanafī, عبد الغفار الحنفى.

Beginning:

الحمد لله الذى ارسل رسوله بالهدى و دين الحق ليظهره على الدين كله و لوكره المشركون ...... اما بعد فيقول العبد الضعيف الراجي الى رحمة الله الستارالمسمّى بعبد الغفار الحنفى غفر الله سبحانه له و لوالديه ان هذا المختصر المسمّى ببرهان الحق يشتمل على الاحاديث التي يفيد فى امور الدين كلها صحيح الاصل الخ *

Reference books available here do not provide us any clue to the author's life and work.

Written in Naskh.

Worm-eaten and damaged. Not dated, probably thirteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3003
No. 3042

Foll. 241; lines 17; size 20×17, 12½×9 cm

الكتاب اللطيف

AL-KITĀB AL-LAṬĪF

A rare and useful work on Ḥadīth by al-Shaykh Jamāl al-Dīn bin al-Jawzi, الشيخ جمال الدين بن الجوزى . A few pages at the beginning are wanting and the work abruptly begins thus:

به وما قد موا عليه و تيقن ...... لا يغالط نفسه ثم ان الملك
يكتب و الملك يعلم و الجنة فى السماء ...... قال بعض ملوك الهند لابنه
يا بنى ...... شهوتك فغابها فان ظفرت بها الخ *

The work is divided into 51 *bābs* and arranged according to the arrangement observed in works of jurisprudence.

The author was born in A.H. 511 or 512. He died in A.H. 597=A.D. 1201 (*see* Lib. Cat., vol. v, part i, p. 89). *See* also Āṣafiyah, vol. i, p. 632; and al-A'lām, vol. iv, p. 89 (second edition).

The colophon runs thus:

تم الكتاب اللطيف تاليف العالم العامل الاجل ...... الشيخ جمال
الدين بن الجوزى ...... و صادف الفراغ منه آخر نهار الخميس فى يوم
حادى عشر من شهر شوال المبارك من شهور سنة تسعة و خمسين و تسعماية
من الهجرة برسم العبيد الفقير الحقير ...... ظاهر بن محمد بن على بن
شرف الدين الخ *

Some occasional notes are found on the margins.
Worm-eaten and repaired.
Written in Naskh.
Dated: Thursday, 11th Shawwāl, A.H. 959.
Scribe: ظاهر بن محمد بن على بن شرف الدين .

H.L. No. 3203
No. 3043

Foll. 303; lines 15–21; size 22 × 16, 15½ × 9½ cm

A collection of Ḥadīth containing five treatises by different authors.

Fol. 1ᵃ–14ᵇ, lines 15

I

عين شرح الاذكار

'AYN SHARḤ AL-ADHKĀR

A treatise on the *Isnâd* (sources of Ḥadīth) by Muḥammad bin 'Ali bin Muḥammad 'Allân al-Ṣiddiqî al-Shafi'i, محمد بن علي بن محمد علان الصديقي الشافعي .

The full title of the work runs thus, الفتوحات الربانيـة على الاذكار النواية .

Beginning:

بسم الله الرحمٰن الرحيم قدوة العلماء الاعلام وحيد عصره و فريد دهره محمد شمس الحق سلمه الله تعالى و وفقه لقبول الحق السلام عليكم و رحمة الله و بركاته و بعد فان سالتم عن الحقير فهو من غرة رمضان فى الحمى الشديدة الخ *

The author, a great scholar, commentator and traditionalist, was born in Makkah in A.H. 996 = A.D. 1589 (*see* Taqwîm al-'Aâm). Besides the present work the author left the following compositions:

ضياء السبيل (فى التفسير)	(١)
الطيف الطائف بتاريخ وج و الطائف	(٢)
شرح قصيدة ابن الميلق	(٣)
و قصيدة ابى مدين الفتح المستجاد لبغداد	(٤)
المنهل العذب المفرد فى الفتح العثمانى لمصر و من ولى نيابة ذالك البلد	(٥)
دليل الفالحين (فى الحديث)	(٦)
ثلاثـة تواريخ فى بناء الكعبة	(٧)
المواهب الفتحيـة على الطريقـة المحمدية	(٨)
التلطف فى الوصول الى التعرف	(٩)

The author died in A.H. 1057 = A.D. 1647.

For other details, *see* al-A'lâm, vol. iii, p. 952; Khulâṣat al-Athar, vol. iv, p. 184; Rawḍat al-Jannât, p. 527; and Âṣafiyah, vol. i, p. 628.

Foll. 8ᵃ, 8ᵇ, 9ᵃ, 9ᵇ are written by حسين بن محسن الانصاری (*d.* A.H. 1327).

No copy of the work seems to be recorded.

Written in Naskh. Not dated, probably fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 15ᵃ–18ᵇ, lines 20

II

السنن الکبری

AL-SUNAN AL-KUBRĀ

A portion of Sunan al-Kubrâ, containing a small portion of كتاب الشهادت, by Abu Bakr Aḥmad bin Ḥusayn bin 'Ali al-Bayhaqî, ابوبکر احمد بن حسين بن علی البيهقی (*d.* A.H. 485=A.D. 1066, *see* above, No. 3018).

Fol. 15ᵃ and 15ᵇ contain some miscellaneous notes in Persian.

Beginning:

اخبرنا ابو محمد بن يوسف اخبرنا ابو سعيد بن الاعرابي ثنا عباس بن عبد الله الترقفی الخ *

Written in Naskh. Not dated, probably fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 19ᵃ–24ᵇ; lines 21

III

الرساله

AL-RISĀLA

An extract from Ḥadith by Ibn Ḥajar al-'Asqalâni, ابن حجر العسقلانی (*d.* A.H. 852=A.D. 1449, *see* above No. 2973).

Beginning:

سليمان بن حجاج شيخ الدراوردی لا يعرف ...... فی اهل الطائف ...... و اختلف فی رفعه و وقفه و ذكره ابن حبان فی الثقات الخ *

Written in ordinary Nasta'liq. Not dated, probably fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 25ª –273

IV

الاختيارات العلمية

AL-IKHTIYĀRĀT AL-'ILMĪYAH

A work on jurisprudence, arranged in 26 *kitābs* and again subdivided into several *bābs*, by al-Shaykh Taqî al-Dîn Abu'l-'Abbas, commonly known as Ibn Taymîyah, الشيخ تقى الدين ابو العباس الشهير بابن تيميه (*d.* A.H. 728=A.D. 1327; *see* Lib. Cat., vol. v, part ii, p. 88).

Beginning:

كتاب الطهارة باب المياه الطهارة تارة تكون من الاعيان النجاسة

و تارة من الاعمال الخبيثة و تارة من الاحداث المانعة الخ *

The author, though a follower of Ḥanbali school, has discussed the views of all the four Imâms.

Written in Naskh and partly in Nasta'liq. Not dated, probably fourteenth century A.H.

Fol. 274–303; lines 23

V

كتاب الداء و الدواء

KITĀB AL-DĀ' WA AL-DAWĀ'

An incomplete copy of the work, dealing with diseases and their remedies either through prayer (دعاء) or through purification of the soul from sins, by Shams al-Dîn Abû 'Abd-Allāh Muḥammad bin Abi Bakr bin Ayyûb al-Qayyimî, شمس الدين ابو عبد الله محمد بن ابى بكربن ايوب القيمى .

Beginning:

رب ليسر و اعن يا كريم ما تقول السادة العلماء ايمة الدين رضى الله

عنهم اجمعين ...... و اعلم انها ان استمرت به افسدت دنياه و آخرته

و قد اجتهد فى دفعها فى نفسه الخ *

The author, a follower of the Ḥanbali school, was born in A.H. 691 =A.D. 1299. He studied under Ibn Taymîyah for whom he had a great love. He died in A.H. 751=A.D. 1350.

For other details, *see* al-Durar al-Kâminah, vol. ii, fol. 265; Tabaqât. Ibn Rajab, fol. 275; Brock., vol. ii, p. 106; Sarkis, p. 1625; and Lib. Cat., vol. v, part ii, p. 56.

Occasionally verses from the *Qurân* are quoted. The work is based on Ḥadîth derived from the reliable sources.

For another copy of the work, *see* Ḥaj. Khal., vol. v, p. 82.

Written in Naskh. Slightly water-stained.

Not dated, probably thirteenth century A.H.

H.L. No. 3168
No. 3044

Foll. 156; lines 17-18; size 21 × 18½, 15½ × 9½ cm

A collection of Ḥadîth, containing four treatises, by different authors.

Fol. 1b–118b

I

كتاب القراءة خلف الامام

KITÂB AL-QIRÂ'T KHALF AL-IMÂM

A work on Ḥadîth, dealing with those traditions (احاديث) in which the recitation of the verses of the holy *Qurân* in prayers (صلوٰة) is imperative.

Author: Abû Bakr Aḥmad bin al-Ḥusayn bin 'Alí al-Bayhaqî, ابو بكر احمد بن الحسين بن على البيهقى (*d.* A.H. 458=A.D. 1066, *see* above No. 3021).

Beginning:

جماع ابواب وجوب قراة القران فى الصلوٰة على الامام و الماموم و المنفرد فى كل ركعة منها و بيان تعيينها بفاتحة الكتاب باب الدليل على ان قراة القران ركن فى الصلوٰة و انها و اجبة فى كل ركعة الخ *

A work on the same subject with the same title by Abi 'Abd-Allâh Muḥammad bin Ismâ'îl al-Bukhâri is mentioned in Ḥaj. Khal., vol. v, p. 136.

At the end there is a note about the colation of the work which runs thus:

بلغت المقابله على النسخه المنقوله عنها بحمد الله *

Written in Naskh. Not dated, probably fourteenth century A.H.

The name of the scribe does not appear anywhere.

From foll. 118a to 128b are blank.

Fol. 129ᵃ–141ᵇ

II

كتاب شروط الائمة الخمسه

KITĀB SHURŪṬ AL-A'IMMAH AL-KHAMSAH

A work dealing with the principles which the five Imâms (Bukhârî, Muslim, Abî Da'ûd, Tirmidhî and al-Nasâ'î) observed in narrating the Ḥadîth by Abû Bakr Muḥammad bin Mûsâ bin 'Uthmân bin Ḥâzim al-Ḥâzmî, ابو بكر محمد بن موسى بن عثمان حازم الحازمى.

Beginning:

الحمد لله الذى اختار لنا الاسلام دينا و آزره و اظهره على الدين كله و اثره و جعله حصنا حصينا ...... اما بعد فقد سالتنى وفقك الله لاكتساب الخيرات الخ *

The author, a great traditionalist, was born in A.H. 548=A.D. 1153 and died in Baghdâd in A.H. 574=A.D. 1188. According to Ḥaj. Khal., vol. v, p. 103, the author died in A.H. 584.

For another copy of the work, *see* Ḥaj. Khal., vol. v, p. 103.

Besides the present work, the author composed another work in Ḥadîth, entitled الناسخ و المنسوخ.

For his life, *see* Ḥaj. Khal., vol. v, p. 103; al-A'lâm, vol. iii, p. 993; Sarkis, p. 735.

Written in Nasta'liq.

Dated: A.H. 1320.

The name of the scribe does not appear anywhere.

Fol. 142ᵇ–147ᵃ

III

كتاب شروط الائمة الستة

KITĀB SHURŪṬ AL-A'IMMAH AL-SITTAH

A work dealing with the principles which the six Imâms (al-Bukhârî, al-Qashiri, al-Sajistâni, al-Tirmidhî, al-Nasâ'î and al-Qazwinî) observed in narrating the Ḥadîth by Abû'l-Faḍl Muḥammad bin Ṭâhir bin 'Ali al-Maqdisî, ابو الفضل محمد بن طاهر بن على المقدسى.

Beginning:

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله و صحبه و سلم تسليما كثيراً انبأ ابو الحسن على بن عبد الله بن الحسن ...... قال قال لنا ابو الفضل محمد بن طاهر بن على المقدسى الحافظ رحمه الله فان قيل ان

كل واحد من هؤلاء الائمه الستة البخارى و مسلما و ابا داؤد و الترمذى و النسائى و ابن ماجة ...... فالجواب ان بعض اهل الصنعة سألنى ببغداد الخ *

The author, a great traditionalist, was born in Bayt al-Maqdis, A.H. 448 = A.D. 1056, and he died in Baghdâd, A.H. 507 = A.D. 1113.

For his life, *see* al-A'lâm, vol. iii, p. 908.

For another copy of the work, *see* Ḥaj. Khal., vol. v, p. 103.

Besides the present work, the author left the following compositions:

(١) الانساب المتفقه فى الخط المتماثلة فى النقط و الضبط

(٢) الجمع بين رجال الصحيحين

(٣) اطراف الغرائب و الافراد

The handwriting is similar to that of the preceding MS.

Written in Nasta'liq. Dated: A.H. 1320.

Fol. 148b–156a

IV

كتاب القدر وما ورد فى ذلك من الاثار

KITĀB AL-QADR WA MĀ WARADA FĪ DHALIKA MIN AL-ĀTHĀR

A work on Ḥadîth, dealing with the fate of people, in two parts, by Abû Dâ'ûd Sû'laymân bin Ash'ath al-Sijistânî, ابو داؤد سليمان بن اشعث السجستانى (*d.* A.H. 275 = A.D. 888, *see* Lib. Cat., vol. v, part i, p. 111).

Beginning part i:

قال ابو جعفر احمد بن سعيد بن بشر الهمدانى المصرى انبأ عبد الله بن وهب انبأ انس بن عياض عن الحارث بن عبد الرحمن بن ابى ذباب عن يزيد بن هرمز قال سمعت ابا هريرة رضى الله عنه الخ *

Beginning part ii:

قال ابو جعفر احمد بن سعيد بن بشر الهمدانى بمصر قال انبأ عبد الله بن وهب قال اخبرنى ابن لهيعة و الليث بن سعد عن قيس بن الحجاج الخ *

No copy of the work seems to be recorded.

Written in Nasta'liq. The handwriting is similar to that of the preceding MS.

Dated: A.H. 1320.

The name of the scribe does not appear anywhere.

Four Canonical Collections of Shi'ah Traditions

H.L. No. 3347
No. 3045

Foll. 347; lines 25; size 25 × 16, 20 × 9½ cm

الـكافى

AL-KÂFI

The first of the four Shi'ah canonical collections of traditions by Muhammad bin Ya'qûb bin Ishâq al-Kulînî, محمد بن يعقوب بن اسحق الكلينى (*d.* A.H. 328 = A.D. 939; *see* Lib. Cat., vol. v, part i, p. 179).

For his life, *see* Manhaj al-Maqâl, fol. 317; Kashf al-Hujub, fol. 112[b]; Wajiz, fol. 6[a]; Majâlis al-Mu'minîn, fol. 230[b]; Muntahâ al-Maqâl fi 'Ilm al-Rijâl, fol. 196[a]; Talkhis al-Maqâl, fol. 201[b]; Brock., vol. i, p. 187.

Beginning:

الحمد لله المحمود لنعمة المعبود لقدرته المطاع فى سلطانه ...... اما بعد فقد فهمت يا اخى ما شكوت من اصطلاح دهرنا على الجهالة الخ *

The present work is divided into the following *kitâbs* and again subdivided into several *bâbs:*

1. كتاب العقل و الجهل fol. 4[a]
2. كتاب التوحيد fol. 22[b]
3. كتاب الحجة fol. 51[a]
4. كتاب العشرة fol. 350

Fol. 300[a] and 339[a] are blank.

For another copy of the work, *see* Berlin, 1855; Loth, 144; Br. Mus. Supp., 150; and Lib. Cat., vol. v, part i, p. 179.

The work was lithographed in A.D. 1900.

According to a note at the end the work was collated in A.H. 1054.

The title-page contains some miscellaneous notes by the previous owner. This also contains a seal of Sayyid Zafar Nawâb of Gaya.

Worm-eaten and water-stained.

Written in good Naskh within blue and gold-ruled borders. The frontispiece is beautifully decorated.

Not dated, probably eleventh century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3173
No. 3046

Foll. 203; lines 24; size $29\frac{1}{2} \times 22$, $21 \times 12\frac{1}{2}$ cm

كتاب من لا يحضره الفقيه

KITÂB MAN LÂ YAḤḌURUHU'L-FAQÎH

The second of the four Shi'ah canonical collections by Abû Ja'far Muḥammad bin 'Ali bin Ḥusayn bin Mûsâ bin Bâbwayh al-Qummi, ابو جعفر محمد بن علی بن حسین بن موسی بن بابویه القمی (*d.* A.H. 381 = A.D. 991; *see* Lib. Cat., vol. v, part i, p. 183).

For his life and works, *see* Kashf al-Ḥujub, fol. 148; Manhaj al-Maqâl, fol. 295; Talkhîṣ al-Aqwâl, fol. 300; Muntah al-Maqâl, fol. 47; Fihrist Ṭûsi, No. 661; Majâlis al-Mu'minîn, fol. 231.

Beginning:

اللهم انی احمدك و اشكرك واؤمن بك و اتوكل عليك و اقر بذنبى اليك

...... اما بعد فانه لما ساقنى القضاء الى بلاد الغربة و حصلنى القدر بها

بارض بلخ الخ *

The title-page contains four seals, three of which have been destroyed by some mischievous hands. Only one seal is legible which runs thus: خورشید نواب ۱۲۸۲. Fol. 1[b] also contains a seal of سید ولایت علی خان, dated 1209.

The MS. was presented to the library by Sayyid Khurshîd, Nawâb of Patna city, in A.H. 1324.

Written in ordinary Naskh.

Dated: 29th Ramaḍan, A.H. 1043.

Scribe: حاجی محمد بن قاسم بن کمال الدین استر آبادی.

H.L. No. 3124
No. 3047

Foll. 212; lines 24; size $29\frac{1}{2} \times 22$, $21 \times 12\frac{1}{2}$ cm

The same

Continuation of the above work, beginning with القضاء و الاحكام باب من يجوز التحاكم اليه و من لايجوز الخ.

At the end there are two seals:

(۱) خورشید نواب ۱۲۸۲

(۲) سید ولایت علی خان ۱۲۰۹

The handwriting is similar to that of the preceding MS.

Dated: A.H. 1044.

Scribe: حاجی محمد بن مولانا قاسم استر آبادی .

H.L. No. 3088
No. 3047

Foll. 326; lines 19; size 24 × 16½, 17½ × 10 cm

The same

Another copy of the same work, beginning with اللهم انی احمدک :

و اشکرك واؤ من بك و اتوكل عليك و اقر بذنبي اليك . . . . . . امّا بعد فانه لما ساقنى القضاء الى بلد [*sic*] الغربة و حصلني القدر منها بارض بلخ الخ *

and ending with the following lines of باب الحقوق :

و فرض على الرجلين ان تقلهما فى طاعة . . . . . . اخذنا منها موضع الحاجة ولا حول ولا قوة الا بالله العلى العظيم *

For another copy of the work, *see* Berlin, Nos. 4,782-83; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii, Nos. 84–86; Lib. Cat., vol. v, part i, Nos. 263–65; and Lib. Cat., vol. v, part ii, No. 479.

The colophon runs thus:

الجزء الثانى من كتاب من لا يحضره الفقيه تصنيف الشيخ السعيد الفقيه ابى جعفر محمد بن على بن الحسين بن موسى بن بابويه القمى . . . . . . فى تاريخ اربع من شهر شوال المعظم فى يوم جمعة سنة الف و ماية سبعة و تسعون فصلى و الف و مائتين و اربع من الهجرة النبوة *

Two fly-leaves are attached to the end and deal with etymology.

Worm-eaten and repaired.

Written in good Naskh. Dated: A.H. 1204.

The name of the scribe as appears on fol. 158ᵃ is سید غلام قادر اسجهوری .

H.L. No. 3988
No. 3049

Foll. 340; lines 19; size 25½ × 16½, 17 × 10 cm

تهذيب الاحكام

TAHDHÎB AL-AḤKÂM

The third of the four Shi'ah collections of traditions by Abû Ja'far Muḥammad bin Ḥasan bin 'Ali al-Ṭûsi, ابو جعفر محمد بن حسن بن على الطوسى.

Beginning:

الحمد لله ولى الحمد و مستحقه و الصلوٰة على . . . . . . محمد و آله و سلم تسليما و بعد قد ذاكرنى بعض الا صدقاء ايده الله الخ *

The author, a well-known scholar and traditionalist, was born in A.H. 385=A.D. 995. He travelled to 'Irâq in A.H. 408, and then to Baghdâd where he permanently settled. He died in Najaf in A.H. 460=A.D. 1068 (*see* Lib. Cat., vol. v, part i, p. 185).

For his life and work, *see also* Majâlis al-Mu'minîn, fol. 246[b]; Muntah al-Maqâl, fol. 185; Manhaj al Maqâl, fol. 280[b]; Talkhîs al-Aqwâl, fol. 222[b]; al-Wâjiz, fol. 7; Kashf al-Ḥujub, fol. 41[a]; Brock., vol. i, p. 404; and Lib. Cat., vol. v, part i, p. 186.

The present copy ends with باب الصلوٰة على الاموات.

Written in good Naskh.

Not dated, probably twelfth century A.H.

Worm-eaten. The title-page contains a seal which has been destroyed by some mischievous hands.

The name of the scribe does not appear anywhere.

H.L. No. 3255
No. 3050

Foll. 117; lines 21; size 29 × 20, 19½ × 11½ cm

The same

Another copy of the same work, beginning with كتاب الدّيون و الكفالات و الحوالات و الضمانات و الوكالات باب الدّيون و احكامها and ending with the following lines:

تم كتاب التجارات و يتلوه كتاب النكاح والحمدلله رب العالمين و الصلوٰة على محمد و آله الطيبين الطاهرين *

Worm-eaten.

The title-page contains two seals which have been destroyed by some mischievous hands.

Written in Naskh. Not dated, probably eleventh century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3262
No. 3051

Foll. 178; lines 21; size 29×20, 19½×11 cm

The same

Continuation of the above work, beginning with كتاب النكاح باب السنة فى النكاح and ending with the following lines:

تم كتاب الذبايح و الا طعمة من كتاب تهذيب الاحكام و يتلوه انشاء الله كتاب الوقوف و الصدقات *

Written in Naskh. The handwriting is similar to that of the preceding MS.

Worm-eaten.

Not dated, probably eleventh century A.H.

H.L. No. 3185
No. 3052

Foll. 154; lines 21; size 29×20, 19½×11 cm

The same

Continuation of the above work, beginning with كتاب الوقوف و الصدقات and ending with كتاب الديات.

Written in Naskh. The handwriting is similar to that of the preceding MS.

Worm-eaten and repaired.

Dated: A.H. 1060.

Scribe: محمد بن وفادار على.

Works dealing with the Canonical Collections of Shi'ah Traditions

H.L. No. 3982

No. 3053

Foll. 225; lines 23; size 24½ × 16½, 18 × 10 cm

الامالی

AL-AMALĪ

A work on Shi'ah Hadith, by Abû Ja'far Muhammad bin 'Ali bin Hasan bin Mûsâ bin Babwayh al-Qummi, ابو جعفر محمد بن علی بن حسن بن موسی بن بابویه القمی (*d.* A.H. 381 = A.D. 991; *see* Lib. Cat., vol. v, part i, p. 183).

Beginning:

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على الظالمين ولا اله الاالله احسن الخالقين ...... المجلس الاول و هو يوم الجمعة لاثنتا عشرة ليلة بقيت من رجب سنة سبع و ستين و ثلثمائة يقول كاتب النسخة الخ *

The present work contains 96 *Majlis*.

For another copy of the work, *see* al-A'lām, vol. iii, p. 944.

The title-page contains the two following seals:

۱ - خان بهادر میر فخر الدین حسین

۲ - محمد نور الدین

Written in good Naskh.

Worm-eaten.

Dated: A.H. 1119.

H.L. No. 2953

No. 3054

Foll. 336; lines 22; size 23½ × 11, 16 × 6½ cm

الاحتجاج

AL-IḤTIJĀJ

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imâms with their opponents, relating to theological and legal points, by Abû Manṣûr Aḥmad bin 'Ali bin Abî Ṭâlib al-Ṭabrasî, ابو منصور احمد بن علی بن ابی طالب الطبرسی. He was a scholar of the sixth century A.H. (*see* Lib. Cat., vol. x, p. 92).

Beginning:

الحمد لله المتعالى عن صفة المخلوقين المتنزه ...... و ترادف لديهم

من حسن بلآئه و تتابع من اياديه الخ *

For another copy of the work, *see* India Office, No. 166; Âṣafiyah, No. 549; and Lib. Cat., vol. x, p. 92.

Written in good Naskh. Fol. 1[b], 2[a], 2[b], 97[a], 97[b], 291[a], 291[b] are supplied by some later hand.

Slightly worm-eaten.

The title-page contains a note by the previous owner about the purchase of the MS. It also contains two seals. One is illegible and the other is of الاحقر السيد محمد البخاري.

Dated: Rajab, A.H. 1108.

Scribe: ابن محمد مومن الحسين المشهدی.

H.L. No. 4006
No. 3055

Foll. 133; lines 15; size 21 × 12, 15 × 7½ cm

الاربعين و شرحه

AL-ARBA'ÎN WA SHARḤUHU

A work on Shi'ah Ḥadîth, by Bahâ' al-Dîn Muḥammad bin Ḥasan bin 'Abd al-Ṣamad al-Ḥârithî al-'Âmulî, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي العاملي, a great scholar who composed more than 60 works on different subjects (*d.* A.H. 1031 = A.D. 1622).

Beginning:

ان احسن حديث تجلى اللسان بجواهر حقايقه و خير خبر تجلّى الانسان

فى زواهر حدايقه حمد لله سبحانه على نعمه المسلسلة المتواترة ...... و بعد

فان الفقير الى الله الغنى بهاء الدين محمد العاملى الخ *

For his life and work, *see* Khulâṣat al-Athâr, vol. iii, p. 440; Rieu, Persian Catalogue, No. 25; Br. Mus. Suppl., No. 673; Lib. Cat., vol. v, part i, p. 212; and Fihrist Kitâb Khanâ Madrasah 'Âli, Sipahsalâr, Iran, p. 199.

For other copies of the work, *see* Rampur Library, No. 187; and Lib. Cat., vol. v, part i, p. 212.

The work was lithographed in Tihrân, A.H. 1315, 1322.

Written in good Naskh.
Worm-eaten.
The title-page contains a seal of ابن عبد اللطيف الحسيني محمد زمان .
Not dated, probably twelfth century A.H.
The name of the scribe does not appear anywhere.

H.L. No. 3425
No. 3056

Foll. 155; lines 13; size 16×10, 10½×6 cm

الكفاية فى النصوص على عدد الائمة

AL-KIFĀYAT FĪ AL-NUṢŪṢ 'ALĀ 'ADAD AL-A'IMMAH

A work on Shi'ah Ḥadith, dealing with نصوص الائمة . The work is ascribed to Shaykh al-Mufid, شيخ المفيد (*d.* A.H. 413 = A.D. 1022; *see* al-A'lâm, vol. iii, p. 969). But there are two notes by some scholars on the title-page which say that the work is wrongly ascribed to شيخ المفيد, rather it was composed by al-Shaykh al-Sa'id 'Ali bin Muḥammad al-Khazzâz, الشيخ السعيد على بن محمد الخزاز القمي , a great scholar of fourth or fifth century A.H. (reference books available here do not provide us any account of the author's life and work). This opinion regarding the authorship has been justified by Ḥakim Sayyid Maẓâhir Aḥmad, a scholar of Patna and the previous owner of the MS.

Beginning:

الحمد لله المتوحد بالقدم المتفرد بالازل المتعزز بالبقاء الخ *

Besides the present work the author left the following compositions:

١ - كتاب الايضاح
٢ - كتاب الاحكام

See Muntah al-Maqâl (published in Tihrân in A.H. 1267), fol. 117ª.

The title-page contains three signets which run thus: الحسن الظن برايه على آله و محمد عبد العلى , dated A.H. 1043.

Fol. 1ª also contains a seal which is worm-eaten.
Worm-eaten.
Written in Naskh.
Dated: 10th Dhû'l-Q'adah, A.H. 931.
Scribe: تاج الدين بن عبد الله بن احمد بن سليمان .

H.L. No. 2974

No. 3057

Foll. 116; lines 18-19; size 24 × 15½, 17½ × 8½ cm

MAJMÛ‘AH

A Majmû‘ah contains two treatises by different authors.

Fol. 1–67

I

الكفايــة فى النصوص على عدد الائمة

AL-KIFĀYAT FĪ AL-NUṢŪṢ ‘ALĀ ‘ADAD AL-A’ĪMMAH

Another copy of the above work.

The title-page contains a seal of ظفر مهدى موسوى .

Written in good Naskh.

Fol. 67^{b}, 68^{a}, 68^{b}, 69^{a}, 69^{b}, 70^{a} and 70^{b} are blank.

Dated: Dhu’l Ḥijjah, A.H. 1253.

Scribe: احمد على بن عنايت الله .

Fol. 71^{b}–116^{b}

II

مُسَكِّن الــفواد

MUSAKKIN AL-FUWĀD

A work on Shi‘ah Ḥadîth. The full title of the work runs thus: مسكن الفواد عند فقد الاحباء و الاولاد .

Author: Zayn al-Dîn bin ‘Alî bin Aḥmad bin Muḥammad al-‘Âmulî, زين الدين بن على بن احمد بن محمد العاملى . The author was born in A.H. 911 and died in Constantinople in A.H. 966 = A.D. 1558 (*see* Lib. Cat., vol. xix, part i, p. 73).

Beginning:

الحمد لله الذى حكم بالفناء و الزوال على جميع عباده و انفذ امره فيهم على وفق حكمته و مراده الخ *

The work is divided into a Muqaddimah, a Khâtimah, four following *bâbs* and again subdivided into several faṣls :

١ - الباب الاول فى بيان الا عواغى العاملــة fol. 7^{a}

٢ - الباب الثانى الصبر و ما يلحق به الصبر fol. 14^{a}

الباب الثالث فی الرضاء fol. 29ª ۳ -
الباب الرابع فی البکاء fol. 35ᵇ ۴ -

For author's life and work, *see also* Kashf al-Hujub, fol. 49ᵇ; Rawdât al-Jannât, pp. 288–290; Buhâr Lib. Cat., vol. ii, p. 528; Muntah al-Maqâl, fol. 96ª; Brock., vol. ii, p. 325.

The work was completed in A.H. 954. The present work is not included among his compositions mentioned in Muntah al-Maqâl, fol. 96ª.

Written in Naskh.

The title-page contains a seal of مظفر مہدی موسوی, dated A.H. 1265.

Dated: Rabî', II, A.H. 1253.

Scribe: احمد علی ابن عنایت الله.

AL-MU'JAM

H.L. No. 3244
No. 3058

Foll. 130; lines 26; size $24\frac{1}{2} \times 17\frac{1}{2}$, $15\frac{1}{2} \times 10\frac{1}{2}$ cm

المعجم الصغير

AL-MU'JAM AL-ṢAGHÎR

A collection of Ḥadîth transmitted by the author from his Shaykhs exceeds 1,000 in number. The names of the Shaykhs are arranged in alphabetical order and only one Ḥadîth is quoted from each.

Author: Sulaymân bin Aḥmad bin Ayyûb al-Ṭabarânî, سلیمان بن احمد بن ایوب الطبرانی. He was born in Akka (a city in Syria) in A.H. 260 = A.D. 870 (*see* Lib. Cat., vol. v, part ii, p. 38).

Beginning:

اخبرنا الامام الحافظ ابو القسم [*sic*] سليمن [*sic*] بن احمد بن ايوب
اللخمی الطبرانی ...... باب الالف من اسمه احمد ثنا الخ *

For his life and work, *see also* Ḥuffâẓ, vol. iii, p. 126; al-A'lâm, vol. i, p. 384; Âṣafiyah, p. 674; Ḥaj. Khal., vol. v, p. 629; and Brock., vol. i, p. 167.

For other copies of the work, *see* Paris, 2011; Br. Mus., 875; Âṣafiyah, p. 674; Ḥaj. Khal., vol. v, p. 629; al-A'lâm, vol. i, p. 384.

The MS. was collated in A.H. 1305.

Written in ordinary Naskh.

Dated: A.H. 1305.

Scribe: عبد الله بن محمد بن حسين.

H.L. No. 3016

No. 3059

Foll. 93; lines 29; size $28\frac{1}{2} \times 19 \times 21 \times 11$ cm

التذكره برجال العشره

AL-TADHKIRAH BI-RIJÂL AL-'ASHRAH

A rare work containing biographical notices of the traditionalists arranged in alphabetical order, by Ḥâfiẓ Abû 'Abd-Allâh Muḥammad bin 'Alî bin al-Ḥasan al-Dimishqî, حافظ ابو عبد الله محمد بن علي بن الحسن الدمشقى , a scholar and traditionalist of eighth century A.H.

Reference books available here do not provide us any account of the author's life and work. On fol. 1b, it is written by later hand that the author died in A.H. 765. It runs thus: الحافظ ابو عبد الله محمد بن علي بن الحسن الدمشقى المتوفى ٧٦٥ ھ . But in the absence of any adequate proof we cannot accept it.

Beginning:

المترادف المتوال و اشهد ان لا اله الاّ الله وحده لا شريك له الكبير

...... محمداً عبده و رسوله الذى اصات اوصافه الحسنى ...... اما بعد

فقد وقفت على مصنف الحافظ ابى عبد الله ...... الدمشقى سماه التذكره

برجال العشرة ضم الى من فى تهذيب الكمال الخ *

Water-stained. Damaged and repaired.

Written in Naskh.

No copy of the work seems to have been recorded.

Dated: Rabî', I, A.H. 1067.

The name of the scribe does not appear anywhere.

H.L. No. 3180

No. 3060

Foll. 194; lines 14–28; size $32\frac{1}{2} \times 22\frac{1}{2}$, $25\frac{1}{2} \times 15\frac{1}{2}$ cm

المجموعه

AL-MAJMÛ'AH

A collection of the works containing seven treatises on different subjects by different authors.

Fol. 1–140

I

ثقات ابن حبان

THIQĀT IBN HABBĀN

A work containing biographical notes of the traditionalists, arranged in alphabetical order. The present work contains only the fourth part of vol. iv as it is indicated on the title-page, الربع الربع من ثقات ابن حبان .

Author: Muḥammad bin Ḥabbân bin Aḥmad al-Tamîmî al-Bastî, محمد بن حبان بن احمد التميمي البستي (*d.* A.H. 354 = A.D. 965, *see* above No. 2972/III).

Beginning:

قال ابو حاتم محمد بن حبان التميمي رضى الله عنه اخبرنا الحسن بن سفين ثنا ابوبكر بن ابى شيبة ثنا عفان ثنا حماد بن سلمه [*sic*] عن الجويرى الخ *

The work abruptly ends thus: ... محمد بن عبد العزيز الرملى ابو عبد الله و مروان بن معوية روى عن على بن داوٗد عنه على بن داوٗد .

Written in Naskh.

Not dated, probably early fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 141–159

II

اسعاف المبطا برجال الموطا

AS'ĀF AL-MUBAṬṬA BI-RIJĀL AL-MUWAṬṬA

A biographical note of the traditionalists, arranged in alphabetical order, by Jalâl al-Dîn 'Abd al-Raḥmân al-Suyûṭî, جلال الدين عبد الرحمٰن السيوطى (*d.* A.H. 911 = A.D. 1505, *see* Lib. Cat., vol. v, part ii, p. 136).

Beginning:

الحمد لله على فضله العميم و الصلوٰة و السلام على سيدنا محمد و آله و صحبه ازكى صلوٰة و اتم تسليما الخ *

Occasional notes are found on the margins.

Written in good Nasta'liq.

Not dated, probably early fourteenth century A.H.

The name of the scribe does not appear anywhere.

It ends thus: قال القاضى عياض فى المدارك ... و ما ارسله عن غيره فهو عن ابن مهدى .

Fol. 160–170

III

التحقيقات العلى باثبات فرضيــة الجمعة فى القرى

AL-TAḤQĪQĀT AL-‘ULĀ BI-IṮHBĀT FARḌĪYAT AL-JŪM‘AT FĪ AL-QURĀ

A work on jurisprudence which deals with the imperativeness (فرضيــة) of the Friday prayer in the villages by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, ابو الطيب محمد شمس الحق (*d.* A.H. 1349 = A.D. 1911, *see* above No. 2999).

Beginning:

الحمد لله رب العالمين و الصلوٰة و السلام على خير خلقه محمد و آله

و اصحابه اجمعين. سوال فرضيت صلوٰة جمعه كى قصبات و ديهات ميں

احاديث سے ثابت هے يا نهيں الخ *

The statement is supported by the Ḥadîth with an explanation in Urdu.
Written in Naskh and partly in Nasta‘liq.
Dated: A.H. 1309.
Fol. 160^b, 171^a and 171^b are blank.

Fol. 172–177

IV

قصــيدة بــديعــة

QASĪDAH BADĪ‘AH

An eulogy (قصيده) in praise of the followers of the traditions by Qaḍi Ṭulla Muḥammad Khân Peshawri (*d.* A.H. 1310 = A.D. 1893 in Makkah).

For other details of his life, *see* Ḥayat Ba‘d al-Mamât, p. 241.

Beginning:

املى القصيده بسم الله ذى القدر   المر تجى فى حلول الحادث الغير

و احمد الله حمد الاعداد له   و لا نفاد مدى الازمان و العصر

Written in beautiful Naskh. Not dated, probably early fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 178–180

V

الـرسالـة

AL-RISĀLAH

A short treatise on jurisprudence which deals with the rights of the wives (حقوق الزوجة) in the form of استفتاء by an anonymous author.

Fol. 178ª contains a note by Aḥmad al-Maghribî, احمد المغربی (*d* A.H. 1313 in Makkah), addressed to Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, dated Shawwal, A.H. 1311.

Fol. 178ᵇ and 180ᵇ are blank.

Written in ordinary Nasta'liq on red paper.

Not dated, probably fourteenth century A.H.

Fol. 181–186

VI

غنيـة الالمـعى

GHANIYAT AL-ALMA'Î

An autograph copy of the work on jurisprudence in the form of question and answer (استفتاء و جوابـه) by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq.

Beginning:

الحمد لله رب العالمين و الصلوٰة و السلام علی رسوله المصطفی ......

و بعد فيقول العبد الضعيف ابو الطيب محمد شمس الحق العظيم آبادی ......

سميتها بغنية الا لمعی (السوال) ما الفرق بين قولهم هذا الحديث لا يصح

و قولهم لا يثبت هل معنا هما الخ *

Fol. 186ᵇ is blank.

Written in Nasta'liq on red paper.

Not dated, probably early fourteenth century A.H.

Fol. 187–194ª

VII

عقـود الـجمـان

'UQÛD AL-JUMÂN

A work on jurisprudence in the form of question and answer (استفتاء و جوابـه) which deals with the question whether it is permissible to teach writing to women. The full title of the work runs thus: عقود الجمان فی جواز تعليم الكتابة للنسوان .

Author: Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, ابو الطيب محمد شمس الحق .

Beginning:

نحمده الله العلى الغفار و الصلوة و السلام على رسوله سيد الابرار ...... سوال چه میفرمایند علماء دین اندرین مسئله که نسوان را تعلیم خط و کتابت جائز است الخ *

Written in Naskh and partly in Nasta'liq, the explanation being in Persian.

Dated: A.H. 1307.

The name of the scribe does not appear anywhere.

MUKHTALAF

H.L. No. 3160

No. 3061

Foll. 40; lines 24; size 22×18, 16×11 cm

اختلاف الحديث

IKHTILAF AL-ḤADITH

A work on a collection of Mukhtalaf Ḥadîth, with explanations, by Imâm Muhammad bin Idrîs bin 'Uthmân bin Shâfi' bin al-Sâ'ib bin 'Ubayd al-Qurayshî, امام محمد بن ادريس بن عثمان بن شافع بن السائب بن عبيد القريشى. This well-known Imâm was born in Ghazza in A.H. 150 = A.D. 767. The fame of this Imâm spread all over Islamic countries, and he received a good deal of regard from the Caliph Harûn al-Rashid (A.H. 170–193 = A.D. 786–809). He died in A.H. 204 = A.D. 820 (*see* Lib. Cat., vol. v, part ii, p. 16). For his life, *see* Tahdhîb, fol. 15; Mir'at al-Janân, fol. 124; Subki, vol. i, fol. 223; Isnawi, fol. 7; Tuhfat al-Zamân, fol. 30; Ḥaffâẓ, vol. i, p. 331; Brock., vol. i, p. 178; Cairo, vol. i, p. 262; and Âṣafiyah, p. 604.

The present work contains only volume i.

Beginning:

اخبرنا الشيخ الفقيه الامام العالم الصدر الكامل جامع اشتات الفضائل بهاء الدين مفتى المسلمين ابو الحسن على بن ابى الفضائل هبة الله بن سلامة اللخمى الشافعى الخ *

For another copy of the work, *see* Lib. Cat., vol. v, part ii, p. 16; Cairo, vol. i, p. 262; and Âṣafiyah, p. 604.

Fol. 40a is supplied by latter hand.

Written in 'Arabian Naskh.

Worm-eaten and repaired.

Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3113
No. 3062

Foll. 150; lines 23; size 32½ × 22½, 26 × 14 cm

مسند ابی عوانه

MUSNAD ABI 'AWÂNAH

The first volume and the first fol. of the second volume of a very valuable work. The present work is copied from a copy of Lib. Cat., vol. v, part ii, p. 222. The work is divided into several *kitâbs*, which are sub-divided into *bâbs*; and each *bâb* is again subdivided into several Biyâns and Ṣifats.

Author: Ya'qûb bin Isḥâq bin Yazîd al-Isfrâ'inî, يعقوب بن اسحق بن يزيد الاسفرائينى, commonly called Abû 'Awânah (ابو عوانه), one of the greatest authorities of his age in Ḥadîth and Shâf'i jurisprudence. He died in A.H. 316 (*see* Lib. Cat., vol. v, part ii, p. 222).

Beginning:

بيان الاعمال و الفرائض [*sic*] التى اذا ...... ادّاها بالقول و العمل دخل الجنة و الدليل على انه لا ينفعه الاقرار حتى يستيقن ...... حدثنا احمد بن شيبان الرملى الخ *

Written in Nasta'liq.
Dated: Shawwâl, A.H. 1329.

Scribe: محمد مجيب الله بن حبيب الله العظيم آبادى.

H.L. No. 3189
No. 3063

Foll. 258; lines 27; size 26 × 18½, 19 × 13 cm

كشف الاستار عن زوايد

KASHF AL-ASTĀR 'AN ZAWĀYID

A rare work on Musnad Ḥadîth. The full title of the work runs thus: كشف الاستار عن زوايد مسند الامام البزار.

The work is divided into 15 *kitâbs* and again subdivided into several *bâbs*. The present copy contains the following *kitâbs* :

كتاب الزكاة - ١	كتاب الصيام - ٢	كتاب الحج - ٣
كتاب الاضاحى - ٤	كتاب البيوع ٥	كتاب الايمان و النذور - ٦
كتاب الاحكام - ٧	كتاب اللقطة - ٨	كتاب الغصب - ٩
كتاب الوصايا - ١٠	كتاب الفرائض - ١١	كتاب العتق - ١٢
كتاب النكاح - ١٣	كتاب الطلاق - ١٤	كتاب الجنايات - ١٥

Author: al-Imâm al-Bazzâr, الامام البزار. His full name is Aḥmad bin ʻAmr bin ʻAbd al-Khâliq Abû Bakr al-Bazzâr, احمد بن عمر بن عبد الخالق ابو بكر البزار. He was a native of Baṣrah and a great traditionalist. He narrated traditions in old age at Iṣfahân, Baghdâd and Syria. He died at Ramlâ in A.H. 292 = A.D. 905. *See* al-Aʻlâm, vol. i, p. 182 (second edition).

The work begins abruptly thus:

حدثنا عبد الله بن احمد يعني بن شوبه ثنا ابو اليمان ثنا سعيد بن سنان عن ابى الزاهريه كثير بن مرة عن ابن عمر عن النبى صلى الله عليه و سلم الخ *

At the beginning four pages containing index and two pages of the MS. are supplied by some later hand in Nastaʻliq.

Written in cursive Naskh. Water-stained.

A few pages at the end are wanting and the work abruptly ends with the Ḥadîth of باب فى نعيم اهل الجنة.

No copy of the work seems to have been recorded.

Not dated, probably tenth century A.H.

The name of the scribe does not appear anywhere.

WORKS ON ḤADÎTH ON MISCELLANEOUS SUBJECTS

H.L. No. 3247
No. 3064

Foll. 182; lines 15; size 21×13, 15×8½ cm

عمل اليوم و الليلة

'AMAL AL-YAWM WA AL-LAYLAH

A work on a collection of Ḥadîth, dealing with prayers (ادعيه) relating to each of 410 acts connected with day and night. The work is divided into 410 chapters.

Author: Abû Bakr Aḥmad bin Muḥammad bin Isḥâq al-Sunnî, ابوبكر احمد بن محمد بن اسحٰق السنی (*d.* A.H. 369 = A.D. 974; *see* Lib. Cat., vol. v, part ii, p. 100).

For his life, *see* also Ḥuffâẓ, vol. iii, p. 151; Mir'at al-Janân, fol. 122; Ḥaj. Khal., vol. iv, p. 268; and Brock., vol. i, p. 165.

Beginning:

اخبرنا الشيخ الامام العالم بقية السلف طراز الخلف ملحق الاحفاد

فخر الدين ابو الحسن علی بن احمد بن عبد الواحد بن عبد الرحمٰن بن اسمٰعيل

...... قراءة عليه و انا اسمع فی سنة تسع و ثمانين و ستمايه الخ *

For another copy of the work, *see* Âṣafiyah, p. 650; Ḥaj. Khal., vol. iv, p. 268; and Lib. Cat., vol. v, part ii, p. 100. According to Âṣafiyah, p. 650, the work is lithographed.

Fol. from 182ᵃ to 190ᵇ are blank.

Written in Naskh. Not dated, probably thirteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3156
No. 3065

Foll. 27; lines 21; size 22×14, 15½×6½ cm

المجموعه

AL-MAJMÛ'AH

The present work on Ḥadîth contains four treatises by Jalâl al-Dîn 'Abd al-Raḥmân bin Abî Bakr al-Suyûṭî, جلال الدين عبد الرحمٰن بن ابی بكر السيوطی (*d.* A.H. 911 = A.D. 1505; *see* Lib. Cat., vol. v, part ii, p. 136).

Foll. 1b–4a

I

تحفة الجلساء برؤية الله للنساء

TUḤFAT AL-JULASĀ' BI-RUYAT ALLAH LI'L-NISA'

A short work on Ḥadîth which describes that even women will see God on the Day of Judgement.

Beginning:

الحمد لله و كفى و سلام عباده الذين اصطفى هذا تاليف مسمى بروية الله النساو [*sic*] مسئلة روية الله تعالى يوم القيمة الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. ii, p. 225.

Written in Nasta'liq. Not dated, probably twelfth century A.H.

The name of the scribe does not appear anywhere.

Fol. 4b–7a

II

المنحة فى السبحة

AL-MUNḤAT FÎ AL-SUBḤAT

A work on Ḥadîth dealing with the importance of التسبيح by the same al-Suyûṭî.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد طان السوال من السبحة هل لها اصل فى السنة فجمعت فيها هذا الجزء متبعاً فيه ما اورد فيها من الاحاديث و الاثار الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. vi, p. 183. The handwriting is similar to that of the preceding MS. Not dated, probably twelfth century A.H.

Fol. 7b–21b

III

اللمعة فى اجوبة الاسئلة السبعة

AL-LAM'AT FÎ AJWIBAT AL-AS'ILAT AL-SAB'AT

A work on Ḥadîth dealing with the life after death and conditions of the dead bodies in the grave by the same al-Suyûṭî.

It was composed in the form of answers to seven questions on this subject and on connected points.

Beginning:

مسئله هل تعلم الاموات بزيارة الاحياء و بماهم فيه و هل سمع الميت كلام الناس و ما يقال فيه و اين مقر الارواح و هل تجتمع و يرى بعضهم بعضا الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. v, p. 336; Lib. Cat., vol. xxviii, p. 130; Berlin, No. 2672; Gotha, No. 94/5; Paris, No. 4659; Rampur, No. 107/316; Cairo, vii, 53, 610; and Brock., ii, 150 and suppl.

The handwriting is similar to that of the preceding MS. Not dated, probably twelfth century A.H.

It was printed in Cairo, A.H. 1349.

Fol. 22ᵃ–27ᵃ

IV

الكشف عن مجاوزة هذه الامة الالف

AL-KASHF 'AN MUJAWIZAT HĀDHIHI AL-UMMAT AL-ALF

A critical treatise on Ḥadîth, ان النبى صلى الله عليه و سلم لا يمكث فى قبره الف سنة, which misled the people of the author's time that on the expiry of tenth century A.H. the Day of Judgement would come.

The above-noted Ḥadîth was fully discussed by the author, and proved to be false by the same al-Suyûṭî.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد اكثر السوال عن الحديث المشهور على السنة الناس ان النبى صلى الله عليه و سلم لا يمكث فى قبره الف سنة و انا اجيب بانه با طل لا اصل له الخ *

For other copies of the work, *see* Berlin, Nos. 2753–60; Wien, No. 1660; Gotha, No. 721; Lied., No. 2051; Paris, Nos. 1546, 350–52; Alger., Nos. 596, 613, 1549; Lib. Cat., vol. v, part ii, p. 124.

The handwriting is similar to that of the preceding MS. Not dated, probably twelfth century A.H.

Worm-eaten.

The name of the scribe does not appear anywhere.

H.L. No. 3335
No. 3066

Foll. 83; lines 21; size 20×15½, 15×7½ cm

ازهار المتناثره فى الاخبار المتواتره

AZHĀR AL-MUTANĀTHIRAH FĪ AL-AKHBĀR AL-MUTAWĀTIRAH

An abridgement of the author's larger work called al-Fawâ'id, comprising of 113 Ḥadîth Mutawâtir, by the same al-Suyûṭî, one page is destroyed by the bookbinder and it runs thus:

الحمد لله و الصلوة و السلام ——— هذه احاديث متواتره ——— الازهار المتناثره و ذكر فيها ——— يسهل حفظها الخ *

The work is divided into eight *kitâbs* and again subdivided into several *bâbs*.

For other copies of the work, *see* Ḥaj. Khal., vol. i, p. 262; Cairo, vol. vii, p. 607; and Lib. Cat., vol. v, part ii, p. 6.

Worm-eaten.

Written in Naskh.

A seal of محمد سلام الله, dated A.H. 1213, is found at the beginning as well as at the end.

Not dated, probably thirteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3105
No. 3067

Foll. 381; lines 27; size 29×20½, 22½×12½ cm

نهاية النظر

NIHĀYAT AL-NAẒAR

A work on Ḥadîth, explaining the meaning of some peculiar words used in it. The full title of the work runs thus: نهاية النظر فى شرح غريب الحديث النبوى والاثر.

Author: Abû al-Sa'âdat Majd al-Dîn al-Mubârak bin Muḥammad bin 'Abd al-Karîm al-Shaybânî, ابو السعادت مجد الدين المبارك بن محمد بن عبد الكريم الشيبانى.

Vol. I

Beginning:

احمد الله على نعمه بجميع محامده ...... و اعترف بلطفه فى مصادر
به التوفيق و موارده ...... اما بعد فلا خلاف بين اولى الالباب و العقول
...... ان علم الحديث و الآثار من اشرف العلوم الاسلامية قدراً الخ *

The author, a great traditionalist, was born in A.H. 544 = A.D. 1150. During the last period of his life he fell a victim to rheumatism and died in Mawsil in A.H. 606=A.D. 1210. For other details of his life and work, *see* al-A'lâm, vol. iii, p. 832; Bughyat al-Wu'ât, p. 385; Ibn Khallikân (De Salane), vol. ii, p. 551.

The work is arranged in alphabetical order.

The title-page contains some miscellaneous notes by the previous owners.

Written in Naskh.

Slightly worm-eaten.

Dated: Rajab, A.H. 1050.

The name of the scribe does not appear anywhere.

H.L. No. 3106

No. 3068

Foll. 478; lines 27; size 32×21, 19×9 cm

Vol. II

The second volume of the above work.

Beginning:

حرف السين (باب السين مع الهمزة) (سأب) فى حديث المبعث فاخذ
جبريل بحلقى فسأبنى حتى اجهشت بالبكاء السأب العصر فى الحلق كالخنق
فيه الخ *

The title-page contains some miscellaneous writings by the previous owners. For another copy of the work, *see* al-A'lâm, vol. iii, p. 832. The work has been printed.

Written in Naskh.

Worm-eaten and repaired.

Dated: Muharram, A.H. 934.

Scribe: شيخ عطاء الله.

H.L. No. 4002
No. 3069

Foll. 92; lines 13; size 15½ × 10½, 10½ × 5 cm

دقائق الاخبار

DAQĀ'IQ AL-AKHBĀR

A work on Ḥadīth dealing mostly with the life after death. The present work is divided into 45 *bâbs*.

Author: Mullâ 'Abd al-Rahîm bin Aḥmad al-Qâḍî, ملا عبد الرحيم بن احمد القاضي, a scholar of eleventh century A.H. On the title-page as well as at the end the work is wrongly ascribed to Imâm Fakhr al-Dîn al-Râzî (*d.* A.H. 606 = A.D. 1210).

Beginning:

الحمد لله رب العالمين و الصلوٰة على رسوله محمد و آله و اصحابه اجمعين قدجاء فى الخبر انّ الله تعالى خلق شجرة ...... فسماها شجرة اليقين ثم خلق نور محمد صلى الله عليه و سلم الخ *

For other copies of the work, *see* Ḥaj. Khal., vol. iii, p. 232; Rampûr, p. 330; and Lib. Cat., vol. v, part ii, p. 130.

The two following seals are at the beginning as well as at the end:

1. سيد عبد الرحيم dated A.H. 1168.
2. عبد الرحيم حسن على dated A.H. 1168.

Written in Nasta'liq.
Worm-eaten.
Not dated.
The name of the scribe does not appear anywhere.

H.L. No. 3264
No. 3070

Foll. 29; lines 14–16; size 21 × 19½, 15½ × 12 cm

الوجازة فى الاجازة

AL-WIJĀZAT FĪ AL-IJĀZAT

An autograph copy of the work, dealing with the Ijâzah (licence of narrating the Ḥadîth) granted to the author by his Shaykhs with Isnâd.

Author: Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, ابو الطيب محمد شمس الحق (*d.* A.H. 1349 = A.D. 1911; *see* above No. 3000).

Beginning:

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على رسوله محمد و آله و اصحابه و ازواجه و احزابه اجمعين اما بعد فيقول العبد الضعيف الحقير...... ابو الطيب محمد بن امير بن على بن حيدر الصديقى القريشى بشهير [sic] بشمس الحق العظيم آبادى الهندى الخ *

The work is rare. No copy of the work seems to have been recorded.
Written in ordinary Nasta'liq.
Dated: Jumâdâ, I, A.H. 1327.

H.L. No. 3158
No. 3071

Foll. 14; lines 21; size 21⅛×16½, 15½×6½ cm

المجموعة

AL-MAJMÛ'AH

A collection of works containing three treatises by Jalâl al-Dîn 'Abd al-Raḥmân al-Suyûṭî (*d.* A.H. 911=A.D. 1505; *see* Lib. Cat., vol. v, part ii, p. 136).

Fol. 1b–3b

I

بلوغ المارب فى قص الشارب

BULUGH AL-MA'RIB FÎ QAṢṢ AL-SHÂRIB

A work on Ḥadîth, dealing with the importance of moustache and beard in Islâm as well as in other religions, by al-Suyûṭî.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى هذا جزء سميته بلوغ المارب فى قص الشارب اخرج البخارى و مسلم عن ابن عمر عن النبى صلى الله عليه و سلم قال خالفوا المشركين و وفروا اللحى و اصفوا [sic] الشارب الخ *

For other copies of the work, *see* Ḥaj. Khal., vol. ii, p. 67.
Written in Nasta'liq.
Not dated, probably twelfth century A.H.
The name of the scribe does not appear anywhere.

Fol. 3b–8b

II

كتاب الاسفار عن قلـم الاظفار

KITĀB AL-ISFĀR 'AN QALAM AL-AẒFĀR

A work on Ḥadīth, dealing with the cutting of the nails by the same al-Suyûṭî.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى [sic] هذا جزؤ [sic] فى اداب قلم الاظفار سميته بالاسفار عن قلم لاظفار [sic] اخرج البخارى عن ابى هريرة رضى الله تعالى عنه ان رسول الله صلى الله عليه و سلم قال خمس من الفطرة الختان و الاستحداد و قص الشارب الخ *

For other copies of the work, *see* Ḥaj. Khal., vol. i, p. 285.

Written in Nasta'liq.

The handwriting is similar to that of the preceding work.

Fol. 8b–12a

III

كتاب الشماريخ فى علـم الـتاريخ

KITĀB AL-SHAMĀRĪKH FĪ 'ILM AL-TĀRĪKH

A work on Ḥadīth, dealing with the history of human kind, by the same al-Suyûṭî.

Beginning:

الباب الاول فى مبداء التاريخ قال ابن ابى خيثمه فى تاريخه قال على ابن محمد هو المداينى عن على ابن مجاهد عن محمد بن اسحق عن الرقصرى و عن محمد ابن صالح عن الشعبى قالا لما اهبط آدم من الجنة و انتشر ولده ارّخ بنوه من هبوط آدم فكان ذلك التاريخ الخ *

For other copies of the work, *see* Ḥaj. Khal., vol. iv, p. 69.

Written in Nasta'liq.

The handwriting is similar to that of the preceding works.

Worm-eaten and repaired.

At the end two folios contain some miscellaneous notes and some verses in Persian.

H.L. No. 3256
No. 3072

Foll. 72; lines 29; size 31×19, 25½×12½ cm

الخامس العشر فی الاحادیث والاثر

AL-KHĀMIS AL-'ASHAR FĪ AL-AḤADITH WA AL-ATHAR

A work on Ḥadîth (dealing mostly with the performance of business and avoiding interest and unlawful business) by an anonymous author. The present title of the work is adopted from a note on the title-page. The MS. is defective from both the sides and it abruptly begins thus:

عن ذلك حتى انتهى الى باب المسجد و الى دابة يريد ان يركبها

ثم قال عبد الله بن عمر الدينار بالدينار و الدرهم بالدرهم لافضل بينها هذا

عهد نبينا الينا و عهدنا اليكم ...... قال ابو عمر فالفضة السوداء او

البيضاء و الذهب الاحمر والاصفر كل ذلك لا يجوز بيع بعضه ببعض الامثلا

بمثل و زنابو زن سواء بسواء الخ *

No copy of the work seems to have been recorded.
Written in good Nasta'liq.
Worm-eaten.
Not dated, probably thirteenth century A.H.
The name of the scribe does not appear anywhere.

H.L. No. 3834
No. 3073

Foll. 70; lines 25; size 30×19½, 24½×16 cm

المجموعه

AL-MAJMŪ'ĀH

A collection of works on Ḥadîth containing 12 treatises by different authors.

Fol. 1ᵃ–6ᵃ

I

الجمع بين الصلاتين بعذر المرض

AL-JAMA' BAYN AL-ṢALĀTAYN BI-'UDHR AL-MARḌ

A short work on Ḥadîth, dealing with the performance of two prayers at one time on account of illness, by Yaḥya bin Sayf al-Dîn al-Sayrâmî al-Ḥanafî, يحيى بن سيف الدين السيرامى الحنفى , a scholar of ninth century A.H.

Beginning:

و صلى الله على سيدنا محمد و آله و صحبه و سلم يقول العبد الفقير الى رحمة ربه الغنى الكبير يحيى بن سيف الدين السيرامى الحنفى عامله الله بلطفه الخفى لما كان سنة ثلاثة و عشرين و ثما نمائة عرض بسلطان مصر الملك الموئد ابى النصر خلد الله تعالى ملكه الخ *

Reference books available here do not provide us any account of the author's life and works. At the beginning four folios contain some miscellaneous notes as well as some extract from Ḥadîth by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq. (*d.* A.H. 1329=A.D. 1911; *see* above No. 2999).

Fol. 1ᵇ and 4ᵇ are blank.
Written in Nasta'liq.
Dated: A.H. 1310.
Scribe: ابى الطاهر محمد ادريس .

Fol. 6ᵇ–9ᵇ

II

الكلام على سنة الجمعة قبلها و بعدها

AL-KALĀM 'ALĀ SUNNAT AL-JUM'AT QABLAHĀ WA B'ADAHĀ

A short work on Ḥadîth, dealing with صلوٰة السنة in the Friday prayer, by Ḥâfiz Ibn al-Mulaqqin, حافظ ابن الملقن (*d.* A.H. 804=A.D. 1401; *see* above No. 2978/III).

Beginning:

الحمد لله رب العلمين [*sic*] و العاقبة للمتقين و صلى الله على سيدنا محمد و آله و صحبه و سلم و بعد فقد سالني من يتتبع [*sic*] اثار الدين و يستن بسنة سيد المرسلين الخ *

Fol 6ᵇ–7ᵃ and 7ᵇ are blank.
Written in Nasta'liq.
Dated: Jumâda, 11, A.H. 1306.
Scribe: رياض الدين بهاری .

Fol. 7ᵇ–9ᵇ

III

كفايـة

KIFAYAT

A short work on Ḥadîṯh, dealing with the timing of the five different prayers of the day, by an anonymous author.

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه
و سلم هذا سوال ورد على السيد الجليل العلامه محمد بن اسمٰعيل [sic]
الامير عفى الله عنه الخ *

No copy of the work seems to have been recorded.
Written in Naskh.
Dated: Rajab, A.H. 1310.
Scribe: اسحٰق بن عبد اللّٰه بن حسن شاه الشيخ محمد نجدى .

Fol. 10ᵃ–16ᵇ

IV

الخصال المكـفره للذنوب المتقدمه و الموخره

AL-KHIṢÂL AL-MUKAFFIRAH LIL ZUNÛB AL-MUTAQADDIMAH WA AL-MUWAKHKHIRAH

A short work on Ḥadîṯh, by Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852=A.D. 1449; *see* Lib. Cat., vol. v, part i, p. 208).

Beginning:

الحمد لله غافر الذنوب و ان عظمت كاشف الكروب و لو استحكمت
احمده و الحمد له من اوثق عرى الايمان و اشكره . . . . . و بعد فهذه احاديث
نبوية تتبعتها من كتب غريبة و مشهورة و كلها داخلة تحت معنى و احد
رائق و هو العمل بما ورد الوعد فيه الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. iii, p. 139.
Written in Nasta'liq.

Dated: Shawwâl, A.H. 1318.

Scribe: محمد یحیی اشرف پوری .

Fol. 17^b–18^b

V

الرسالہ

AL-RISÂLAH

A short work on Ḥadîth with Isnâd by an anonymous author dealing with those Ḥadîth which were commonly narrated by the different traditionalists in the same way. No title of the work is given anywhere.

Beginning:

قال الشيخ العلامه ابراهيم الكردى الكورانى المدنى فى كتابه المسلسلات المسماة بمسالك الابرار الحديث الثالث و السبعون المسلسل بالاشراف فى غالبه مع كونه مسلسلا بالاباء الاربعة عشر فى نسق اخبرنا الاخ الصالح المقرى الخ *

Fol. 17^a is blank.
Written in Nasta'liq.
Not dated, probably early fourteenth century A.H.
The name of the scribe does not appear anywhere.

Fol. 18^b–20^a

VI

رسالہ فی الخرقة

RISÂLAH FÎ AL-KHIRQAH

A short work on Ḥadîth, dealing with الخرقة (a traditional garment), by an anonymous author.

Beginning:

تنوير الافهام بتنضير الاوهام قال الحافظ جلال الدين ابو الفضل عبد الرحمن بن الكمال ابى بكر السيوطى رح فى اتحاف الفرقة برفع الخرقة مسئلة انكر جماعة من الحفاظ سماع الحسن البصرى من امير المؤمنين على بن ابى طالب رضى الله تعالى عنه ...... الوجه الاول ان العلماء ذكروا

فى الاصول فى وجوه الترجيح ان المثبت مقدم على النا فى لان معه زيادة علم الخ *

The handwriting is similar to that of the preceding work.

Not dated, probably early fourteenth century A.H.

Fol. 20ᵇ–21ᵇ

VII

الرسالة

AL-RISÂLAH

An autograph copy of the work, dealing with some disputed Isnâd of a Ḥadîth, by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, ابو الطيب محمد شمس الحق .

Beginning:

قال الامام مجد الدين بن تيمية فى المنتقى و عن محمود بن لبيد عن رافع قال اسرع النبى صلى الله عليه و آله و سلم حتى تقطعت نعالنا يوم مات سعد بن معاذ رح اخرج البخارى فى تاريخه ...... فاقول ان هذا الحديث هكذا اى عن محمود بن لبيه عن رافع موجود فى نسخة نيل الاوطار و هكذا فى نسخة المنتقى المطبوعة و هكذا الخ *

Reference books available here do not provide us any account of the author's life.

Written in Naskh.

Scribe: عبد الصمد بن عبد العزيز الوهيبى النجدى .

Dated: 29th Ṣafar, A.H. 1323.

Fol. 22ᵃ-22ᵇ

VIII

الرسالة

AL-RISÂLAH

A short note on Ḥadîth dealing with the Isnâd, taken from different works, by the same author.

Beginning:

قال الحافظ بن عبد البر فى التمهيد ...... حدثنا عبد الوارث بن سفيان قال حدثنا قاسم ...... قال حدثنا يعقوب بن كعب الخ *

The MS. abruptly ends with the following lines:

و سوحدة عبد الوارث بن سفيان بن جبرون ...... انتهى و فى تاج العروس *

Written in cursive Naskh.

Not dated, probably fourteenth century A.H.

Fol. 23ª–26ᵇ are blank.

Fol. 27ª–31ᵇ

IX

ايضاح ما لا يسع المحدث جهله

ÎḌÂḤ MÂ LÂ YASI' AL-MUḤADDÎTH JAHLAHÛ

A useful work on the science of Ḥadîth, by Abû Ḥafṣ 'Umar bin 'Abd al-Majîd al-Qarshî, ابو حفص عمر بن عبد المجيد القرشى, a traditionalist of sixth century A.H.

Beginning:

الحمد لله الذى و فقنا لتوحيده و فضلنا على كثير من عبيده و شرفنا بتوحيده ...... اما بعد و فقنا الله و اياكم توفيقاً الخ *

For another copy of the work, *see* above No. 2978/I and Lib. Cat., vol. v, part ii, p. 160.

Written in Naskh.

Not dated, probably fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 32ª–34ª

X

التذكره فى علم الحديث

AL-TADHKIRAH FÎ 'ILM AL-ḤADÎTH

A work on the science of Ḥadîth by Sirâj al-Dîn 'Umar bin 'Alî bin Aḥmad al-Anṣârî al-Shâfi'î, better known as Ibn al-Mulaqqin, سراج الدين عمر بن على بن احمد الانصارى الشافعى المعروف بابن الملقن (*d.* A.H. 804=A.D. 1401; *see* above No. 2978/III).

Beginning:

الحمد الله على نعمائه و اشكره على آلائه و اصلى على اشرف الخلق محمد و آله و اسلم و بعد فهذه تذكرة فى علوم الحديث يتنبه بها المبتدى الخ *

Written in Naskh. The handwriting is similar to that of the preceding work.

Not dated, probably fourteenth century A.H.

Fol. 34ᵇ is blank.

Fol. 35ᵃ–54ᵃ

XI

الرسالة فى علم الحديث

AL-RISĀLAT FÎ 'ILM AL-ḤADÎTH

A work on the science of Ḥadîth. The title of the work as well as the author's name do not appear anywhere. According to the colophon the work was completed in A.H. 763.

Beginning:

اما بعد حمد لله الذى وسع كل شئى رحمة و علما و فضل من اجتباه بما اتاه من جميل الرغايب و جزيل النعمى و ليسر للخير من هداه اليه فكان للسابقين المزية العظمى و الصلوة و السلام على سيدنا محمد المبعوث الخ *

The present work deals with the views as to how a person could be honoured to be the companion of the Prophet (الصحابى). As regards the authorship it is apprehended that the work was composed by the same Ibn al-Mulaqqin.

Written in Naskh. The handwriting is similar to that of the preceding work.

Not dated, probably fourteenth century A.H.

Fol. 51ᵃ and 51ᵇ are blank.

Fol. 55ᵃ–61ᵇ are blank.

Fol. 62ᵃ–69

XII

الرسالة

AL-RISĀLAT

A short work on Ḥadîth, dealing with the sword of the Prophet in باب الجهاد in the form of question and answer, by Ḥusayn bin Muḥsin al-Anṣârî

al-Yamânî, حسين بن محسن الانصاری اليمانی (*d.* A.H. 1327 = A.D. 1910; *see* Lib. Hand List, No. 3163, p. 1b; Ḥayât Ba'd al-Mamât, p. 276).

Beginning:

الحمد لله رب العالمين و الصلوٰة و السلام على امام الانبياء المتقين و على آله و اصحابه ...... فى باب الجهاد حيث قال باب السيف يحلى حدثنا مسلم بن ابراهيم الخ *

According to the colophon the work was completed in A.H. 1303.
Written in ordinary Nasta'liq.
Not dated, probably early fourteenth century A.H.
The name of the scribe does not appear anywhere.

H.L. No. 3196
No. 3074

Foll. 205; 11–20; size 20½ × 17½, 16 × 12 cm

المجموعــة

AL-MAJMÛ'AH

A collection of works on Ḥadîth, dealing with Ijâzah, containing 16 treatises, by different authors.

Fol. 1a–1b

I

الرسالــة

AL-RISÂLAH

A short autograph work on اجازة by Ḥusayn bin Muḥsin al-Anṣârî al-Yamânî, حسين بن محسن الانصاری اليمانی (*d.* A.H. 1327 = A.D. 1910; *see* above No. 3073/XII).

Beginning:

الحمد لله الذى انزل القران نورا ...... و اشهد ان محمدا عبده و رسوله امام اهل الهدى الخ *

Written in cursive Naskh.
Not dated, probably fourteenth century A.H.

Fol. 2ᵃ

II

الرسالة

AL-RISÂLAH

An autograph work on Isnâd by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq (*d.* A.H. 1349=A.D. 1931; *see* above No. 3000).

Beginning:

قال العبد الضعيف ابو الطيب عفى عنه قال شيخنا حسين بن محسن الانصارى اما ثبت العلامة الكبير محمد بن محمد بن احمد بن عبد القادر الغزلى المصرى الشهير بالامير فاروى عن شيخنا الشريف محمد بن ناصر الخ *

Written in ordinary Nasta'liq.

Not dated, probably fourteenth century A.H.

Fol. 2ᵇ–5ᵇ

III

الاجازة

AL-IJĀZĀH

An Ijâzah (licence of narrating the Ḥadîth) granted to Abu al-Ṭayyib Muḥammad Shams al-Ḥaq by his Shaykh Sayyid Nadhîr Ḥusayn al-Dihlawî.

Beginning:

قال العبد الضعيف ابو الطيب محمد شمس الحق العظيم آبادى عفى عنه اما كتاب رفع اليدين فى الصلوة للامام البخارى فارويه اجازة عن السيد العلامة المحدث نذير حسين الدهلوى متع الله تعالى به و هو يروى بالاجازه العامه عن الشيخ المحدث محمد عابد السندى الخ *

Shaykh Sayyid Nadhîr Ḥusayn al-Dihlawî, a great scholar and traditionalist of India, was born in A.H. 1220=A.D. 1805.

He has left many works and among his compositions the following are very important:

١ - معيار الحق   ٢ - واقعة الفترى

٣ - واقعة البلوى   ٤ - افضل البضاعة فى حقيقة الشفاعة

٥ - تحقيق خروج بضعة   ٦ - حديث شرط ابو داؤد

جواز هبه مشاع	٨ -	الایمان یزید و ینقص	٧ -
سماع و غنا و مز امیر	١٠ -	طلاق شروع	٩ -

A large number of students from different parts of the country used to come to receive education from him.

He died in A.H. 1320=A.D. 1902.

For other details of his life and work, *see* Ḥayât B'ad al-Mamât.

Fol. 2b–4b and 5b are blank.

Written in ordinary Nasta'liq.

Not dated, probably fourteenth century A.H.

Fol. 6a

IV

الاجازة

AL-IJĀZĀH

An autograph work of al-Ijâzah, granted to Shams al-Ḥaq, by the same Sayyid Nadhîr Ḥusayn al-Dihlawî.

Beginning:

الحمد لله رب العالمين و الصلوٰة و السلام على خير خلقه محمد و على آله و اصحابه اجمعين اما بعد فيقول العبد الضعيف ...... محمد نذير حسين عافاه الله تعالى فى الدارين ان المولوى اباالطيب محمد الشهير بشمس الحق ...... اقام عندى فى الدهلى الخ *

Written in Nasta'liq.

Dated: A.H. 1297.

A seal of سيد محمد نذير حسين dated A.H. 1281 is found at the bottom of the page.

Fol. 6b is blank.

Fol. 7a–7b

V

الاجازة

AL-IJĀZĀH

An autograph copy of al-Ijâzah, granted to Muhammad Shams al-Ḥaq, by the same Sayyid Nadhîr Ḥusayn al-Dihlawî.

Beginning:

الحمد لله الذى شرفنا بالعلم الراسخ و عرفنا بالدين الناسخ له الفضل و الكمال . . . . . . فيقول العبد الضعيف طالب الحبتين محمد نذير حسين . . . . . . ان المولوى الا لمعى شمس الحق . . . . . . اقام عندى خمسة عشر شهراً و قرأ على و سمع منى بالضبط و الاتقان الخ *

Written in Nasta'liq.
Dated: A.H. 1303.

A seal of سید محمد نذیر حسین dated A.H. 1281 is found at the bottom of the page.

Fol. 8ᵃ–10ᵇ

VI

الاجازة

AL-IJĀZĀH

An autograph copy of al-Ijâzah, granted to Muḥammad Shams al-Ḥaq, by his Shaykh Ḥusayn bin Muḥsin al-Anṣârî al-Yamânî (*see* above No. 3073/XII).

Beginning:

الحمد لله الذى رفع من وفق ببابه و وصل من انقطع لعز جنابه الذى كل عال بالنسبة اليه نازل رافع اهل الحديث . . . . . . و بعد فانه لما كان الاسناد مزيه عاليه . . . . . . و كان من جملتهم الولد الفاضل و العلامه الاعز الكامل الشيخ محمد شمس الحق الخ *

Written in ordinary Naskh.
Dated: Shawwâl, A.H. 1302.

A seal of حسین بن محسن الانصاری الیمانی is found at the bottom of the page.

Fol. 11ᵃ–14ᵇ

VII

اسناد المسلسلات

ISNĀD AL-MUSALSALĀT

An autograph copy of the Isnâd, which he received from the different

traditionalists, by the same Ḥusayn bin Muḥsin al-Anṣârî al-Yamânî and the Ijâzah, granted to Muḥammad Shams al-Ḥaq, by the author.

Beginning:

الحمد لله الذى تواتر علينا فضله و احسانه ...... والسلام على من صح سند كمالاته و تواتر مرفوع ما وصل من هباته ...... فاقول انهما قد سمعا منى الحديث المسلسل الخ *

Written in ordinary Naskh.
Dated: A.H. 1305.
A seal of حسين بن محسن الانصارى اليمانى is found at fol. 14ᵇ.

Fol. 14ᵇ–15ᵃ

VIII
الاجازة
AL-IJĀZAH

An autograph copy of al-Ijâzah granted to Muḥammad Idrîs, son of Muḥammad Shams al-Ḥaq, by the same Ḥusayn bin Muḥsin al-Anṣârî al-Yamânî.

Beginning:

الحمد لله الذى تواتر فضله و امتنانه الموصول بره و احسانه والصلوٰة و السلام ...... و بعد وقع منى الوصول الى قرية دياوان مرة اخرى...... محمد ادريس بن محمد شمس الحق و سمع منى الحديث المسلسل الخ *

Written in ordinary Naskh.
Dated: A.H. 1309.
A seal of the author is found at the bottom of the page.
Fol. 15ᵇ is blank.

Fol. 16ᵃ

IX
اجازة عامـة
IJĀZAH 'AMMĀH

An autograph copy of اجازة عامـة (general licence of narrating the Ḥadîth), at the request of Muḥammad Shams al-Ḥaq, by the same author.

Beginning:

الحمد لله المواهب المنه الذى هدا وليسر السبيل الى دخول الجنة .... و بعد فقد طلب .... محمد شمس الحق الديانوى ان اجيزه و اولاده .... و كل صغير و كبير ممن ادرك حياتى الخ *

Written in ordinary Naskh.
Dated: Sha'bân, A.H. 1314.
The same seal is found at the bottom of the page.
Fol. 16ᵇ–23ᵇ are blank.

Fol. 24ᵃ–24ᵇ

XII

الاجازة

AL-IJĀZĀH

An autograph copy of al-Ijâzâh, granted by Sayyid Nadhîr Ḥusayn al-Dihlawî, to his pupil, one Muḥammad Idrîs (*see* Ḥayât B'ad al-Mamât, p. 343).

Beginning:

بسم الله الرحمن الرحيم الحمد لله رب العالمين الرحمن الرحيم الذى قدر من وقف ...... فيقول العبد الضعيف طالب الحسنين السيد محمد نذير حسين ...... قد حضر مجلسي وقت قرأة الكتب الستة ...... محمد ادريس الخ *

Written in Nasta'liq.
Dated: A.H. 1307.
Fol. 25ᵃ–25ᵇ are blank.

Fol. 26ᵃ–26ᵇ

XIII

الاجازة

AL-IJĀZĀH

An autograph copy of al-Ijâzâh, granted by Ḥusayn bin Muḥsin al-Anṣârî al-Yamânî, to the same Muḥmmad Idrîs.

Beginning:

الحمد لله رب العالمين و الصلاة و السلام على افضل الانبياء......
قد حضر مجلسي وقت قرأة بعض كتب الحديث و المسلسل بالاوليه الولد الاعز ادريس بن المولى الاكرم الخ *

Written in ordinary Naskh.
Dated: Ṣafar, A.H. 1305.
A seal of the author is found at fol. 26ᵇ.
Fol. 27ᵃ is blank.

Fol. 27ᵇ–28ᵃ

XIV

الاجازة

AL-IJĀZÂH

An autograph copy of al-Ijâzâh, granted by Sayyid Muḥammad Nadhîr Ḥusayn al-Dihlawî, to Muḥammad Idrîs.

Beginning:

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد المصطفى و على آله و اصحابه اجمعين اما بعد فقد وقع مني الوصول الى حوالى عظيم آباد الخ *

Written in Nasta'liq.
Dated: A.H. 1310.
A seal of the author is found in fol. 28ᵃ.
Fol. 28ᵇ is blank.

Fol. 29ᵃ–200ᵇ

XV

النفس اليمانى

AL-NAFS AL-YAMANÎ

A comprehensive work on Isnâd and Ijâzâh. The full title of the work runs thus: كتاب النفس اليمانى و الروح الريحانى فى اجازة القضاة بنى الشوكانى by 'Abd al-Raḥmân bin Sulaymân bin Yaḥyâ bin 'Umar bin Maqbûl al-Ahdal, عبد الرحمن بن سليمان بن يحيى بن عمر بن مقبول الاهدل.

Beginning:

الحمد لله و الشكر لله ماشاءالله لاقوة الا بالله عليه توكلت و اليه انيب ...... اما بعد فلما كان طلب الاجازة من الاعلا [sic] و المساوى الخ *

The author, a historian of the Shâfi'ite school, was born in Yeman in A.H. 1179=A.D. 1766 and died in A.H. 1250=A.D. 1835 (*see* al-A'lâm, vol. iv, p. 79, second edition).

Besides the present work, the author has left the following works:

(١) فرائد الفوائد
(٢) الروض الوريف فى استخدام الشريف
(٣) تحفة النساك فى الشرب التمباك
(٤) فتح القوى
(٥) الجنى الدانى على مقدمة الزنجانى

At the beginning four pages contain index of the persons and books referred to.

Written in Naskh.

Dated: Rajab, A.H. 1303.

Scribe: مسعد بن حمد بن عقيق .

According to a note on the colophon the work was collated.

Fol. 201–203 are blank.

Fol. 204ᵃ–205ᵇ

XVI

الرساله

AL-RISÂLAH

An autograph copy of Isnâd, by Abû al-Tayyib Muhammad Shams al-Haq (A.H. 1349=A.D. 1911, *see* above No. 3000).

Beginning:

الحمد لله و كفى و سلام على عباده الذين اصطفى اما بعد فيقول العبد الضعيف ابو الطيب محمد بن امير الشهير بشمس الحق العظيم آبادى..... انى قرأت بعض القران الكريم و سمعت بعضه بقرأة الغير على شيخنا الامام الرحلة الخ *

Written in ordinary Nasta'liq.

Not dated, probably the early fourteenth century A.H.

H.L. No. 3197

No. 3075

Foll. 55; lines 19–23; *size* 20½ × 18, 14½ × 9 cm

المجموعه

AL-MAJMŪ'AH

A collection of works on Ḥadîth, containing two treatises by different authors.

Fol. 1–24

I

بغية الطالبين

BUGHYAT AL-ṬĀLIBĪN

A rare copy of Ijâzâh granted to the author by his different Shaykhs to recite the prayers (دعاء) at different times and to narrate the Ḥadîth, with Isnâd, by Shaykh Aḥmad bin Muḥammad bin Aḥmad, al-Nakhlî al-Makkî, شيخ احمد بن محمد بن احمد لنخلی المکی , a scholar and saint who was born in Makkah in A.H. 1040=A.D. 1630 and died there in A.H. 1130=A.D. 1717. *See* al-A'lâm, vol. i, p. 230 (second edition); Tuḥfat al-Akhwân, p. 28, and Fihris al-Fahâris, vol. i, p. 181.

Beginning:

الحمد لله الذی عزجلاله فلا تدرکه الافهام و سما کماله فلا تحیط به الاوهام و شهدت اقواله بانه الواحد الاحد الحکیم العلام الموصوف بالحیاة و العلم و القدرة و الارادة و السمع و البصر و الکلام الخ *

For another copy of the work, *see* Sarkis, vol. ii, p. 1850.
Written in Naskh. Not dated, probably twelfth century A.H.
Worm-eaten and repaired.
The first and the last four pages are supplied by some later hand.
Fol. 25–30 are blank.

Fol. 31–55, lines 23

II

حصر الشارد

ḤAṢR AL-SHĀRID

A rare work on Isnâd of Ḥadîth, by Muḥammad 'Âbid bin Aḥmad 'Alî al-Sindhî (*d.* A.H. 1257=A.D. 1841; *see* Lib. Cat., vol. v, part i, p. 156; *see also* Ḥasanât al-Akhbâr, p. 275).

Beginning:

الحمد لله الذى انزل احسن الحديث على خير نبى مرسل و دعا الى الفلاح بصحيح المقال ...... و بعد فيقول افقر عباد الله تعالى ...... محمد عابد بن احمد على السندى تاب الله تعالى عليه و على و الديه ...... بعض طلبة علم الحديث و سألونى ان الخص لهم شيئاً من اسانيدى فى الكتب المعتبره الخ *

No copy of the work seems to have been recorded.

Written in Naskh. Not dated, apparently fourteenth century A.H.

The last page is supplied by some later hand.

The title-page contains some notes by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, dated A.H. 1325.

H.L. Nos. 3416-3424

No. 3076

Foll. 60; lines 21; size 19×11½, 15×8½ cm

المجموعه

AL-MAJMÛ'AH

A rare and old collection of works on Ḥadîth, by Jalâl al-Dîn 'Abd al-Raḥmân al-Suyûṭî (*d.* A.H. 911=A.D. 1505; *see* Lib. Cat., vol. v, part i, p. 3), containing nine treatises.

Fol. 1b–6a

الاسفار عن قلم الاظفار

AL-ISFĀR 'AN QALAM AL-AẒFĀR

A work on Ḥadîth, dealing with the cutting of the nails by al-Suyûṭî.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى هذا جزو لطيف فى اداب قلم الاظفار الخ *

For another copy of the work, *see* above No. 3071/II.

Written in Naskh.

Dated: A.H. 958.

Scribe: خضر بن سليمان بن عمر المالكى الحميرى الازهرى.

Fol. 6b is blank.

Fol. 7b–10a

H.L. No. 3417

الظفر بقلم الظفر

AL-ZAFAR BI-QALAM AL-ZUFAR

Another work on Ḥadîth, dealing with the cutting of the nails by al-Suyûṭî.

Beginning:

الحمد لله الذى منّ بتفضيل الشرع و تكميله و الصلاة و السلام على حبيبه و خليله هذه رسالة سميتها الظفر بقلم الظفر مرتبة على فاتحة و مقصدو خاتمة الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. iv, p. 175.
Written in Naskh.
Dated: A.H. 958.
Scribe: خضر بن سليمان بن عمر المالكى الحميرى الازهرى .

Fol. 11a–27a

H.L. No. 3418

اللمعة فى خصائص يوم الجمعة

AL-LAM'AT FÎ KHAṢÂ'IṢ YAWM AL-JÛMU'AT

A work on Ḥadîth, dealing with the importance of Friday by al-Suyûṭî.

Beginning:

الحمد لله الذى خص هذه الامة المحمديّة بماد خرلها [*sic*] من الفضائل السنية والصلاة والسلام على سيدنا محمد خير البرية و بعد فقد ذكر الاستاذ المفتى شمس الدين بن القيم فى كتاب الهدى ليوم الجمعة خصوصيات بضعاو عشرين خصوصيّة و ماية اضعاف الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. v, p. 336.
Written in Naskh.
Dated: A.H. 958.
Scribe: خضر بن سليمان بن عمر المالكى الحميرى الازهرى .
Fol. 27b is blank.

Fol. 28–32ᵇ

H.L. No. 3419

ابواب السعادة فى اسباب الشهادة

ABWĀB AL-SA'ĀDAT FĪ ASBĀB AL-SHAHĀDAT

A work on Ḥadîth, dealing with the kinds of martyrdom, by al-Suyûṭî.

Beginning:

الحمد لله الذى فتح ابواب السعادة لمن شاء من عباده و منح اسباب الشهادت لمن اصطفاه و اختصه باسعاده و الصلاة و السلام ...... و بعد فقد اردت ان اتتبع الاحاديث الواردة فى اسباب الشهادة الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. i, p. 147.
Written in Naskh.
Dated: A.H. 958.
Scribe: خضر بن سليمان بن عمر المالكى الحميرى الازهرى.

Fol. 33ᵇ–38ᵃ

H.L. No. 3420

الارجوزة

AL-ARJŪZAT

A versified work on Ḥadîth, by al-Suyûṭî.
The full title of the work runs thus: الارجوزة المسماة التشبيب عند التبييت.
Beginning:

الحمد لله على الاسلام و الشكر لله على الانعام
و افضل الصلاة و الثنا على النبى خاتم الانبياء

* * *

اعلم هداك الله للرشاد موفقا لطرق السّداد

For another copy of the work, *see* Âṣafiyah, vol. i, p. 606.
Written in Naskh.
Dated: A.H. 958.
Scribe: خضر بن سليمان بن عمر الحميرى المالكى الازهرى.
Fol. 38ᵇ is blank.

Fol. 39a–48b

H.L. No. 3421

طلوع الثريا باظهار ما كان خفيا

TULU' AL-THURAYYĀ BI-IẒHĀR MĀ KĀNA KHAFIYĀ

A work on Ḥadīth, dealing with conditions in the grave after death, by al-Suyûṭi.

Beginning:

مسئلة فتنة الموتى فى قبورهم سبعة ايام اوردها غير واحد من الائمة فى كتبهم فاخرجها الامام احمد بن حنبل فى كتاب الزهد و الحافظ ابو نعيم الاصبهانى فى كتاب الحلية الخ *

The work is incomplete and abruptly ends thus:

قال مالك من مات فقد انقطع عمله و فتنة الرجل لمعنى التكليف و التعبد لكنّه *

For another copy of the work, *see* Ḥaj. Khal., vol. iv, p. 167.
Written in Naskh.
The handwriting is similar to that of the preceding work.

Fol. 49a–50b

H.L. No. 3422

الاجر الجزل فى الغزل

AL-AJR AL-JAZL FĪ AL-GHAZL

A work on Ḥadīth by al-Suyûṭi, dealing with spinning permitted by the Prophet.

Beginning:

الحمد لله و كفى و سلام على عباده الذين اصطفى هذا جزء جمعت فيه الاحاديث الواردة فى الغزل سميته الاجر الجزل فى الغزل قال ابو نعيم فى المعرفة حدثنا ابوبكر الطلحى حدثنا احمد بن حماد الخ *

For another copy of the work, *see* Ḥaj. Khal., vol. i, p. 156.
Written in Naskh.
Dated: A.H. 958.
Scribe: خضر بن سليمان بن عمر الحميرى الا زهرى المالكى .

Fol. 51b–54a

H.L. No. 3423

تحفة الجلسا بروية الله للنساء

TUḤFAT AL-JULASĀ BI-RUYAT ALLĀH LI AL-NISĀ'

A work on Ḥadîth by al-Suyûṭî which describes that even women will see God on the Day of Judgement.

Beginning:

الحمد لله و كفى و سلام على عباده الذين اصطفى هذا تاليف يسمى

تحفة الجلسا بروية الله للنساء مسئلة روية الله تعالى يوم القيمة الخ *

For copies of the work, *see* above No. 3065/I and Ḥaj. Khal., vol. ii, p. 225.

Written in Naskh.

Dated: A.H. 958.

Scribe: خضر بن سليمان الحميرى المالكى الا زهرى

Fol. 54b is blank.

Fol. 55b–61b

H.L. No. 3424

ما رواه الاساطين فى عدم المجيء الى السلاطين

MĀ RAWĀHU AL-ASĀṬĪN FĪ 'ADAM AL-MAJIY' ILĀ AL-SALĀṬĪN

A work on Ḥadîth by al-Suyûṭî, dealing with companionship of the kings, which one should avoid.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى ...... سميته ما رواه

الاساطين فى عدم المجئ الى السلاطين اخرج ابو داؤد و الترمذى و حسنه

النسائى و البيهقى فى شعب الايمان الخ *

The work is incomplete and a few pages at the end are wanting. It ends thus:

و الثانى ان يدخل عليهم فى دفع الظلم عن مسلم ...... فان قلت فلقد كان علماء السلف يدخلون على السلاطين فاقول ...... و ما قبلت يدى و لم تسلم بامرة المؤمنين *

For another copy of the work, *see* Ḥaj. Khal., vol. v, p. 352.

Written in Naskh.

Worm-eaten and repaired.

The handwriting is similar to that of the preceding work.

The title-page contains a seal of شفاء الملك حكيم سيد مظاهر احمد of Patna, the previous owner of the MS.

H.L. No. 3202

No. 3077

Foll. 177; lines 20; size 20·5 × 18, 15 × 10 cm

المجموعه

AL-MAJMŪ'AH

A collection of works on Ḥadīth, by different authors, containing five treatises.

Fol. 1ᵇ–62ᵇ

I

الامم لايقاظ الهمم

AL-UMAM LI-IQĀẒ AL-HIMAM

A work on Ḥadîth, dealing with Ijâzâh (licence of narrating the Ḥadîth) granted to the author by his different Shaykhs.

Author: Abû Isḥâq Ibrâhîm bin Ḥasan bin Shihâb al-Dîn al-Kurdî al-Kûrânî, ابو اسحق ابراهيم بن حسن بن شهاب الدين الكردي الكورانى.

Beginning:

الحمد لله الاول و الاخر فمنه بدأ و اليه تنتهى سلسلة الممكنات الجواد المنعم المتواترة نعمه الظاهرة و الباطنة ...... اما بعد فهذا الامم لايقاظ الهمم يتضمن رفع اسانيد الصحيحين و السنن الاربعه و ما يتسر من كتب الحديث الخ *

The author was born in Shahdân in A.H. 1025=A.D. 1617. He studied under Muḥammad Sharîf al-Kûrânî. He travelled to Baghdâd, Dimishq, Egypt and Madînah and obtained Ijâzâh from the reputed traditionalists. He died in A.H. 1101=A.D. 1691 (*see* Taqwîm al-'Âm).

For other details of his life, *see* Silk al-Durar, vol. i, p. 5; al-Ḥibrati, vol. i, p. 67; Jilâ al-'Aynayn, p. 26; and Sarkis, vol. ii, p. 1577.

The work was completed in A.H. 1086.

For another copy of the work, *see* Sarkis, vol. ii, p. 1577.

The title-page contains a note on the work by Ḥusayn bin Muḥsin al-Ansârî al-Yamânî and a note at the end by Nadhîr Ḥusayn al-Dihlawî.

A seal of Ḥusayn bin Muḥsin is found at the beginning and a seal of Nadhîr Ḥusayn al-Dihlawî is at the end.

Written in ordinary Naskh.

Dated : A.H. 1303.

Scribe : حسين بن محسن الا نصاري اليمانى .

Fol. 63b–111b

II

اتحاف الاكابر باسناد الدفاتر

ITTIḤÂF AL-AKÂBIR BI-ISNÂD AL-DAFÂTIR

A rare work, dealing with the Isnâd of the books in general, and their authorship is arranged in alphabetical order.

Author : Muḥammad bin 'Alî bin Muḥammad al-Shawkânî, محمد بن علي بن محمد الشوكاني , a great traditionalist, professor and Chief Justice who was born in A.H. 1177=A.D. 1763. He died in A.H. 1250=A.D. 1834. For other details of his life, *see* Lib. Cat., vol. v, part ii, p. 66; Lib. Cat., vol. xxviii, p. 20; Itḥâf, p. 409; and al-A'lâm, vol. iii, p. 953.

Beginning :

الحمد لله الذى حمى حما [*sic*] هذه الشريعة الغرا بائمة امجاد قيدوا شواردها و جمعوا اوابدها بسلاسل الاسناد فتمت الهداية با تصال الرواية ...... و بعد فان الله سبحانه لما من على بلقاء مشائخ اعلام اخذت عنهم بالسماع و الاجازة لبعض مصنفات اهل الاسلام و وجدت روايتهم قد اتصلت بالمصنفين ...... و رتبت المرويات على ترتيب حروف المعجم به الخ *

Written in ordinary Naskh.

Dated : A.H. 1214.

The title-page as well as the last page contain some miscellaneous notes and a seal by حسين بن محسن الانصاری اليمانی . The name of the scribe does not appear anywhere.

Fol. 116ᵇ is blank.

The work was printed in Ḥyderabad, A.H. 1328.

Fol. 117ᵇ–127ᵇ

III

الارشاد الى مهمات علم الاسناد

AL-IRSHĀD ILA MUHIMMĀT 'ILM AL-ASNĀD

A work on Ḥadīth, dealing with Isnâd, by Aḥmad bin 'Abd al-Raḥîm al-Dihlawî, better known as Shâh Walî-Allâh, احمد بن عبد الرحيم الدهلوی المعروف بــه شاه ولی الله (*d.* A.H. 1176=A.D. 1762, *see* Lib. Cat., vol. v, part i, p. 5).

Beginning :

الحمد لله الذی خص هذه الامة المرحومة بفضيلة عظيمة هی حفظ الاسناد ...... اما بعد فيقول خادم حديث النبی صلی الله عليه وسلم المفتقر الی رحمة ربه الكريم احمد المعروف بولی الله بن عبد الرحيم الدهلوی...... هذه رسالة مسماة بالارشاد الی مهمات علم الاسناد الخ *

Written in Naskh. Not dated, probably early fourteenth century A.H.

At the end there is a note by Sayyid Nadhîr Ḥusayn al-Dihlawî with a seal which runs thus : سيد محمد نذير حسين ۱۲۸۱ .

Fol. 128ᵇ–156ᵇ

IV

قطف الثمر

QAṬF AL-THAMAR

A work on Ḥadīth, dealing with the Isnâd of the books, by Ṣâliḥ bin Muḥammad bin Nûḥ al-'Amrî al-Fullânî, صالح بن محمد بن نوح العمری الفلانی .

The full title of the work runs thus : قطف الثمر فی رفع اسانيد المصنفات فی الفنون والاثر .

Beginning :

الحمد لله الذی رفع من وقف ببابه و وصل من القطع لعزیز جنابه و اسند اموره ...... و بعد فیقول الفقیر الی مولاه الغنی صالح بن محمد العمری الفلانی انی منذ منّ الله سبحانه علیّ ...... و سمیته قطف الثمر فی اسانید المصنفات فی الفنون و الاثر ...... فاول ذلك موطاء امام دار الهجرة الخ *

The author was well versed in Ḥadîth and belongs to the Malikite school of jurisprudence. He was born in Madînah in A.H. 1166=A.D. 1753 and died there in A.H. 1218=A.D. 1803.

Besides the present work he has left the following books :

(١) ایقاظ همم اولی الابصار للاقتداء بسید المهاجرین و الانصار -

(٢) الثمار الیانع -

For further details, *see* al-A'lâm, vol. iii, p. 281 (second edition); Abjad al-'Ulûm, p. 849; al-Rawḍ al-Azhar, p. 148; and Hadyat al-'Ârifîn, vol. i, p. 424.

Another composition of the author is referred to in Sarkîs, vol. ii, p. 1458, entitled ایقاظ همم أولی الابصار لاقتداء بسنة سید المهاجرین و الانصار.

Written in ordinary Naskh.

Dated : Jumâda, ii, A.H. 1303.

Scribe : حسین بن محسن الانصاری الیمانی.

Fol. 155b, 156a and 156b are supplied by some later hand in good Naskh.

At the beginning there is a note by the scribe with his seal.

A note at the end says that the work was collated by the son of the scribe.

Fol. 157a and 157b contain some notes by Sayyid Nadhîr Ḥusayn al-Dihlawî, dealing with the Ijâzâh which he granted to Abû al-Ṭayyib Muḥammad Shams al-Ḥaq. A seal of the said Nadhîr Ḥusayn is found in fol. 157a and in 157b.

Fol. 157b–175a

V

اوائل کتب الحدیث

AWÂ'IL KUTÛB AL-ḤADÎTH

A work on Ḥadîth, by Muḥammad Sa'îd bin al-Shaykh Muḥammad Sûnbul, محمد سعید بن الشیخ محمد سنبل, a scholar and jurist of twelfth century A.H.

Beginning:

الحمد لله الذى خص هذه الامة المحمدية بعلو الاسناد و جعل علماءها مرجعا للعباد و العبّاد ...... اما بعد فيقول العبد الفقير الى الله محمد سعيد بن المرحوم الشيخ محمد سنبل ...... و هو اعلامنى ان اسمعه شيأ من اوائل كتب الحديث المشهورة الخ *

He was a scholar of Shafi'ite school of jurisprudence and an inhabitant of Makkah. He used to teach and issue *fatwas* in Makkah. He died at Ṭâ'if in A.H. 1175=A.D. 1761.

For further details, *see* al-A'lâm, vol. vii, p. 12 (second edition); Fihris al-Fawâris, vol. i, p. 66; Khazâ'in al-Awqaf, p. 34; and Brock. Suppl., vol. ii, p. 421.

Reference available here does not provide us any account of the author's life. A reference is made in Lib. H.L. No. 3196, p. 7^b, which is not sufficient.

At the beginning there is a note by Ḥusayn bin Muḥsin al-Anṣârî. A seal of Ḥusayn bin Muḥsin is also found at the bottom of the page.

At the end there is a note by Nadhîr Ḥusayn al-Dihlawî, who granted Ijâzâh to Muḥammad Shams al-Ḥaq. A seal of Nadhîr Ḥusayn is also found at the end which runs thus : سيد محمد نذير حسين ١٢٨١ .

Written in good Naskh. Not dated, probably early fourteenth century A.H.

The name of the scribe does not appear anywhere.

H.L. No. 3125
No. 3078

Foll. 271; lines 20–30; size 32½×20, 25½×12 cm

المجموعة

AL-MAJMÛ'AH

A collection of works on Ḥadîth, containing six treatises by different authors.

Fol. 1b–25b

I

الالزامات على صحيحى البخارى و مسلم

AL-ILZĀMĀT 'ALĀ ṢAḤĪḤAY AL-BUKHĀRĪ WA MUSLIM

A critical study on the works of al-Bukhârî (*d.* A.H. 256=A.D. 870) and Muslim (*d.* A.H. 261=A.D. 875) dealing with their defects in omitting the Isnâd, by Abû'l-Ḥasan 'Alî bin 'Umar al-Darquṭnî, ابو الحسن على بن عمر الدار قطنى.

Beginning:

اخبرنا الامام الحافظ ابو طاهر احمد بن محمد بن ابراهيم السلفى الاصبهانى قرأة عليه و انا اسمع فى ذى القعده سنة ثلاث و سبعين و خمساية بثغر الاسكندرى انبأ نا الشيخ ابو الحسين المبارك ...... و قال ذكر ما حضرنى ذكره مما اخرجه البخارى و مسلم او احدهما من حديث بعض التابعين و تركا من حديث شبيها به ولم يخرجاه او من حديث نظيرله من التابعين الخ *

The author was born in A.H. 306=A.D. 918. He travelled many places to seek education and achieved mastery of different branches of learning. He died in A.H. 385=A.D. 995; *see* Lib. Cat., vol. v, part ii, p. 13. For his life, *see also* Ḥuffaẓ, vol. iii, p. 199; Mir'at al-Janân, fol. 232b; Isnawi, fol. 181a; Brock., vol. i, p. 165.

For another copy of the work, *see* Ḥaj. Khal., vol. i, p. 401.

Written in Nasta'liq.

Not dated, probably early fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 26a–34a

II

جــواب

JAWĀB

An answer to the criticism of the above work, by Abû Mas'ûd Muḥammad bin Ibrâhîm bin 'ubayd al-Dimishqî, ابو مسعود محمد بن ابراهيم بن عبيــد الدمشقى, a contemporary of al-Dârquṭnî, who died after A.H. 401.

Beginning :

اخبرنا الشيخ الثقة ابو طاهر بركات بن ابراهيم بن طاهر القرشى الخشوعى قرأة عليه و انا اسمع يوم الثلاثاء لتسع بقين من شهر رمضان سنة

ست و تسعين و خمسماية بدمشق قيل له اخبركم ابو محمد عبد الكريم بن حمزة بن الحسن السلمي قرأة عليه الخ *

Written in Nasta'liq. Not dated, probably early fourteenth century A.H.

The handwriting is similar to that of the preceding work.

Fol. 34ᵇ–35ᵇ are blank.

Fol. 36ᵃ–47ᵃ

III

نـزهة الحفـاظ

NUZHAT AL-ḤUFFÂẒ

A work on Ḥadîth, dealing with Isnâd, by Abû Mûsa Muḥammad bin Abû Bakr bin 'Ûmar bin Abi'Isâ al-Madînî al-Aṣfahânî, ابـو موسى محمد بن ابى بكر بن عمر بن ابى عيسى المدينى الاصفهانى .

He was born in A.H. 501=A.D. 1108 and died in A.H. 581=A.D. 1185 at Aṣfahân.

Besides the present work, he has left the following books:

(١) الاخبار الطوال -
(٢) اللطائف -
(٣) تتمة معرفته الصحابه -
(٤) الوظائف -
(٥) عوالى التابعين -
(٦) المغيث -
(٧) الزيارات -

For further details, *see* al-A'lâm, vol. vii, p. 202 (second edition); Wafyât al-A'yân, vol. i, p. 486, and Tabaqât al-Shâfiyat, vol. iv, p. 90; Ḥaj. Khal., vol. vi, p. 325, and Sarkis, vol. i, p. 455.

Reference books available here do not provide us a detailed account of the author's life. Ḥaj. Khal., vol. vi, p. 325, and Sarkis, vol. i, p. 455, failed to give us the author's date of birth and death. However, he flourished not earlier than the sixth century A.H.

Beginning :

اخبرنا الحافظ الامام ابو موسى محمد بن ابى‌بكر بن عمر بن ابى عيسى المديني الاصبهانى بقراوتى عليه فى رجب سنة اربع و سبعين و خمسماية قال الحمد لله الموفق المثيب الداعي المجيب المدعو القريب ...... اما بعد فقد اخبرنا ابو على الحسن بن احمد المقرى بانتقاء و الذى الخ *

The present copy differs in the beginning from the copy of Ḥaj. Khal., vol. vi, p. 325.

Written in Nasta'liq. Not dated, probably early fourteenth century A.H.

The handwriting is similar to that of the preceding work.

Fol. 47ᵇ is blank.

Fol. 48ᵇ–59ᵇ

IV

جزءٌ فيه استدراك ام المؤمنين

JUZ'UN FÎH ISTIDRÂK UMM AL-MUMININ

A rare work, dealing with the traditions narrated by Ḥaḍrat 'Â'ishâh (wife of the Prophet) and her authority among the traditionalists, by Abû Manṣûr 'Abd al-Muḥsin bin Muḥammad bin 'Alî al-Baghdâdî, ابو منصور عبد المحسن بن محمد بن على البغدادى, a scholar and traditionalist of the fifth century A.H.

Beginning:

اخبرنا الشيخ الامام الثقة الحافظ ابو عبد الله الحسين بن محمد بن خسرو البلخى قال قرأت على الشيخ الاجل السيد ابى منصور عبد المحسن بن محمد بن على البغدادى رضى الله عنه فى اول جمادى آلاخرة سنة اربع و ثمانين و اربعماية قلت له اخبرك رضى الله عنك ...... انه دخل على عائشة رحمها الله فقال لها ان ابا هريرة يقول من ادركته صلاة الغداة و هو جنب فلا صوم له الخ *

No copy of the work seems to have been recorded.

Written in Nasta'liq. Not dated, apparently early fourteenth century A.H.

Its handwriting is similar to that of the preceding work.

Fol. 60ᵃ–264ᵃ

V

حصر الشارد

ḤAṢR AL-SHÂRID

A work on Isnâd, by Muḥammad 'Âbid bin Aḥmad 'Alî al-Sindhî (*d.* A.H. 1257=A.D. 1841; *see* Lib. Cat., vol. v, part i, p. 156).

Beginning :

الحمد لله الذى انزل احسن الحديث على خير نبى مرسل ...... و بعد فيقول افقر عباد الله تعالى و احوجهم الى رحمته و رضوانه الابدى محمد عابد بن احمد على السندى الخ *

For another copy of the work, *see* above No. 3075/II.

Written in Naskh. Not dated, probably early fourteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 262b, 264b–265a, 265b, 266a, 266b, 267a, 267b, 278a, 278b, 279a and 279b are blank.

At the beginning there is a note by Muhammad Shams al-Haq, dealing with Ijâzah granted to him by his Shaykh.

Fol. 280b–286b

VI

المكتوب اللطيف

AL-MAKTŪB AL-LAṬĪF

An autograph work on Hadith, dealing with Insâd and Ijâzah, in the form of a letter, written to Sayyid Nadhîr Husayn al-Dihlawî, by Muhammad Shams al-Haq al-'Azîmâbadî, محمد شمس الحق العظيم آبادى.

Beginning :

الحمد لله الذى خص هذه الامة المحمدية بحفظ سلسلة الاسانيد و جعلها لشرافتها و علو مكانها و ارفع شانها ...... و بعد من العبد الضعيف ابى الطيب محمد بن امير الشهير بشمس الحق العظيم آبادى ...... الى حضرة مقدمة الكرام ...... السيد نذير حسين الخ *

Written in ordinary Nasta'liq.

Dated : Makkah, A.H. 1312.

At the end there is a seal of the author.

No copy of the work seems to have been recorded.

Fol. 286b–287b

VII

الجواب

AL-JAWĀB

An autograph copy of the work in the form of an answer of the above work, by Sayyid Nadhîr Husayn al-Dihlawî, سيد نذير حسين الدهلوى.

Beginning:

الحمد لله رب‌العالمين و الصلوة و السلام على محمد سيد المرسلين

.... اما بعد من العبد الضعيف طالب الحسنين محمد نذير حسين نزيل

الدهلی الی العالم جامع الشتاب ...... محمد شمس الحق الخ *

Written in Nasta'liq.

Dated: A.H. 1313.

A seal of the author is found at the end.

H.L. No. 3206

No. 3079

Foll. 164; lines 16–21; size 23 × 18, 17 × 12 cm

المجموعة

AL-MAJMÛ'AH

A collection of works on Ḥadîth, by different authors, containing 17 treatises.

Fol. 1ª–1ᵇ

I

الاجازه

AL-IJÂZAH

An autograph work of Ijâzah granted to Muḥammad Idrîs and Muḥammad Ayyûb, sons of Muḥammad Shams al-Ḥaq, by Ḥusayn bin Muḥsin al-Anṣârî al-Yamânî (*d.* A.H. 1327, *see* Lib. H.L. No. 3163, p. 1ᵇ).

Beginning:

الحمد لله الذى اجاز على العمل الصحيح المقبول احسن اجازه و وعده

بوجادة ذلك يوم مناولة الكتاب الخ *

Written in ordinary Naskh. Not dated, probably early fourteenth century A.H.

Two seals of the author are found at the bottom of the page.

Fol. 2 is blank.

Fol. 3ᵃ–3ᵇ

II

الاجازة

AL-IJÂZAH

An Ijâzah granted to Hafiz Muḥammad Ayyûb, by Sayyid Nadhîr Ḥusayn al-Dihlawî.

Beginning:

الحمد لله رب العالمين و الصلوٰة و السلام على خير خلقه محمد و آله و اصحابه اجمعين اما بعد فيقول العبد الضعيف طالب الحسنين السيد محمد نذير حسين الخ *

Written in Naskh.
Dated: A.H. 1319.
The name of the scribe does not appear anywhere.
A seal of the author is found at the end.

Fol. 4ᵃ–6ᵇ

III

الاجازة

AL-IJÂZAH

An Ijâzah granted by Abû' al-Ḥasan 'Abd al-Raḥmân bin Ḥasan, ابو الحسن عبد الرحمن بن حسن (*d.* A.H. 1285=A.D. 1869; *see* al-A'lâm, vol. iv, p. 75 (second edition)), to Shaykh 'Abd al-'Azîz bin Ṣâliḥ (*d.* A.H. 1324).

Beginning:

الحمد لله و الصلوٰة و السلام على محمد و آله و صحبه و سلم قال شيخنا العالم العلامة و البحر الفهامة ابو الحسن عبد الرحمٰن بن حسن ...... قال ايضا و اخذت هذا الصحيح جميعه عن السيد داؤد القلعى عن الشيخ احمد الخ *

Written in Naskh. Not dated, apparently early fourteenth century A.H.

Fol. 7ᵃ contains a note by 'Abd al-'Azîz bin Ṣâliḥ, dealing with Ijâzah, granted to Muḥammad Idrîs and Muḥammad Ayyûb, sons of Muḥammad Shams al-Ḥaq, dated A.H. 1312.

A seal is also found which is illegible.

Fol. 7ᵇ, 8ᵃ and 8ᵇ are blank.

Fol. 9a–9b

IV

الاجازة

AL-IJĀZAH

An Ijâzah granted by Shâh Walî-Allâh bin 'Abd al-Rahîm (*d.* A.H. 1176 = A.D. 1762, *see* Lib. Cat., vol. v, part i, p. 5) to Khwâjah Muḥammad Amîn and to all who desire to narrate his Qasîdah and his works.

Beginning :

الحمد لله رب العالمين و الصلوٰة و السلام الاتمان الاكملان على سيد النبيين . . . . . . فقد اجزته لرواية و اجزت بمثل ذلك اجازة مطلقة لمن بلغ من ولده حد العقل و الفهم و لجميع اهل بلده الخ *

The colophon is written by Sayyid Nadhîr Ḥusayn.
The date of composition is A.H. 1158.
Written in Naskh. Not dated, apparently fourteenth century A.H.
At the end there are the following four seals and signatures :

١ - سيد محمد ابو الحسن ١٣٠٥
٢ - سيد محمد نذير حسين ١٢٨١
٣ - تلطّف حسين ١٢٩٨
٤ - محمد بنيامين

and a signature of على احمد مدراسى .

Fol. 10a and 10b is blank.

Fol. 11b–20b

V

الرسالة

AL-RISĀLAH

A work on Ḥadîth, dealing with Isnâd, collected from the six canonical collections of Ḥadîth and from other reliable works on the subject, by 'Abd-Allâh bin Sâlim al-Baṣrî, عبد الله بن سالم البصرى, a scholar of the Shafi'ite school.

He was born in A.H. 1048=A.D. 1638 in Makkah and died there in A.H. 1134=A.D. 1722.

For further details, *see* al-A'lâm, vol. iv, p. 219; Fihris al-Fahâris, vol. i, p. 136; al-Dur al-Farîd, p. 121, Hadyat al-'Arifîn, vol. i, p. 480, and Brock. Suppl., vol. ii, p. 520.

Beginning :

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على اله و صحبه اجمعين اما بعد فهذه احاديث من اوايل الكتب السنة و غيرها فبالسند المتصل الى الامام الحافظ الحجة امير المؤمنين فى الحديث ابى عبد الله محمد بن اسمعيل البخارى ...... باب كيف كان بدء الوحى الخ *

The colophon runs thus :

قدتم هذا الكتاب المبارك فى البلدة المكرمة شرفها الله تعالى بيد احقر عباد الله الاحد نور محمد عفا عنه الله الصمد اعظم گڈهى الهندى فى سنه ١٣١١ و كان الاصل المنقول عنه بخط الشيخ العلامه احمد بن ابرهيم الشرقى ادامه الله بركاته *

Written in Naskh.
Dated : A.H. 1311.
Scribe : نور محمد بن الهى بخش ترابى .

Fol. 21ª and 21ᵇ contain an autograph copy of Ijâzah granted by Aḥmad bin Ibrâhîm bin 'Isâ, dated A.H. 1311, to Muḥammad Shams al-Ḥaq. Fol. 21ᵇ also contains a seal of the author.

Fol. 22ª–23ª

VI

الاجازة

AL-IJĀZAH

A general Ijâzah, granted to Aḥmad bin Ibrâhîm, by 'Abd al-Laṭîf bin 'Abd al-Raḥmân bin Ḥasan, عبد اللطيف بن عبد الرحمن بن حسن , dated A.H. 1287, a scholar of the thirteenth century A.H.

Beginning :

الحمد لله حق حمده و صل الله و سلم على سيدنا محمد نبيه ...... اما بعد فانى رويت صحيح البخارى عن شيخنا مفتى الجزائر محمد بن محمود بن محمد الجزائرى و اجازنى به بداره بالاسكندريه فى ثانى عشر جمادى الآخرة من سنة سبع و اربعين و ما يتين و الف الخ *

Written in Naskh.
Dated: A.H. 1287.
The name of the scribe does not appear anywhere.
Fol. 22 contains a note by Aḥmad bin Ibrâhîm bin 'Isâ, dated A.H. 1311, with a seal of the said person.
Fol. 24 is blank.

Fol. 25b–26a

VII

الاجازة

AL-IJĀZAH

An Ijâzah, granted to Muḥammad Shams al-Ḥaq, by his Shaykh, 'Abd al-Raḥmân bin 'Abd-Allâh al-Sirâj al-Makkî aṭ Ṭâ'ifî, عبد الرحمٰن بن عبد الله السراج المكى الطائفى (d. A.H. 1315=A.D. 1898).

Beginning:

الحمد لله مجيب السائلين و الصلاة و السلام على سيدنا محمد ......

اما بعد فان الاجازة من مطالب السلف الصالحين و الرواية بها و العمل بالمروى مشهور بين المحدثين الخ *

Written in Naskh.
Dated: A.H. 1313.
A seal of the author is also found at the bottom of the page which runs thus: ١٢٨٤ عبد الرحمٰن بن سراج.
Fol. 26b is blank.

Fol. 27a–28b

VIII

الاجازة

AL-IJĀZAH

An Ijâzah, granted to Muḥammad Shams al-Ḥaq, by his Shaykh, Aḥmad al-Maghrabî at Tûnisî, احمد المغربى التونسى (d. A.H. 1314=A.D. 1897).

Written in Naskh. The last three lines are written by the author himself, dated A.H. 1311.
Fol. 29a is blank.

Fol. 29b–32a

IX

الاجـازة

AL-IJĀZAH

A work on Ḥadīth, dealing with Isnâd and Ijâzah by Muḥammad 'Âbid bin al-Shaykh Aḥmad 'Alî al-Sindî, محمد عابد بن الشيخ احمد على السندى (*d.* A.H. 1257 = A.D. 1841; *see* Lib. Cat., vol. v, part i, p. 156).

The Ijâzah was granted to al-Sayyid 'Abd-Allâh Kûchak.

Beginning:

الحمد لله المتواتر فيضه على كل وضيع و شريف من لا يزال احسانه موصولا على كل منقطع الى بابه ...... و بعد فلما كان الاسناد من الدين و لولا الاسناد لقال من شاء بما شاء الخ *

The date of composition is A.H. 1256.
Written in Naskh.
Not dated, apparently early fourteenth century A.H.
The name of the scribe does not appear anywhere.

Fol. 32a–33a

X

الاجـازة

AL-IJĀZAH

An Ijâzah, granted by al-Sayyid 'Abd-Allâh Kûchak, سيد عبد الله كوچك, a scholar of the fourteenth century A.H., to al-Shaykh Ibrâhîm bin Aḥmad bin Sûlaymân al-Maghrabi, a *Mujâwir* of Makkah (*see* Fol. 33b).

Beginning:

الحمد لله الذى خص هذه الامة المحمدية بسلسلة الاسناد و اشهد ان لا آله الا الله وحده لا شريك له شهادة عبد صحيح الاعتقاد الخ *

Written in Naskh.
The handwriting is similar to that of the preceding work.

Fol. 33b contains an autograph copy of Ijâzah by Ibrâhîm bin Aḥmad bin Sûlaymân al-Maghrabi, dated A.H. 1312, to Abû al-Ṭayyib Muḥammad Shams al-Ḥaq.

Fol. 34ᵃ–36ᵃ

XI

الاجـــازة

AL-IJĀZAH

An Ijâzah, granted to Abû al-Ṭayyib Muḥammad Shams al-Ḥaq, by Muḥammad bin Sûlaymân al-Makki, al-Shâfi'î, محمد بن سليمان المـكى الشافعى , the *Imâm* of Masjid al-Ḥarâm, dated A.H. 1312.

Beginning :

احمدك اللهم يا مجيب من دعاك و امّـلك و مجيز من قصدك و امّ لك و اشكرك على مزيد نعمك . . . . . . و بعد فقد جمنى الله تعالى بالاخ الفاضل ابى الطيب الخ *

Written in ordinary Naskh.
The last four lines are written by the author.
Fol. 36ᵃ also contains a seal of the author.
Fol. 36ᵇ–37ᵇ are blank.
The name of the scribe does not appear anywhere.

Fol. 38ᵇ–47ᵇ

XII

الرسالـــه

AL-RISĀLAH

A work on Ḥadîth, dealing with Isnad and Ijâzah, by N'umân Khayr al-Dîn Afandi al-Alûsi, نعمان خير الدين آفندى الالوسى (*d.* A.H. 1317 = A.D. 1900). The Ijâzah was granted to Muḥammad Shams al-Ḥaq.

Beginning:

الحمد لله الذى غدا مسلسل فضله عن طالب و بله غير ممنوع . . . . . . اما بعد فقد استجازنى لحسن ظنه بي الاخ فى الله و المستعد فى اولاه لاخراه ناشر العلوم الدنييه فى الاقطار الهنديه . . . . . . ابى الطيب محمد شمس الحق العظيم آبادى الخ *

Written in Naskh.
Dated: A.H. 1313.
There is a seal of the author in fol. 47ᵇ.
Fol. 48ᵃ–48ᵇ–49ᵃ–50ᵃ and 50ᵇ are blank.

Fol. 51b–56b

XIII

الاجازة

AL-IJĀZAH

An Ijâzah with Isnâd, granted by Abû al-Thanâ Shihab al-Dîn al-Sayyid Maḥmûd bin al-Sayyid 'Abd-Allâh al-Âfandi, ابو الثناء شهاب الدين السيد محمود بن السيد عبد الله آفندي, a scholar of the thirteenth century A.H., to his descendants.

Beginning :

الحمد لله الجامع الصحيح لكل خير حمده فسبحانه من اله تبارك اسمه و عم فضله و تعالى جده . . . . . . و بعد فانى لما فطمت عن ارتضاع ثدى الطفولية و حل عن طفل عقلى . . . . . . فاجازنى به جمع جم رداء كل منهم بطراز الرواية و الدراية معلم الخ *

The date of composition is A.H. 1270.
Written in Naskh.
Not dated, apparently early fourteenth century A.H.
Scribe : ابو عبد الرحمن نور محمد عفى الله عنه .

Fol. 57b–87b

XIV

كتاب الامداد بمعرفة علو الاسناد

KITĀB AL-IMDĀD BI-MA'RIFAT 'ULŪ AL-ISNĀD

A work on Ḥadith, dealing with Isnâd of books, by 'Abd-Allâh bin Sâlim al-Baṣrî, عبد الله بن سالم البصري. The author was born in A.H. 1048=A.D. 1638 and died in A.H. 1134=A.D. 1722. The book has been compiled by his son, سالم بن عبد الله. For his life and work, *see* al-A'lâm, note iv, page 219 (second edition).

Beginning :

الحمد لله الذى خص من شاء من عباده بعلو الاسناد و ميزه بسلامة روى روايته . . . . . . اما بعد فيقول فقير ربه و اسير و صمة ذنبه سالم بن عبدالله بن سالم البصرى الشافعي عامله الله بلطفه الخفى الخ *

The work was composed in Makkah in A.H. 1284.
Written in Naskh.
Dated: A.H. 1311.
Scribe: نور محمد اعظم گڈھی.
Fol. 88a–90a and 91a, 91b are blank.
Fol. 90b contains some notes by Muḥammad Shams al-Ḥaq.

Fol. 92b–98a

XV

ثبت الشبراوی

THABT AL-SHABRÂWÎ

A rare work on Ḥadîth, dealing with Isnâd and Ijâzah, by 'Abd-Allâh bin Muḥammad bin 'Âmir al-Shabrâwî al-Shâfi'î, عبد الله بن محمد بن عامر الشبراوی الشافعی.

Beginning:

يقول الفقير عبد الله بن محمد بن عامر الشبراوى الشافعى ستر الله عليه الحمد لله الذى به القوة و الحول و منه المنة و الطول و الصلوٰة و السلام ...... و بعد فلما قدر المولى عز و جل بالاجتماع بافضل وزراء الدولة الخاقانية و اكمل فضلاء العصابة العثمانية الخ *

The author, a poet and jurist, was born in A.H. 1091=A.D. 1680 and died in A.H. 1171=A.D. 1758.

Besides the present work, he composed the following works:

۱. دیوان شعر
۲. مفاتح الالطاف فى مدائح الاشراف
۳. شرح الصدر فى غزوة بدر

For his life and work, *see* al-A'lâm, vol. iv, p. 274 (second edition); Silk al-Durar, vol. iii, p. 107.

No copy of the work seems to be recorded.
Written in Naskh.
Not dated, probably early fourteenth century A.H.
The name of the scribe does not appear anywhere.
The title-page contains a note by Muḥammad Shams al-Ḥaq.
Fol. 98b is blank.
Fol. 99a contains a note by Muḥammad Shams al-Ḥaq.
Fol. 99b is blank.

Fol. 100ª–147ª

XVI

منتخب الاسانيد

MUNTAKHAB AL-ASĀNĪD

A work on Ḥadīth, dealing with Isnâd of the books, studied by ʻÎsâ bin Muḥammad al-Jâʻfrî al-Hâshimi, عيسى بن محمد الجعفرى الهاشمى .

Beginning:

نحمدك اللهم يا من وصل من انقطع اليه فاتصل سنده بالعروة الوثقى و رفع من وقف مطية اماله عليه ...... و بعد فلم تزل سنة الاسناد فى هذه الامة الخ *

The author, a great jurist and scholar of his time, was born in Zawawat (Europe). He came to Makkah and settled there where he died in A.H. 1080=A.D. 1669. For his life, *see* al-Aʻlâm, vol. ii, p. 753; Khulasat al-Athar, vol. iii, p. 240.

Besides the present work, he wrote مقاليد الا سانيد .

For another copy of the work, *see* Khulasat al-Athar, vol. iii, p. 240.

The work was composed in A.H. 1071.

Written in Naskh. Not dated, probably early fourteenth century A.H.

The title-page contains a note by Sayyid Nadhir Ḥusayn with his seal at the bottom of the page.

Fol. 147ᵇ contains a note by Ḥusayn bin Muḥsin al-Anṣârî al-Yamanî with his seal at the bottom of the page.

Fol. 148–164ª

XVII

الاجازة

AL-IJĀZAH

A collection of Ijâzah, by Sayyid Nadhir Ḥusayn, dated A.H. 1303, Aḥmad bin Ibrâhîm, dated A.H. 1311, Muḥammad ʻAbd-Allâh, dated A.H. 1312, Aḥmad bin Aḥmad bin ʻAli al-Maghrabi, dated A.H. 1313, and Ḥâfiẓ Sarwar Kalshani, dated A.H. 1313, granted to Muḥammad Shams al-Ḥaq.

Beginning:

اللهم باسمك ابتدى و بنور قدسك اهتدى لا اله الا انت سبحانك
......فيقول العبد الضعيف طالب الحسين محمد نذير حسين الخ *

الحمد لله وحده و صلى الله و سلم ...... فقد اجزت لهؤلاء الثلاثة
الا فاضل الولد محمد اشرف بن امير على و ادريس بن ابى الطيب محمد
و ايوب بن ابى الطيب محمد الخ *

نحمد الله العلى العظيم و نصلى و نسلم على رسوله الكريم و على اله
و صحبه ذوى الفضل الجسيم الخ *

الحمد لله الذى خص هذه الامة المحمدية بالفضائل و الانعام منها
سلسله الاسناد الى نبينا محمد عليه افضل الصلوٰة و السلام الخ *

الحمد لله الذى ختم انبياه نبينا محمد صلى الله عليه و سلم ...... اما
بعد فيقول دائم الفقر الى ربه الكريم الخ *

Written in Naskh.

Fol. 149^b, 150^a, 150^b, 151^b, 153^b, 155^b, 156^a, 156^b, 158^b, 159^a, 161^a, 161^b, 163^b are blank.

A seal of Muḥammad Shams al-Ḥaq is found at the beginning of the MS. as well as at the end.

H.L. No. 3163

No. 3080

Fol. 209; lines 19; size $23\frac{1}{2} \times 16$, $16\frac{1}{2} \times 10$ cm

المجموعه

AL-MAJMU'AH

A collection of works on Ḥadîth, by different authors, containing six treatises.

Fol. 1ª–1ᵇ

I

الاجازة

AL-IJĀZAH

An autograph copy of Ijâzah granted by Ḥusayn bin Muḥsin al-Anṣârî to Muḥammad Shams al-Ḥaq.

Beginning:

الحمد لله الذى اجاز على العمل الصحيح المقبول احسن اجازة الخ *

Written in ordinary Naskh.

Dated: A.H. 1325.

Fol. 2ª–28ª

II

ثبت القاوقجى

THABT AL-QĀWQJĪ

A work on Ḥadîth, dealing with Isnâd, by Muḥammad bin Khalîl bin Ibrâhîm al-Qâwqji al-Mashîshî, commonly called Abûl Maḥâsin al-Ḥanfî al-Ṭarâblisi, محمد بن خليل بن ابراهيم القاوقجى المشيشى المشهور بابى المحاسن الحنفى الطرابلسى, a scholar and traditionalist who died in A.H. 1306 = A.D. 1889.

For his life and work, *see* Sarkis, vol. ii, p. 1490.

Beginning:

الحمد لله الذى وصل من انقطع اليه بصحيح التقوى ...... اما بعد
فيقول راجى فيض مولاه الوفى محمد بن السيد خليل القاو قجى الحنفى حفه الله
و احبابه باللطف الخفى ...... لما كان علم الحديث من اشرف العلوم فى
القديم و الحديث الخ *

Written in Naskh.
Not dated, apparently early fourteenth century A.H.
The name of the scribe does not appear anywhere.
Fol. 28ᵇ–36ᵇ are blank.

Fol. 37ᵇ–54ᵇ

III

ثبت عبد الرحمن

THABT 'ABD AL-RAḤMÂN

A work on Ḥadîth, dealing with Isnâd, by 'Abd al-Raḥmân bin al-Shaykh Muḥammad bin 'Abd al-Raḥmân al-Dimishqi al-Kuzburi, عبد الرحمن بن الشيخ محمد بن عبد الرحمن الدمشقى الكزبرى . He was born in A.H. 1184=A.D. 1771 and died in A.H. 1262=A.D. 1846; *see* a note by Muḥammad Shams al-Ḥaq on fol. 54ᵇ.

For his life, *see* al-A'lâm, vol. iv, p. 110 (second edition), Muntakhibât al-Tawâsikh, p. 666, and Iḍaḥ al-Maknûn, vol. i, p. 345.

Beginning:

الحمد لله الذى رفع لمن وقف ببابه قدرا و اعلى لمن انقطع لعز جنابه فى الملاء الاعلى ...... اما بعد فيقول العبد الفقير الى مولاه الغنى عبد الرحمن ابن الشيخ الامام محمد الكزبرى الخ *

The work was composed in A.H. 1260.
No copy of the work seems to have been recorded.
Written in good Naskh.
Dated: A.H. 1292.
Scribe: حاجى مراد على.
Fol. 55ᵃ–58ᵇ are blank.

Fol. 59ᵇ–103ᵃ

IV

ثبت الشيخ محمد الامير

THABT AL-SHAYKH MUḤAMMAD AL-AMÎR

A work on Ḥadîth, dealing with Isnâd, by Muḥammad bin Muḥammad bin Aḥmad bin 'Abd al-Qâdir al-Maghribî, commonly called al-Amîr al-Malki, محمد بن محمد بن احمد بن عبد القادر المغربى الشهير با لامير المالكى, born in A.H. 1154=A.D. 1742 and died in A.H. 1232=A.D. 1817.

For his life and work, *see* al-A'lâm, vol. vii, p. 298 (second edition); Fihris al-Fahâris, vol. i, p. 92, and Brock. Suppl., vol. ii, p. 738.

Beginning:

الحمد لله الأوّل الآخر النافع المقدم الموخر الجامع و اشهد ان لا اله الا الله و ان محمدا عبد الله و رسوله . . . . . اما بعد فيقول الفقير ابو محمد محمد بن محمد الامير عامله الله بلطفه الخطير هذا جمل من اسانيد الامام مشائخ الاسلام الخ *

The book has been published (*see* al-A'lâm, vol. vii, p. 299).
Written in good Naskh.
Dated: A.H. 1292.
Scribe: حاجى مراد على ولد مقصود على مرحوم.
Fol. 103b–107b are blank.

Fol. 108b–182b

V

الدرر السنيـة

AL-DURAR AL-SANÎYAH

A work on Hadîth, dealing with Isnâd. The full title of the work runs thus: الـدرر السنيّـة فيما علا من الاسانيـد الشنوانيه by Muhammad bin al-Shaykh 'Alî bin al-Shaykh Mansûr al-Shanwânî, محمد بن الشيـخ على بن الشيخ منصور الشنوانى, a scholar and jurist of his time in Egypt. He was appointed a professor in the University of al-Azhar.

He died in A.H. 1233=A.D. 1817.

For his life and work, *see* al-A'lâm, vol. iii, p. 953, and Sarkis, vol. ii, p. 1150.

Beginning:

نحمدك يا و اصل المنقطع اليك اذا اسند اموره لك و اتكل عليك فسلسلت عوائيدك الحسنى . . . . . . اما بعد فيقول فقير رحمة ربه و اسير . . . . . محمد بن الشيخ على بن الشيخ منصور الشنوانى الخ *

Written in Naskh.
Not dated, apparently thirteenth century A.H.
The handwriting is similar to that of the preceding work.
Fol. 183a–186b are blank.

Fol. 187b–209b

VI

مدارج الاسناد

MADĀRIJ AL-ASNĀD

A work on Ḥadîth, dealing with Isnâd of the books studied, by Qâḍî Irtaḍâ 'Ali Khân bin Mûsṭa'fâ 'Alî Khan. He was born in A.H. 1198=A.D. 1785. He studied under Muḥammad Ibrâhîm Bilgarâmi and Ḥayder 'Ali Sandili. After the death of his father he was appointed as a Judge in Madrâs. He died in A.H. 1251=A.D. 1836.

Besides the present work he wrote the following works:

رسالـه فرائض - ۴ نقود الحساب - ۳ نفائس ارتضائيه - ۲ حاشية مير زاهد ملا جلال - ۱
شرح قصيدهٔ بردهٔ - ۵ .

(*See* Tadhkira-i-'Ulamâ'-i-Hind, p. 21).

Beginning:

الحمد لله الواصل من انقطع عما سواه اليه ...... اما بعد فيقول العبد

الضعيف الراجي رحمة ربه القوى البارى ابو على محمد الملقب بارتضا العمرى

الصفرى الجو فاموى البخارى *

Written in good Naskh.
Dated: A.H. 1292.
Scribe: حاجى مراد على .

H.L. No. 3245
No. 3081

Foll. 73; lines 10–25; size 24×17, 16½×10½ cm

المجمـوعه

AL-MAJMŪ'AH

A collection of works containing 14 treatises on different subjects by different authors.

Fol. 1a

I

الاجازه

AL-IJĀZAH

An autograph copy of Ijâzah, granted to al-Shaykh Ibrâhîm, by Muḥammad Anṣâri, محمد انصارى .

Reference books available here do not provide us with any account of the author's life.

Beginning:

الحمد لله الذى زين قلوب العارفين بانوار الأثار و ايدهم با تباع الشريعة النبي الخيار و جعلهم سادة قادة فى الدهور و الانصار الخ *

Written in good Naskh.
Not dated, probably the fourteenth century A.H.
A seal of the author is found at the bottom of the page.
Fol. 1b is blank.

Fol. 2a

II

الاجازه

AL-IJÂZAH

An autograph copy of Ijâzah, granted to Muḥammad Ibrâhîm, by Muḥammad bin 'Abd-Allâh, محمد بن عبد الله .

Reference books available here do not provide us with any account of the author's life.

Beginning:

الحمد لله مجيب من دعاه و موصل من امله و رجاه و الصلاة و السلام على سيدنا و مولانا محمد مجيز الوافدين ...... و بعد فقد احسن ظنه بى و طلب الاجازة منى الخ *

Written in Naskh.
Dated: A.H. 1293.
A seal of the author is found at the bottom of the page.
Fol. 2b–3a are blank.

Fol. 3b

III

الاجازة

AL-IJÂZAH

An autograph copy of Ijâzah, granted to certain Muḥammad Ibrâhîm, by 'Abd al-Ghanî bin Abi Sa'îd, عبد الغنى بن ابى سعيد . He was born in Delhi in A.H. 1235=A.D. 1821. He studied under his father, Rafî' al-Dîn Dihlawî, and Muḥammad 'Âbid Sindhi. He migrated to Makkah where he died in A.H. 1296=A.D. 1880. (*See* Tadhkirah-i-'Ulamâ'-i-Hind, p. 126).

Beginning:

الحمد لله اولا و آخراً والصلوٰة والسلام على رسوله ...... فقد و قد
علينا الاخ الصالح مولانا ابراهيم آروى الخ *

Written in cursive Nasta'liq.

Not dated, probably thirteenth century A.H.

A seal of the author is found at the bottom of the page.

Fol. 4ª is blank.

Fol. 4ᵇ

IV

الاجازة

AL-IJĀZAH

An autograph copy of Ijâzah, granted to Muḥammad Ibrâhîm, by Aḥmad Ṭallân, احمد طلان.

Reference books available here do not provide us with any account of the author's life.

Beginning:

نحمدك يا على يا عظيم و نصلى و نسلم على نبيك الكريم سيدنا محمد
و على اله و صحبه ...... اما بعد فقد اجزت العالم الفاضل ...... محمد
ابراهيم بكل ما يجوز لى روايته و درايته الخ *

Written in Naskh.

Not dated, probably early fourteenth century A.H.

A seal of the author is found at the end.

Fol. 5ª is blank.

Fol. 5ᵇ

V

الاجازة

AL-IJĀZAH

An Ijâzah, granted to Muḥammad Ibrâhîm, by Abû Sa'îd Sa'âdat Ḥusain, ابو سعيد سعادت حسين.

Reference books available here do not provide us with any account of the author's life.

Beginning:

الحمد لله الذى خلق الانسان و علمه البيان و فضله على كثير ممن خلق بالاحسان الخ *

Written in Nasta'liq.
Not dated, probably early fourteenth century A.H.
A seal of the author is found at the end.

Fol. 6ª–7ª

VI

الاجازة

AL-IJĀZAH

An Ijâzah, granted to Muḥammad Ibrâhîm al-Arawî, by Muḥammad Nadhîr Ḥusain, محمد نذير حسين.

Beginning:

الحمد رب العالمين و الصلوة والسلام على خير خلقه محمد و آله و اصحابه اجمعين اما بعد فيقول العبد الضعيف طالب الحسنيين محمد نذير حسين . . . . . ان المولوى محمد ابراهيم الاروى قد قرأ علىّ الصحاح الستة الخ *

Written in Nasta'liq.
Dated: A.H. 1296.
A seal is found at the end which runs thus: سيد محمد نذير حسين ١٢٨١.
Fol. 7ᵇ and 8ª aıe blank.

Fol. 8ᵇ–13ª

VII

الاجازة

AL-IJĀZAH

An autograph copy of the work, dealing with Isnâd and Ijâzah, by Muḥammad bin 'Abd al-'Azîz al-Ja'farî, commonly called Shaykh Muḥammad, محمد بن عبد العزيز الجعفرى المدعو بشيخ محمد.

Reference books available here do not provide us with any account of the author's life.

Beginning:

الحمد لله و كفى و سلام على عباده الذى اصطفى اما بعد فيقول محمد بن عبد العزيز الجعفرى المدعو بشيخ محمد حدثنى غير واحد من المكيّين و المدنيّين و اهل الهند من المشائخ الاجلاء منهم الشيخ العلامة ابو الفضل عبد الحق العثمانى الخ *

Written in Naskh.
Dated: A.H. 1296.
A seal of the author is found at 10ᵇ, 12ᵃ, 13ᵃ.
Fol. 12ᵇ, 13ᵇ, 14ᵃ and 14ᵇ are blank.

Fol. 15ᵃ–24ᵃ

VIII

الاوليات

AL-AWWALÎYÂT

A work on Hadîth, dealing with Isnâd, by Shaykh Muhammad Sa'îd bin Shaykh Muhammad Sunbul, شيخ محمد سعيد بن شيخ محمد سنبل, a scholar of the twelfth century A.H.

He died in the year A.H. 1175=A.D. 1761.

See al-A'lâm, vol. vii, p. 12 (second edition), and Brock. Suppl., vol. ii, p. 421.

Beginning:

الحمد لله الذى خص هذه الامة المحمدية بعلو الاسناد و جعل علماءها مرجعا للعباد و حفظه للشريعة المطهرة من اهل الزيغ و العناد...... اما بعد فيقول العبد الفقير الى الله محمد سعيد بن المرحوم الشيخ محمد سنبل طلب منى من له حسن ظن بى الخ *

Written in Naskh.
Not dated, probably thirteenth century A.H.
The name of the scribe does not appear anywhere.
Fol. 24ᵇ contains a note by certain 'Abd al-Jabbâr bin al-Fayḍ al-Anṣârî, dated A.H. 1293, with a seal dated A.H. 1271 at the end.

Fol. 25b–40a

IX

مبسوط الكافی فی العروض والقوافی

MABSŪṬ AL-KĀFĪ FĪ AL-‘URŪḌ WA AL-QAWĀFĪ

A rare work on prosody, by Aḥmad bin As‘ad al-Dihânî, احمد بن اسعد الدهانی, a scholar of the thirteenth century A.H.

Reference books available here do not provide us with any account of the author's life.

The work is divided into the following three *bâbs*:

۱ - مقدمه ۲ - ترتیل ۳ - خاتمه

Beginning:

حمداً لمن تنزه عن الابتداء و الغاية و ليسر صدر العجز و النهاية

...... و بعد فان العروض و القافية من اجل الادبية الخ *

Written in Naskh.
Dated: A.H. 1292.

Scribe: حاجی مراد علی.

Fol. 40b is blank.

Fol. 41b–51b

X

المــواهب المکیه

AL-MAWĀHIB AL-MAKKIYAH

A work on the pronunciation of the *Qur'ân* by the same al-Dihânî.

Beginning:

الحمد لله الذی انزل القران معجزا بالفاظه و معانيه و جعل التجويد

وسيلة لمعرفة مفرداته ...... و بعد فانه لما كان تجويد الادائية......

ثم اعلم ان التجويد لاخلاف فى انه فرض كفاية و العمل به الخ *

According to a marginal note in fol. 51b, the work was completed in A.H. 1260.
Written in Naskh.
Dated: A.H. 1292.
Scribe: حاجی مراد علی.

Fol. 53ᵇ–71ᵃ

XI

التعليقـات المـواهب المكيه

AL-TA'LÎQÂT AL-MAWÂHIB AL-MAKKIYAH

A gloss on his own preceding work, by al-Dihânî.

Beginning:

قوله معجزا قال فى الشفا اعلم ان كتاب الله العزيز منطو على وجوه من الاعجاز كثيرة و تحصيلها من جهة ضبط انواعها فى اربعة اوجه الخ *

A note in fol. 71ᵃ by the author's own hand says that the permission of transcription was given to al-Shaykh Ibrâhîm.

Written in Naskh.

Not dated, probably thirteenth century A.H.

A seal of the author is found in fol. 71ᵃ.

Fol. 71ᵇ is blank.

Fol. 72ᵃ–72ᵇ

XII

الاجازة

AL-IJÂZAH

An autograph copy of Ijâzah, granted to Abû Muḥammad Ibrâhîm, by Ḥusayn bin Muḥsin al-Anṣârî, حسين بن محسن الانصارى .

Beginning:

الحمد لله الذى اجاز على العمل الصحيح احسن اجازة و وعد بوجادة ذلك يوم يوخذ الكتاب باليمين وعدا لا يخلف الخ *

Written in ordinary Naskh.

Dated: A.H. 1305.

Two seals of the author are found at the end.

Fol. 73ᵃ

XIII

الاجازة

AL-IJÂZAH

An Ijâzah, granted to Shaykh Muḥammad Ibrâhîm, by Aḥmad bin Zayn, احمد بن زين .

Beginning:

نحمدك يا على يا عظيم و نصلى و نسلم على نبيك الكريم سيدنا محمد و على آله و صحبه و تابعيه و حزبه اما بعد فقد اجزت العالم ......الشيخ محمد ابراهيم الخ *

Written in Naskh.
Not dated, probably the last thirteenth century A.H.
The following two seals are found at the end.

ابو محى الدين محمد ابراهيم غفرله - ٢   احمد طلان - ١

Fol. 74a–75

XIV

الاجازة

AL-IJĀZAH

An Ijâzah, granted to same al-Shaykh Muḥammad Ibrâhîm, by certain Muḥammad Anṣârî, محمد انصارى.

Beginning:

الحمد لله الذى زين قلوب العارفين بانوار الآثار و ايدهم باتباع شريعة النبى المختار الخ *

Written in Naskh.
Not dated, probably thirteenth century A.H.
The name of the scribe does not appear anywhere.
A seal of the author is found at the end.

H.L. No. 3265

No. 3082

Foll. 35; lines 14–19; size $21 \times 18\frac{1}{2}$, $15\frac{1}{2} \times 12$ cm

الاجازة

AL-IJĀZAH

A work on Ḥadîth, dealing with the Isnâd of the authors as well as the books and Ijâzah, granted to certain 'Abd al-Ḥafiz bin al-Shaykh Muḥammad Ṭâhir al-Fahri, by Abû al-Ṭayyib Muḥammad Shams al-Ḥaq al-Aẓîmâbâdî, ابو الطيب محمد شمس الحق العظيم آبادى (d. A.H. 1329=A.D. 1911, see above No. 3000).

Beginning:

الحمد لله رب العالمين و العاقبة للمتقين و الصلوٰة و السلام على خير خلقه محمد و آله و اصحابه و ازواجه اجمعين اما بعد فيقول العبد الضعيف الفقير الحقير الخادم لكتاب الله الاكبر و لحديث النبى الابر ابو الطيب محمد بن امير بن على بن حيدر الصديقى القريشى الشهير بشمس الحق العظيم آبادى ...... و لما كان طلب الاجازة من الاعلى و المساوى و الدون طريقة سلكها من اهل العلم الاولون الخ *

Written in Nasta'liq.
Dated: A.H. 1327.
The beginning as well as the last page is written by the author's own hand.
The name of the scribe of the rest pages is not known.
Slightly worm-eaten.

H.L. No. 3277
No. 3083

Foll. 97; lines 11–24; size 24×17½, 20×12 cm

المجموعه

AL-MAJMÛ'AH

A collection of works, containing eight treatises, on different subjects by different authors.

Fol. 1ª–18ª

I

احاديث موضوعه

AḤADÎṮH-I-MAWḌÛ'AH

An abridgement of the author's own work entitled as al-Mawḍû'at (*see* Lib. Cat., vol. v, part ii, p. 33), dealing with those Ḥadîṯh which are unanimously regarded as false Ḥadîṯh, arranged in alphabetical order, by Mullâ 'Alî al-Qârî, ملا على القارى (*d.* A.H. 1014=A.D. 1695; *see* Lib. Cat., vol. v, part i, p. 287).

Beginning:

الحمد لله و كفى و سلام على عباده الذين اصطفى و بعد فيقول افقر عباد الله البارى على بن سلطان محمد القارى رحمة الله لما رايت جماعة من الحفاظ جمعو(*sic* جمعوا) الاحاديث الخ *

For the complete copies of the work, *see* Cairo, i, p. 404; A.S., 938–39; Alger, 552; and Lib. Cat., vol. v, part ii, p. 33.

Written in Naskh.

Not dated, probably thirteenth century A.H.

The name of the scribe does not appear anywhere.

Fol. 18ᵃ–27ᵃ

II

الرساله فى البيان علم بارى تعالى

AL-RISĀLAH FĪ'L-BIYĀN 'ILM BĀRĪ TA'ĀLĀ

A work on Islamic theology, containing a brief exposition of the Islamic faith regarding the Divine Knowledge, by Mullâ 'Abd al-Ḥakîm al-Siyâlkûtî, ملا عبد الحكيم السيالكوتى (*d.* A.H. 1067=A.D. 1656; *see* Lib. Cat., vol. x, p. 21).

Beginning:

اللهم باسمك ابتدى و بنور قدسك اهتدى لا اله الا انت سبحانك لاعلم لنا الاما علمتنا ...... القول فى علمه تعالى و فيه ابحاث الاول فى اثباته اتفق الكل عليه الاشر ذمة الخ *

No copy of the work seems to be recorded.

Written in Naskh.

The handwriting is similar to that of the preceding work.

Fol. 27ᵃ–33ᵇ

III

الرساله فى مسئلة والدى رسول الله

AL-RISĀLAH FĪ MAS'ILAH WĀLIDAY RASŪL-ALLĀH

A work dealing with the fate of the parents of the Prophet the Great who died before the advent of Islâm by an anonymous author.

Beginning:

الحمد لله و سلام على عباده الذين اصطفى هذا ثالث مؤلف الفته فى مسئلة و الذى رسول الله صلعم و هو اخصرها و اوجزها فاقول ذهب جمع كثير من الايمة [*sic*] اعلام الى انهما ناجيان و محكوم لهمابا لنجات فى الآخرة الخ *

No copy of the work seems to have been recorded.
Written in Naskh.
The handwriting is similar to that of the preceding work.

Fol. 33b–40a

IV

تزئين الاشارة لتحسين الاشارة

TAZ'ÎN AL-ISHÂRAT LI TAHSÎN AL-ISHÂRAT

A short work on jurisprudence, by 'Alî bin Sultân Muhammad al-Qârî, على بن سلطان محمد القارى (*d.* A.H. 1014=A.D. 1695; *see* Lib. Cat., vol. v, part i, p. 287).

Beginning:

الحمد لله الذى هدانا للتوحيد و اشار لنا الى معنى التضريد و الصلوٰة و السلام على من اظهر العجز عن القيام بتمام التحميد...... اما بعد فيقول الملتجى الى كرم ربه البارى على بن سلطان محمد القارى ان هذه رسالة مشتملة على تحقيق مسالة و هى الاشارة بالمسبحه فى قرأة التشهد حالة القعدة و بيان ادلتها و توضيح كيفيتها الخ *

Written in Naskh.
The handwriting is similar to that of the preceding work.

Fol. 40a–40b

V

الاستفتاء

AL-ISTIFTÂ'

A short fatwa in Persian in the form of question and answer, dealing with music and dance during the time of a marriage ceremony, by an anonymous writer.

Beginning:

چه می‌فرمایند علماء دین و مفتیان شرع متین ...... که در شادی کتخدائی محفل رقص و سرود ترتیب میدهند و داماد حنا بسته دست الخ *

Written in Nasta'liq.
Not dated, probably thirteenth century A.H.

Fol. 41ª–45ª

VI

رساله دربیان عمرهائی انبیاء علیه السلام

RISĀLAH DAR BIYĀN 'UMR HA-I-ANBIYĀ' 'ALAYH AL-SALĀM

A short work in Persian in the form of questions and answers, dealing with the ages of the different prophets, by an anonymous author.

Beginning:

درصواعق محرقه مسطور است ایها الناس ...... انه لم یعمر نبی الا نصف عمر الذی یلیه من قبله و انی لاظن ان یوشك ان اوعی فاجیب الحدیث درفهم معنی این حدیث تردد ست زیرا که قطع نظر از کتب تواریخ الخ *

Written in Nasta'liq.
Not dated, probably thirteenth century A.H.
The name of the scribe does not appear anywhere.

Fol. 45ª–45ᵇ

VII

فی الاشباه والنظائر

FĪ AL-ASHBĀH WA AL-NAẒĀ'IR

Two pages from the well-known work on jurisprudence, entitled al-Ashbâh wa al-Naẓâ'ir, by Zayn al-'Âbidîn bin Ibrâhîm, زین العابدین بن ابراهیم (*d.* A.H. 970=A.D. 1562; *see* Lib. Cat., vol. xix, p. 43).
Written in Naskh.
Not dated, probably thirteenth century A.H.
The name of the scribe does not appear anywhere.

Fol. 46ᵃ–97ᵃ

VIII

مایة مسائل

MI'AT MASÂ'IL

A work on jurisprudence in Persian, in the form of questions and answers, containing 100 questions, by Shâh Muḥammad Isḥâq al-Dihlawî, شاه محمد اسحٰق الدهلوی (*d.* A.H. 1262=A.D. 1847; *see* Âṣafiyah, vol. ii, p. 1126), the grandson of Shâh 'Abd al-'Azîz al-Dihlawî (*d.* A.H. 1239=A.D. 1824), a famous scholar and traditionalist of India. The author himself was a great scholar and traditionalist who composed many works on jurisprudence.

Beginning:

حمد بیحد واحد حقیقی را سزد که ضد و نداونیست و هزاران هزار شکر

بر انواع نعم دارین که اعظم‌ترین آنها توحید است الخ *

The work has been printed several times in India.
Written in Nasta'liq.
Dated: 14th Ṣafar, A.H. 1252.
The name of the scribe does not appear anywhere.

ARABIC MANUSCRIPTS

H.L. No. 2582

No. 2806

Fol. 78 ; lines 15–25 ; size 6"×4½" ; 7½"×5½"

Al-Majmuaḥ

This Majmuah contains 11 treatises and extracts from some important works, on different subjects by different authors.

Fol. 1′–9′.

I

رسالة فى حكم الصابون

Risālah-fī-Ḥukum Aṣ-Ṣabun

A very rare copy of a treatise on theological aspects of soaps (sabun) prepared by various material ingredients which are impure or partly pure and partly impure.

Beginning thus .

الحمد لله المقدس عن التشبيه و التعطيل ...... اما بعد يقول الفقير الى الله الغنى محمد بن الحنبلى الحنفى قد سالتنى طهرك الله تعالى عن حكم الصابون المتخذ من الدهن النجس ...... و ها انا مورد عليك و موجه اليك رسالة مطهرة عن دنس الانغلاق .... مسماة بحكم الصابون عن هم اليه الخ *

The work consists of a preface (Muquaddamah), three chapters and one conclusion.

Fol. 2ᵃ. المقدمة فى بيان النجاسة هل تطهر بالاستحالة اولا تطهر فى هذه الحالة *

Fol. 3. الفصل الاول فى حكم الصابون المطبوخ بالماء الطاهر مع كون دهنه نجسا *

Fol. 6. الفصل الثانى فى حكم الصابون المطبوخ بالماء النجس مع كون دهنه طاهراً *

Fol. 7. الفصل الثالث فى حكم الصابون الطاهر بعد التبريد بالماء النجس

Fol. 9. الخاتمة فى بيان الحيلة لتطهير الصابون المتنجس الخ

Author: Radiaddin Mohamed-bin-Ibrahim-bin Yausuf bin Abdurrahman bin Al-Hasan Al-Halabi ar-rabai al-Taḍifi al-Hanafi al-Quadri, commonly called Ibn Al-Hanbali.

رضى الدين محمد بن ابراهيم بن يوسف بن عبد الرحمن بن الحسن الحلبى الربعى التاذفى الحنفى القادرى الشهير بابن الحنبلى الحلبى *

He was born at Halab (Aleppo) in 908/1502-3 and died on 13th Jumada-Al-Awal, 971/30-12-1563. He was a prominent scholar of his age, well-versed in 'History', Mathematics and other subjects. Brock., II, 368, and Suppl. enumerates in all 29 works by him. Al-Tānukhi (Mujallat al-Majma al Ibn Arabi, XVI, 8566) gives a list of 54 works of him. For particulars of his life and works *see* Dastural I'le'm.

Ila'm an-Nubato, VI, 59–68; Al-Tānukhi, loc. cit.; fol. 40, Brock., loc. cit.

No other copy seems to have been mentioned. Written in cursive Naskh, undated. Apparently eleventh century A.H., worm-eaten, damaged, recently repaired. The folios are misplaced, and re-arranged as follows: 1, 6, 8, 2, 3, 4, 5, 7, 9. Neither in Ḥaj. Kh. nor in Brock.

Fol. 10ᵃ–13ᵇ.

II

مقدمة فى الصلواة

Muquaddamah-fi-Aṣ-Ṣalat

A considerably old copy of Muquaddamah-fi-As-Salat or Matalib Al-Musalli or Khulasa خلاصه *see* Lib. Cat., XIX, ii, 1734-5. The authorship of the treatise is disputed. *See* for further details Lib. Cat., loc. cit., and Brock., II, 198; Suppl., II, 269.

For editions *see* Sarkis, 1580-81.

Written in Naskh, dated Monday, the 22nd Rajab, 1075 H., 9-1-1665.

The colophon of the scribe runs thus (fol. 13'):

"تم الكتاب بعون الملك الوهاب ليلة الاثنين ثانى يوم من شهر رجب المرجب من شهور سنة ١٠٧٥ خمس و سبعين بعد الالف على يد الفقير الحقير. . . . ." *

The scribe's name is illegible. Fol. 14 is blank.

Fol. 14'–18ᵃ.

III

زهر العريش فى تحريم الحشيش

Zahar ul-Arish fī Tahrim Al-Ḥashish

A short treatise dealing with Hashish (intoxicating extracts of hemp), its *hurmah* (حرمة, e.g. being forbidden) and harmful effects thereof.

By Badruddin Abu Abdallah Mohammad bin Bahadur bin Abdallah at-Turki az-zarkashi

بدر الدين ابو عبد الله محمد بن بهادر بن عبد الله التركى الزركشى *

of the eighth century A.H. He died on Sunday, the 3rd Rajab, 794/27-5-1392. Some accounts of his life and works are given in Lib. Cat., V, i, No. 158. *See also* Husn-al-muḥāḍarah, I, 248; Brock., Suppl., II, 108; Sarkis, 968.

Beginning:

بسم الله الرحمن الرحيم و هو حسبى . . . . . . اما بعد فهذه فصول فى الكلام
على الحشيشة اقتضى الحال شرحها *

Neither the author's name nor the title appears anywhere in MS. The work has been described fully in Berlin, 5486. However, the beginning of the present manuscript differs slightly from that mentioned in loc. cit. and Ḥaj. Kh., III, 549. For the biography of author and his work *see* Ad-Durer-ul-Kaminah, Vol. II, fol. 262, and Tabaqat-ash-shafi-iah by Qazi Shah bah.

For other copies *see* Berlin, loc. cit.; Cairo, iii, 639; and Gotha, 2069/1.

Written in ordinary Naskh. Not dated. Probably twelfth century A.H.

Fol. 18–20.

IV

رسالة فى التشبه

Resalat fi At-Tashabbuh

A short treatise dealing with Tashabbuh (تشبه) and declaring it as forbidden to imitate the followers of other religions in their manners, customs, and mode of living. The work is based on Hadis.

Beginning:

الحمد لله الذى من علينا بالاسلام و نصرنا من الغمى و هدانا من الضلال ...... من الاسف على العوام الجاهلين اضمحلال اكثر ما كان عليه السلف ...... من تمسكهم بالصراط المستقيم و مجانبتهم البدع ...... اذا وقع ما هددنا بوجوده الرسول الكريم حيث يقول لتتبعن سنن من كان قبلكم حزو القذة القذة الخ *

Neither the author's name nor the title appears anywhere in the MS. However, it appears from a careful study of the work that the author flourished not earlier than the eighth century A.H. as he refers to the seventh century in the following term (fol. 19):

الاترى ان العمائم الزرقاء و الصفراء كانت حلالاً لنا قبل اليوم فى عام سبعمائة فلما الزمهم السلطان الخ *

The following passage in the text (fol. 20ᵃ)

"و من التشبه النصارى ما يفعله جملة بعلبك و البقاع فى ايقاد النيران الخ" *

further leads us to presume that he belonged to Syria, but these are abstract reasonings.

No other copy is known.

Dated Thursday, the 11th Ramadan, 1041/22-3-1632. The scribe in the following colophon says that he transcribed the present MS. for one Sheikh Abdal Karim (fol. 20):

و كان الفراغ من نسخ هذه الورقات نهار الخميس فى احد عشر من شهر رمضان المبارك من شهور سنته واحد و اربعين بعد الالف برسم سيدنا و مولانا الشيخ الامام...... الشيخ عبد الكريم على يد هذا الفقير الحقير...... مصطفى بن عبد الحى و الحمد لله و مرة ...... *

Scribe: مصطفى بن عبد الحى

Fol. 21ᵃ–28.

V

قطعات مختلفة

It comprises of miscellaneous quotations and fragments. The chief features of it are as follows:

(i) Fol. 21ᵃ-22 bear a list of books on different subjects, beginning thus:

ربيع الابرار للزمخشرى الكامل للمبرد الخ *

(ii) Fol. 22-23 consist of some miscellaneous verses and quotations.

(iii) Fol. 23-24 contain some verses on the refutation of the Mutazilah's theory of Khalk Afal al Ibad (خلق افعال العباد) which holds that the man is the creator of his actions and liable for rewards and punishments accordingly. It is written by Badruddin Ibrahim bin Hasan

بدر الدين ابراهيم بن حسن. The verses open thus:

يا من اتى فى دينه بمخارق و يقول احمق للاوله مخارق

(iv) Fol. 24–27 contain description of peculiarities of some of the animals, named Hayat-al-Haywan (حياة الحيوان ; for copies of which *see* Lib. Cat., IV, 118–120) of ad-Damiri (d. 808/1405; *see* Lib. Cat., loc. cit., and Brock., Suppl., II, 171).

(v) Fol. 28 contains a portion of some work on Mawaiz (مواعظ).

Written in Naskh. Not dated. Probably twelfth century A.H.

Fol. 29–34.

VI

مقتبسات من احياء العلوم

Muqtabesat min Iḥya Al ulum

These are extracts from Ihya Al ulum of Al Gazzali (d. 505/1111; *see* Lib. Cat., loc. cit.) forming a part of the seventh chapter (الباب السابع فى النوافل من الصلوات) and corresponds to pages 206–217 of first volume (Cairo edition, 1278 A.H.).

Some pieces in the beginning (fol. 29) could not be located.

The MS. does not bear any date nor the name of the compiler.

Written in Naskh. Not dated. Probably twelfth century A.H.

Fol. 35ᵃ–46ᵃ.

VII

الدقائق المحكمة فى شرح المقدمه

Ad-Daqaiq Al-muḥkamah fi sharaḥ Al-muqaddamah

An incomplete copy of Ad-Daqaiq Al-muhkamah (الدقائق المحكمة فى شرح المقدمه) a commentary upon Al-Muqaddamat Al-Jazariah (المقدمة الجزرية), the well-known metrical treatise on the correct pronunciation of Al-Quran by Shamsaddin Ibn Al-Jazari (d. 833/1429; *see* Lib. Cat., XV, 1015/2).

By Zainaddin Abu yahya Zakariah bin Muḥammad Al-Ansari زين الدين ابو يحيى زكريا بن محمد الانصارى (d. 926/1520; *see* Lib. Cat., XIII, 921).

The MS. opens abruptly thus:

...... للقارى لا يختلط احدهما بالاخر فتبطل به صلوته و ذالك نحو
قوله تعالى فى سورة الم نشرح انقض ظهرك الخ *

For other copies of the same and other particulars, *see* Lib. Cat., XVIII, 1298–1300.

Some folios are misplaced. They are as follows: 37, 38, 39, 40, 41, 35, 36, 42, 43, etc.

The MS. bears neither the name of author nor the title.

Fol. 45ᵃ-46ᵃ contain miscellaneous useful quotations relating to Al-Quran and various modes of its recitation.

Written in Naskh. Not dated. Probably twelfth century A.H.

Fol. 46ᵃ–61ᵃ.

VIII

قطعة من كتاب فى تاريخ مكة

Qitat min Kitab-fi-Tarikh Makkah

The eighth chapter of a work on History of Mecca opening abruptly thus:

الباب الثامن فى فضل اهل مكة و احترامهم و مزيد شرفهم و اكرامهم و ذكر
شى من فضل قريش و اصحابه العشرة الخ *

The MS. does not bear any clue to the title nor the authorship of the work. The latest authority quoted is Jalaladdin as-suyuti (d. 911/1505). Hence we may presume that the authors of the present treatise flourished in or after the tenth century A.H.

Written in Arabian Naskh. Not dated. Probably eleventh century A.H.

Fol. 62ᵃ–69ᵃ.

IX

Miscellaneous fragments and quotations from different works. The main features are as follows:

(i) Fol. 62ᵃ–65ᵃ. Fragments from works of Ibn-Al-Arabi (d. 638/1240).

(ii) Fol. 66ᵃ. Some verses on the peculiarities of Arabic months.

(iii) Fol. 67. Some verses in pride of the praise of the Prophet, ascribed to 'umar Al-Jinni, beginning thus:

اشجاك تشتت شعب الحى   فانت بهم   ارق   نصب

(iv) Fol. 68ᵃ-69ᵃ. There are some pieces relating to Qadr (قدر) and the controversial points connected with it.

Written in Arabian Naskh. Not dated. Probably eleventh century A.H.

Fol. 70ᵃ–71ᵃ.

X

الارجوزة الشعريه

Al Arjuzat Ash-Shiriayah

A versified tract on (الشطرنج) beginning as follows:

فصل فى موضوع الشطرنج و ما فيه و ما فى اوضاعه من الحكم قيل هو عقلان متجادلان و جيشان متقابلان ...... ارجوزة شعر فيه [الشاة] لا تخفر عند الشاة لانها من اعظم الدواهى .

و الرخ لا يوالج فى المضا يق اذ ذاك بالطير غير لايق

Author: Ash-Sharif Nizamaddin Abu yala Muhammad bin Muhammad bin Saleh bin Hamzah bin Isa bin Muhammad better known as Ibn Al-Habbā-rīayah الشريف نظام الدين ابو العلى محمد بن محمد بن صالح بن حمزة بن عيسى بن محمد الشهير بابن الهبارية العباسى الهاشمى a poet of great talent and repute whose death took place in the year 509/1115. For further particulars of his life, *see* Lib. Cat., XXIII, 2635; and Brock., Suppl., I, 447.

Neither the title nor the name of the author is found in the present MS. The above title is borrowed from Berlin, 5497/1; for other copies *see* Berlin, 5497/1; 7632/2; Gotha, 1514; *see also* Brock., I, 252, and Suppl.

Written in Naskh. Not dated. Probably eleventh century A.H.

Fol. 71–78.

XI

Fol. 71–78. Bear miscellaneous extract quotations. The main features are as follows:

Fol. 71ᵇ–77ᵃ. Consist of moral precepts and anecdotes.

Fol. 77. Bears a gadwal (جدول) on Galib and Maghlub, beginning thus:

هذا كتاب وصفه الحكماء الاولون يشتمل على ذكر احوال الغالب و المغلوب الخ *

Fol. 78 bears a versified chronogram on the death of Nuraddin az-Zaiyadi (d. 1024/1015, cf. Al-Alam, II, 705), a prominent Shafai scholar of his time. The verses containing the chronogram read thus:

فقدت مصر الامام المجتبى شافعى الوقت باليقين

الزيادى الذى بالفضل قد فاق هذا العصر فى ذا الحين

مذ توفى قلت فى تاريخه مات قطب الملك نور الدين ١٠٢٤

These verses are autograph of Muhammad bin Ahmad bin Sad Al Kalshini as appears from this note تاريخ وفاة حضرة سيدنا و مولانا الامام الهمام نور الدين والدين المشهور بالزيادى زاد الله تعالى فى حسناته .... و هو من نظم كاتب لحروف الفقير الى الله الغنى محمد بن حمد بن سعد الكلشينى عفى الله عنه ......

Not dated. Approximately eleventh century A.H., the handwriting being identical with that of the preceding MS.

H.L. No. 2537

No. 2807

Fol. 159; lines 21; size 8" × 6"; 7" × 4"

Al-Majmuaḥ

The present Majmuah consists of 14 treatises on different subjects by different authors.

The manuscript is worm-eaten and rusty. Recently repaired.

Fol. 1 –3.

I

قطعة من كتاب لا يعرف اسمهٗ

A fragment of unknown work, consisting of only a portion of the second chapter, opening thus:

بسم الله الرحمن الرحيم دبر نستعين رب يسير الباب الثانى فى فضائل ابى بكر الصديق رضى الله عنه عن على رضى الله عنه قال رسول الله صلى الله عليه و سلم يا ابى ابا بكر ان الله اعطانى الخ ...... *

The MS. comes to an end abruptly thus (fol. 3):

" ...... فرأى رسول الله صلى الله عليه و سلم مستبشراً فقال ايما احب ان تخبرنى او اخبرك فقال بل انت تخبرنى يا رسول الله فانك احق بالاخبار فقال كانت ازواجى فى ز ليمتى و كنت انت ...... " *

The title of the original work could not be traced. Written in cursive Naskh. Not dated. Apparently thirteenth century A.H., the handwriting being identical with that of MS. No. 2807/XIII below.

Fol. 4ᵃ–22ᵃ.

II

كتاب فى الاخلاق

An incomplete copy of a work in ethics opening abruptly thus:

الطاعة بالطاعة و الثبانى لا يقل بالتقوى الابصلة الرحم قوله تعالى ان اشكرلى و لوالديلك الخ *

The MS. contains the following chapters:

Fol. 4ᵃ.	باب التزويج
Fol. 4ᵃ.	باب فضل الارمل
Fol. 4ᵃ.	باب ثواب الجمعة
Fol. 5ᵃ.	باب فضل الصدقة
Fol. 5.	باب فضل الضيف
Fol. 6.	باب فضل الوليمة
Fol. 6.	باب فضل السخاء
Fol. 6.	باب القرض
Fol. 7.	باب فضل الصلوٰة و السلام
Fol. 7.	باب فضل العاطس
Fol. 8.	باب فضل الحراث
Fol. 9ᵃ.	باب فضل الفقراء
Fol. 9.	باب زجر الزانى

Fol. 10ᵃ–16ᵃ contain discussions on different subjects being arranged in separate chapters, based on Hadis, mainly relate to Salat (صلوٰة), Adab-Al-Qabr (عذاب القبر) and Al-Qiyamah (القيامة).

Fol. 16ᵃ.	باب الفقر
Fol. 18'.	باب فضل بسم الله الرحمن الرحيم
Fol. 19ᵃ.	باب فضيله النصف من شعبان

At the end of the chapter some more Hadis are quoted relating to prayer and Taubah (توبة) and on other topics.

The author then quotes the dream of one Afifaddin Abdullah Al-Baghdadi. According to it the person above named was taught by the Prophet in the dream a prayer which can afford to every Muslim deliverance from his sins whosoever reads it. It is also followed by some other sermons based on Hadis.

Neither the title of the book is given nor the name of the author is recorded anywhere. The handwriting is identical with that of the preceding manuscript. I have serious doubts whether both the treatises, namely

قطعة لا يعرف اسمه (1) and كتاب فى الاخلاق (2) in this Majmuah are two different treatises. In my view both of them are one and the same and they are part of the same book beginning from chapter second dealing with فضائل ابى بكر رضى الله عنه and ending on the chapter باب فضيلة النصف من شعبان and followed by some other Hadis. Because from the beginning to the end it is based upon Hadis explaining the moral and social aspect of human life, showing the path which Muslims are instructed to follow by the Prophet. However, it may be mentioned that Moulvi Masud Alam thinks that it is a separate book and so it is dealt as a separate treatise; but certainly both of them are closely knit together in style, in the method of treatment and the subject-matter, in the sense that the entire conclusions are based upon and drawn from the tradition, i.e. the Hadis.

Fol. 22ᵃ–24ᵇ.

III

قصة فاطمة

Qissaḥ Fatimaḥ

A short treatise on the virtues of Fatimaḥ (d. 11/632), the youngest and the most beloved daughter of the Prophet. The work is based on Hadis.

Beginning:

قالت ستنا [sic سيدتنا] فاطمة الزهراء رضى الله عنها خرجت يوما من الايام الى بيت ابى الخ *

and a part of it is given on folio 44-45 with the title قصه فاطمه مع على

The name of the author does not appear anywhere in the MS.

No other copy is known. Not dated.

The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 24ᵇ–28ᵃ.

IV

شرح حال ابراهيم بن الادهم

Sharaḥ Ḥāl Ibrāhim bin Adhām

A brief account of the life of the famous saint Ibrāhim bin Adhām (d. between 262–267/875–880), describing his piety and renunciation of the world. The work is full of moving verses on various events of his life.

Beginning:

عما لاحت اعلام القبول لاهل الوصول و نسيم القرب قد نسيم الخ *

The author is not known. No other copy is recorded. Not dated. The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 28–32.

V

فضائل علی بن ابی طالب

Faḍail Ali bin Abi Ṭalib

A short treatise on the virtues of Ali bin Abi Talib (35/656–40/661), the Fourth Caliph.

Beginning:

عن جعفر بن محمد بن الباقر عن ابيه عن جده قال اخبرنا على قال خرج على من عند النبى صلى الله عليه و سلم فرأى فاطمه قاعدة الخ *

Neither the author is known nor any other of the manuscript copy seems to have been recorded.

Not dated, the handwriting being identical with that of MS. No. 2807/XIII below.

Some folios have been misplaced in the course of binding.

Fol. 32′–37′.

VI

قصه ذو النون المصرى

Qissat Ḏun Nun Almiṣri

The present MS. is entitled قصه ذو النون المصرى; it should be read قصة ذو النون, according to Arabic Grammar.

The present MS. describes the meeting of the famous saint Dun Nun Almisri (d. 245/860) and Al-Mutawakkil-Al-Abbasi (232/847–247/861), the Tenth Caliph of Bani Abbas (the Abbasides). The main theme of this tractate is the moving sermon by a saint to the caliph in the form of an interesting anecdote.

Beginning:

كتاب خبر ذا [sic ذى] النون المصرى و هو حديث ظريف و موعظة حسنة ذكروا [sic] اهل اليسر و الروات [sic ة] ان الخليفه المتوكل ارق ذات ليلة الخ *

The author is not known. No other copy seems to have been recorded.

Not dated. The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 37′–39′.

VII

قصه وفاة مريم بنت عمران

Qiṣṣat wafat Maryam bint Imran

The present tractate deals with the virtues of Virgin Mary, the mother of Christ (Peace be on him), and narrates the story of her death and its effect upon her son. The work seems to have been based upon unreliable fables.

Beginning:

الحمد لله الذى لا يبلغ وصفه واصف ...... روى ان عيسى عليه السلام و أمه صلوات الله عليهما *

The author is not known. No other copy seems to have been recorded.

Not dated. The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 39′-40′.

VIII

فضائل عثمان

Faḍâil Uṣman

A short treatise on the virtues of Uṣman (24–35/644–665), the Third Caliph.

Beginning:

عن عايشه رضى الله عنها قالت مكث رسول الله صل الله عليه و سلم اربعة ايام لم يزق طعاما...... فلما كان آخر النهار اتانا عثمان ابن عفان الخ *

The MS. does not bear any title. The above title has been deduced from the contents of the work (fol. 39-40). Neither the author is known nor any other copy seems to have been recorded.

Not dated. The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 40′–45.

IX

قصه الجاريه و قصص آخرى

Qiṣṣat Al Jariyah wa Qiṣaṣ Ukhra

The present portion of the Majmuah contains some pathetic anecdotes, specially meant for those desirous of leading a good pious life.

The main features are as follows:

Fol. 40'. قصة الجارية

It begins as follows:

روى عبد الله بن مسعود رضى الله عنه قال كان فى بنى اسرائيل امرأة الخ *

Fol. 41'.

A story, having no title, opening thus:

حكاية عن يحيى بن معمر قال بلغنى انه كان حبر من بنى اسرائيل الخ *

Fol. 42'.

Another anecdote, bearing no title, beginning thus:

قال بعض الاحبار كان فى بنى اسرائيل امرأة من الصالحات و كانت تعمل الخبز الخ *

Fol. 42'–45 consist of miscellaneous short anecdotes.

The author is not known. No other copy seems to have been recorded.

Not dated. The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 45ᵃ–50ᵇ.

X

نُبَدٌ مختلفة

Nubad Mukhtalifaḥ

The present MS. consists of some useful chapters on different subjects, such as Azan (اذان), Salat (صلواة), Amamah (عمامة), etc.

Beginning:

بسم الله الرحمن الرحيم من ضحك خلف الجنازة اهانه الله تعالى على رؤس الخلائق الخ *

Neither the author's name nor other copy of the work is known.

Not dated. The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 51ᵃ–69ᵇ.

XI

الاحكام الدينية

Al-Aḥkam Ad-Dīnīyāh

A work on Kalam, written in refutation of the Shiyeh (شيعة) in general and the tribe *Qizilbash* of his age in particular. It was composed

in Maridin (*see* Yāqut's Mujam Al Buldan, No. 390) during the reign of the great Turkish emperor, Sulaiman the Magnificent (926–974/1520–1566).

See fol. 51[a] and 52[a].

Beginning (fol. 51[a]-52[a]):

انه من سُليمان و انه بسم الله الرحمن الرحيم الحمد لله الذى جعل سلطانا صاحب القران . . . . . . السلطان ابن السلطان سليمان خان خلد الله ملكه. . . . . و بعد هذا يقول [sic] خادم الفقر الربانى حسين بن عبد الله الشيروانى لما اطلعت على افعال هذه الطائفه و اقوالها الخارجه عن طريق اهل السنة و الجماعة . . . . الموسومه بقزلباش و هو مشهور بين العلماء . . . . . . و هى اشد كفراً و نفاقاً . . . . فالفتها فى بلدة ماردين و سميتها احكام [sic الاحكام] الدينه لانها فاصلة بين اهل البدعة الخ *

Author: Husain bin Abdullah as-shirwani حسين بن عبد الله الشروانى. The dates of his birth and death are not known. It is, however, evident that he flourished in the tenth century A.H., from the fact that he was a contemporary of Sulaiman the Magnificent (926–974/1520–1566) who flourished in the tenth century. It is stated in De-Slane (Catalogue of the National Library, Paris), 1458, that he composed the present work in 947/1540. The present manuscript does not bear any date.

The work is divided into the following four chapters:

Fol. 53[a]. I الباب الاول فى بيان اقوال و افعال هذه الطايفه و اضلالهما و بيان فرضية هذه الغزوة الخ *

Fol. 61[a]. II الباب الثاني في بيان طريق ذهاب حضرة خداوند كارآمد الله ظله . . . . الى هذه الطائفه المضلين و بيان طريق العدل *

Fol. 62[b]. III الباب الثالث فى بيان احوال الملحد المفسد . . . . . . المسمى باسماعيل الملقب بشاه و اتباعه و اعوانه و بيان اعتقاداتهم الخ *

Fol. 64[b]. IV الباب الرابع فى بيان احوال و اقوال شيخ حيدر و جنيد من الى وجه ضل و اضل الخ *

Fol. 67[b]–69[b] contain a chapter (باب) on the various sects in Islam and their peculiarities. For other copies *see* De-Slane (Paris), loc. cit., 2070, *see also* Brock. (II, 3767), and Suppl.

Written in Naskh. Not dated. Apparently beginning of the thirteenth century A.H., the handwriting being identical with that of MS. No. 2807/XIII below.

Fol. 69b–72b.

XII

رسالة فی ذمه الملاهی

Resalatun fi Damah-Almalahi

A short treatise on the refutation of those bad practices, which have crept into the religion. It is mainly directed against the practice of Sama (سماع) and the use of musical instruments (مزامیر) prevalent among the Sufis.

Beginning:

الحمد لله حمد الشاکرین و صلی الله علی سیدنا محمد و علی اله و اصحابه اجمعین اما بعد فهذه اوراق اخرجته من الکتب الذی [sic] ذکرت اسماؤهم بعد ان شکونی [sic] اخوانی من المبتدعین نعوذ بالله من اعتقاداتهم و مذاهبهم الباطلة الذین لا یحرمون ما حرم الله من المسموعات و المأکولات الخ *

Neither the author nor the title is mentioned anywhere in the MS. The above descriptive title has been deduced from the contents of the treatise.

No other copy is known.

Not dated. The handwriting is identical with that of MS. No. 2807/XIII below.

Fol. 72'–80.

XIII

الالفاظ النبویه

Al-Alfaz-An-Nabawiah

A short work consisting of the sayings of the Prophet on moral precepts of life and ethical values. They are 1,200 in number (fol. 77a) and are divided into four (باب) chapters.

Beginning:

الحمد لله القادر القاهر الفرد الحکیم الفاطر الصمد الکریم باعث نبیه محمد صلی الله علیه و سلم بجوامع الکلم و بدائع الحکم .... اما بعد فالالفاظ النبویه و الاداب الشرعیة جلاء لقلوب العارفین و شفاء لادواء الخالقین .. .... الخ *

The name of the author does not appear anywhere in the MS.

No other copy seems to have been recorded. Written in Naskh. The handwriting is quite identical with that of preceding MSS. Dated 1216/1801-2.

The following is the colophon of the scribe (fol. 80b):

تم هذا المجموع و قد صار نبوبة الفقير الحقير ...... الملا معروف ابن الحاجى محمد بن عبد الله القطان الحريرى البصرى فى سنه مستعز [sic] بعد المايتين و الالف بعد الهجرة الخ *

Suggest that the present work and the preceding twelve treatises constitute the part of one Majmuah. This is also strengthened by the handwriting and the arrangement of the treatises.

Scribe: الملا معروف بن الحاجى محمد بن عبد الله القطان.

Fol. 81a bears miscellaneous quotations.

Fol. 81b.

XIV

صلاح الارواح و الطريق الى دار الفلاح

Ṣalaḥ Al Arwaḥ wa Al-Ṭariq ila Dar-Al-Flaḥ

A rare copy of a very useful and condensed work on ethics, dealing with the various aspects of a devout life. The work has been fully described in Berlin, 8863.

Beginning:

الحمد لله الذى تفرد بالفرد البقاء و توحد بالعظمه و الكبرياء ...... اما بعد فهذا كتاب اتخذته موعظه لنفسى و ارجو ان شاء الله نفعه يوم وسى ...... كتاب التزو للآخره قال الله تعالى و ما تقدموا لانفسكم من خير تجدوه عند الله الخ *

The authorship of the work in the Berlin copy (8863) is ascribed to Ibn-Al-Janzi (d. 597/1200; *see* Lib. Cat., V, 90, where the corresponding date is given as 1257; *see also* Brock., I, 502, and Suppl.) but in the face of the internal evidence of the MS. to the contrary it cannot be accepted. The MS. quotes (fol. 100a, 99b, etc.) Al-Qurtubi (d. 671/1272-3), Fakhraddin-ar-Razi (d. 606/1209) and other prominent scholars who flourished in later centuries. Further the author of the present work writes in the following passage (fol. 113b)

قال القرطبى رحمه الله ...... و كان فى اوائل السبع مائة و نحن فى اواخر التسع مائة *

referring to Al-Qurtubi (d. 671/1272-3) as a scholar of the seventh century A.H., and further mentioning that he was in the later part of the ninth century. In Berlin, 2747, a work (which seems to be the latter part of the MS.) under the title Tadkira-at-Tawwabin (تذكرة التوابين) and its authorship

is attributed to one Abul Fateh Muhammad bin Abdullah Al-urduni. The beginning and the end of the above-mentioned work (Berlin, 2747) does not conform with our copy or with Berlin, 8863, though the contents agree with the latter part of both. It must be noted that the above-mentioned copy (Berlin, 2747) is dated Rajab, 933 (1527), that is very close to the period (the latter part of the ninth century A.H.) during which the author of the present MS. was alive (cf. fol. 113[b]) as quoted above.

In view of the above-mentioned facts the determination of the correct title and the authorship of the present MS. must remain unsolved for the present. Our copy bears neither the title nor the name of the author.

The MS. is seriously damaged towards the end and some folios are illegible and the end is wanting. Written in Naskh. Not dated. Apparently the thirteenth century A.H., the handwriting being identical with that of MS. No. 2807/XIII above.

H.L. No. 2550

No. 2808

Fol. 35; lines 13–26; size 7½ × 5; 8 × 2

The present Majmuah consists of eighteen (18) treatises or fragments thereof, on different subjects by different authors.

Written in different hands. A seal bearing the inscription بر اهدائی دین شد مظفر حسین سنه ۱۲۷۷ is found on fol. 2[a], 3[b], 8[a], 14[a], 16, 15[b], 24, 26', 30', 31[a], 35[a]. The seal of Mesih-ud-Daulah, the father of Muzaffar Husain, is also inserted on fol. 1[a], 32[a] (*see* for these inscriptions).

I

قصيدة

Qasidah

A copy of a Qasidah opening as follows:

صلوات الله عن كمل ...... خاتم الرسل

....

يا غصون البان عن هي طرباً و اكتسبن من ولعي

By Al-Faqih al-Qadi Ismail bin Ahmad Al-Haimi. Reference books do not provide us with any account of the poet. *See* No. 2808/XVI below.

Written in cursive Naskh. Not dated. Probably beginning of the twelfth century A.H.

Fol. 2ᵃ.

II

A short account of Salah bin Ahmad Al-Waziri, a nobleman of San'a'' (the capital of Yaman). Some specimen of his poetical compositions are given.

Beginning:

السيد الاديب صلاح بن احمد الوزير فريد دهره وحيد عصره له علم و ادب و كان صاحب نوادر الخ *

Among his famous compositions a special mention is made of the following:

لله ايامى بذى مومر و طيب اوقاتى بربع الفراش
و الشمل مجموع بمن ارتضى و السرفيه انسر و الفلس نلس

The exact dates of his birth and death could not be traced. However it is evident from the fact (cf. MS., fol. 2ᵃ) that he was a contemporary of Jafar Pasha (d. 1028/1619), the famous Governor of Yeman (cf. Khulâṣat al-Aṣar, I, 485–8), who flourished during the first half of the eleventh century A.H.

Neither in Ḥaj. Kh. nor in Brock.

Written in good Naskh. Undated. Apparently twelfth century A.H.

Fol. 2ᵇ.

III

قصيدة

Qaṣîdaḥ

The celebrated *Qaṣîdaḥ* of ash-Sharif ar-Raḍi (d. 406/1015; *see* Lib. Cat., XXIII, 2574), opening thus:

يا ظبية البان ترعا [ترعى] فى خمايله ليهنك اليوم ان القلب مرعاك
الماء عندك مبذول لشاربه و ليس يُرويك إلا مدمع الباك

The following note towards the end goes to say that fifteen commentaries were written upon it and many poets did their best to compete with ar-Raḍi in this *Qaṣîdaḥ*; but they could not succeed:

قيل ان عليها خمسة عشر شرحا قال الصفدى و لقد حاكاها خلق كثير و عارضها جماعة من الادباء فلم يرزقوا سعادة الشريف الرضى الخ *

There is also on the margin a useful note about the poet's life and his achievements.

The handwriting is identical with that of the preceding MS.

Fol. 3ᵃ-8ᵃ.

IV

قصيدة فى مدح سيد الأنبياء

Qaṣîdaṭ fî madḥ Saiyid Al-Anbiyâ'

A *Qaṣîdaṭ* in the praise of the Prophet by one At-Takrîtî, with its *Takhmis* by one Ahmad al-Muqrî.

The main *Qaṣîdaṭ* begins thus (fol. 3ᵃ):

يا دار عزة من للواله الباكى   بنظرة يتملّى من مُحَيَّاك

The *takhmis* of the above runs as follows:

هبّ النسيم فاهدا ريح مغناك   مسك يفوح و رياه كرياك

فاورث الوجد اذ مغناه مغناك   يا دار عزة الخ

بنظرة يتملى الخ

Nothing is known definitely about the authors. The opening passage in the MS. reads as follows (fol. 3ᵃ):

هذه القصيدة الفصيحة للتكريتى و التخميس لاحمد المقرى . . . . . . فى رسول الله صلى الله عليه و سلم *

The tractate is written in Naskh where fourth and fifth stanzas are in bold character, and the ending word of the fifth line in red.

Not dated. Probably twelfth century A.H. Fol. 3ᵇ bears the seal of Muzaffar Husain as mentioned above and below the seal it is also written on this folio مملوكه ابن شيخ سودا مرحوم which means that this book belonged to Sheikh Sauda, the Urdu poet. A similar rather identical handwriting is found in the beginning of Diwan Sauda copied in the year.

Fol. 8ᵇ bears a short account of the life of Ahmad bin Yahya bin Al-Murtada Al-Mahdi li-din-allah (840/1437). For his life and works, *see* Brock., II, 187, and Suppl.

Fol. 9ᵃ-10ᵇ.

V

مقطوعات شعرية

Maqṭû'ât Shi'rîyaḥ

Some odd pieces of verse.

By As-Saiyid Ḥâtim bin Aḥmad bin Mûsâ bin Abi'l-Qâsim bin Muḥammad bin Abî Bakr bin Aḥmad bin 'Umar bin Aḥmad bin 'Umar al-Ahdal

al-Yamani al-Ḥusaini, السيد حاتم بن احمد بن موسى بن ابى القاسم بن محمد بن ابى بكر بن احمد بن عمر بن احمد بن عمر الاهدل اليمنى الحسينى a man of great piety and vast learning, especially well-versed in Ṣûfic literature. His death took place on Sunday, the 17th Muḥarram, 1013/June, 1604. For further particulars of his life and works, *see* Lib. Cat., XXIII, 2551. *See also* An-Nûr As-Sâfir, fol. 82ᵃ–91ᵇ; and Tâj aṭ-Ṭabaqât, XI, fol. 26.

Beginning:

قَسَماً بورد الوجنتين و أَسِّها و بنرجس العينين عند نعاسها

Written in cursive Naskh. Not dated. Probably twelfth century A.H.

Fol. 11.

VI

Some verses of Abdallâh bin Al-Imâm Sharafaddîn and his son Muḥammad bin 'Abdallâh, followed by a short account of the latter's life.

Beginning:

يروى ان عبد الله بن الامام شرف الدين استشرف من داره بجدة ......

نسمات النسيم من نعمان و ابتسام الوميض و اللَّمعَانِ

سعرا نار مهجتى و اثارا شجو قلبى و مَيَّجا اشجانى

The short account of Muḥammad bin 'Abdallâh's life begins thus (fol. 11ᵇ):

و هذا السيد محمد بن عبد الله بن الامام شرف الدين ...... شاعر مشهور و اديب مذكور الخ *

For full particulars of the lines of both the father and the son, *see* No. 2808/VII below.

The handwriting is identical with that of No. 2808/XI below.

Not in Brock.

Fol. 11ᵇ–15ᵇ.

VII

رسالة و جوابها

Risâlah wa jawâbuhâ

Two letters written in a very flowery and elegant style.

One of them is written by Muḥammad bin 'Abdallâh bin Amîr al-mu'minîn bin Sharafaddîn محمد بن عبد الله بن امير المومنين بن شرف الدين to his father 'Abdallâh bin Amîr al-mu'minîn Yaḥyâ Sharafaddîn عبد الله بن امير المومنين يحيى شرف الدين and the second is a reply from the father.

These two (father and son) were prominent scholars and poets of their age, belonging to the noblest family of Ṣan'â' (in Yemen). The father, whose full name runs thus: Fakhraddîn Abû Muḥammad 'Abdallâh bin Al-Mutawakkil Sharafaddîn Yaḥyâ bin Shamsaddîn bin al-Mahdî Aḥmad bin Yaḥyâ bin Al-Murtaḍâ al-Ḥasanî al-Yamanî aṣ-Ṣan'ânî فخر الدين ابو محمد عبد الله بن المتوكل شرف الدين يحيى بن شمس الدين بن المهدي احمد بن يحيى بن المرتضى الحسنى اليمنى الصنعانى was a prominent scholar and poet of Yemen in the tenth century A.H. The exact dates of his life are not known. According to Berlin, No. 10297, he was alive about 980/1572. For other particulars of his life *see* Nasmaṭ as-Saḥar, fol. 17ᵃ-18ᵇ. *See also* Brock., Suppl., II, 549, where two works of him are mentioned. For the history of his family and its relations with the Porte *see* Sulâfat al-'Aṣr, fol. 220ᵇ–224ᵇ.

The son 'Izzaddîn Muḥammad bin 'Abdallâh عز الدين محمد بن عبد الله was also a prominent scholar and poet of Yaman, who flourished in the latter part of the tenth century A.H. The author of Nasmat as-Saḥar, fol. 155ᵇ–158ᵃ, speaks of him in high terms. According to him he began to compose a criticism on Al-Qâmûs of al-Firozâbâdî (d. 817/1414; cf. Lib. Cat., XX, 1993), entitled *Kasr an-Nâmûs fî Ġalaṭât Ṣâḥib Al-Qâmûs* كسر الناموس فى غلطات صاحب القاموس He also mentions the following works of him:

(i) نظم كفاية الطالب فى مناقب على بن ابى طالب

(ii) سمط الحكمة

(iii) نظم نظام الغريب فى لغة الاعاريب

(iv) ديوان معرب

(v) ديوان موشح ملحون

Both Diwâns were compiled by 'Îsâ bin Luṭfalla'h bin Al-Muṭahhar bin Sharafaddîn Yaḥyâ al-Yamanî (d. 1048/1638; *see* Nasmat as-Saḥar, fol. 81ᵇ–83ᵃ; Brock., II, 402, and Suppl.).

His death took place in Jumâdâ I, 1016/1607.

For further particulars of his life *see* Nasmat as-Saḥar, fol. 155ᵇ–158ᵃ; Sulâfat al-'Aṣr, fol. 220ᵇ–230ᵇ; Khulâṣat al-Aṣar, IV, 20–24.

Beginning:

هذه رسالة من السيد العلامة .... عز الدين محمد بن عبد الله بن امير المومنين ...... الى والده سيد العلامة فخر الدين عبد الله بن امير المومنين *

The letter proper opens thus:

مطالعة الملوك طليعة باله و لسان حاله و ترجمان بلباله و حديث سره النم *

The reply of the father begins thus (fol. 14b):

رجوع شباب ام ورود كتاب　　ازال خطوبا للنوى بخطاب
و ابدل وهنى قوة و اعادلى　　و قد كنت سما عنفوان شباب

روضة بلاغة اعيقة و حديقة فصاحة عذيقة سقت سماء المعالى ارض الفاظها فزكانباتها الخ *

Both of these letters are quoted (with slight variations) in Sulâfat al-'Aṣr, fol. 224b–228a.

Fol. 16a.

VIII

موعظة

Mau'iẓah

A versified *sermon*, containing moral precepts.
By Shamsaddîn Aḥmad bin 'Âmir al-Ḥaimî شمس الدين احمد بن عامر الحيمى
Beginning:

أيها النائم فى ليل المهل　　جاءك الموت بتقريب الاجل
فانتبه ويحك من نوم الزلل　　داوك الذنب و تسويف الأمل
داوه بالحزن ان جن الغسق

The *sermon* contains nine parts, each part consisting of five miṣrâ' (stanzas).

Nothing is known about the period and other particulars of the author.

Written in Naskh. Not dated. Apparently the twelfth century A.H. The handwriting is identical with that of MS. No. 2808/II.

Fol. 16b–17b.

IX

ابيات

Abyāt

Some verses on different subjects.

By Ṣârimaddîn Ibrâhîm bin Muḥammad bin 'Abdallâh bin al-Hâdî bin Ibrâhîm bin 'Alî bin Al-Murtaḍâ al-Wazîrî V, a prominent scholar of Ṣan'â'

in the ninth century A.H. صارم الدين ابراهيم بن محمد بن عبد الله بن الهادى بن ابراهيم بن على بن المرتضى الوزيرى. He was born in Ramaḍân, 834/May-June, 1431. Brock. (Suppl., II, 248) gives 860 A.H. as the date of his birth, on the authority of ash-Shankânî (Al-Badr, I, 31–33). But it is not correct, as Muḥammad bin Muḥammad bin Yaḥyâ Zabâraḥ al-Yamanî (محمد بن محمد بن يحيى اليمنى) contradicts in the footnote (*see* Al-Badr, loc. cit.) in the following term:

، تحقيقا ان ولادته فى شهر رمضان سنة ٨٣٤ اربع و ثلاثين و ثمان مائة ٭

This is also strengthened by the following statement of as-Sakhâmî (Aḍ-Ḍan', I, 152-3):

كهل فاضل من ادباء صنعاء الموجودين بها بعد السبعين و ثمان مائة ٭

in which he says that our author had already been of mature age (كهل) after 870 A.H. He studied at Ṣan'â' and attended the lectures of the learned men of the place. He made his mark almost in all branches of Islamic learning. He wrote many works, of which six are mentioned in Brock. (II, 188, and Suppl.). Some of his works as *Hidâyaṭ al-Afkâr ilâ ma'âni al-Azhâr fî fiqh al-'Itrat al-Aṭhâr* (هداية الافكار الى معانى الازهار فى فقه العترة الاطهار) and *Al-Fuṣûl al-Lu'lu'iyaḥ fî uṣûl fiqh al-'Itrat an-Nabawîyaḥ* (الفصول اللؤلؤية فى فقه العترة النبوية) are very famous and have been extensively commented on. His Al-Qaṣîdaṭ Al-Bassâmaḥ (القصيدة البسامة) is also well known. His death took place on Sunday, the 2nd Jumâdâ, II, 914/28-9-1508. For further particulars of his life *see* Aḍ-Ḍan' Al-Lâmi', loc. cit., Al-Badr Aṭ-Ṭâli', loc. cit. For his works and commentaries upon them *see* Brock., loc. cit.

Beginning:

ايا بن الخلايف من هاشم ، و اولاهم بالفعال الحسن

و من هو فى فعله سابق ، و ارجح فى حلمه من حضن

It is preceded by an introductory note running thus:

للسيد صارم الدين ابراهيم بن محمد بن عبد الله بن الوزير كتبه الى الخليفة محمد بن الناصر يحثه على شرح منظومة البسامة الخ ٭

in which the compiler says that by composing the following verses, he meant to request al-Khalîfaḥ Muḥammad bin An-Nâṣir to write a commentary upon his poem, *Al-Bassâmaḥ* (*see* Brock., loc. cit.). The MS. contains, besides the Qaṣîdaḥ referred to above, some *Tanbîḥ* by the author.

Written in Naskh. Not dated. Probably twelfth century A.H.

Fol. 17b–18a.

X

قصيدة موشحة

Qaṣîdat Muwashshaḥaḥ

A *Qaṣîdat Muwashshaḥaḥ* (قصيدة موشحة), beginning as follows:

حتام ذا القلب اسى الهوى يلج   و كم تذوب بنار الفرقة المهج
و كم اكون كذا عين مورقة   و ادمع بدم فى الخد تمتزج
ما إن ارى طالعا إلا و ارقبه   و لا اشيم سنا إلا و ابتهج
لا خير فى العيش ان كنا كذا ابدا   لا نلتقى و سبيل الملتقى نهج
امسى عليك مورق الجفن   و اطل فيك مكابد الحزن
هذا و قلبك معرض عنى   متصور ان الجفا منى

It is preceded by the following short note indicating that every fourth line of this *Muwashshaḥaḥ* is of Bashshâr bin Burd (cf. Brock., I, 73, and Suppl.):

و هذه القصيدة الموشحة بالفرائد المرشحة ببدايع الاشارات البديعة للامام شرف الدين .... ضمنها اربعة ابيات من شعر بشار بن برد و جاراه تجلّى عليه .... و ابيات بشار هى كل رابع يلى التوشيح (fol. 17b) الخ *

By Al-Mutamakkil 'ala'llâh Sharafaddîn Yaḥyâ bin Shamsaddîn bin al-Mahdî Aḥmad bin Yaḥyâ bin al-Murtaḍâ المتوكل على الله شرف الدين يحيى بن شمس الدين بن المهدى احمد بن يحيى بن المرتضى, one of the prominent scholars and Imams of the Zaidî School. He was born in 877/1472. He wrote many works, ten of which are enumerated in Brock., II, 405, and Suppl. He died in 965/1557; *see* Brock, *loc. cit.*

The handwriting is identical with that of the preceding MS.

Fol. 18b-19b.

XI

قصائد البها زهير

Qaṣâ'id Al-Bahâ' Zuhair

Some *Qaṣâ'id* of Abu'l F'aḍl Zuhair bin Muḥammad bin 'Ali bin Yaḥyâ bin Al-Ḥasan bin Ja'far bin Manṣûr bin 'Âṣim al-'Atakî al-Muhallabî surnamed Bahâ'addîn al-kâtib, (ابو الفضل زهير بن محمد بن على بن يحيى بن الحسن بن جعفر بن منصور بن عاصم العتكى المهلبى الملقب به بهاء الدين الكاتب.

This Bahâ'addîn al-kâtib, who is better known as al-Bahâ' Zuhair البهاء زهير, was one of the most eminent poets, prose-writers and calligraphers of his age. He was born at Mecca on the 5th Ḏi'l Ḥijjaḥ, 581/27-2-1186. He died in Egypt on Sunday, the 4th Ḏi'l Qa'daḥ, 656/3-11-1258. For full particulars of his life *see* Ibn Khallikân (De-Slane's translation), Vol. I, pp. 542–545; Ḥusn al-Muḥâḍaraḥ, I, 271; Sarkîs, 596; Brock., I, 264, and Suppl.

Beginning:

مما قاله كاتب الملوك البها زهير المشهور:

غيرى على السلوان قادر و سواى فى العشاق غادر

For copies of his *Dîwân*, *see* Berlin, 7762–5; Gotha, 2271; and Brock., loc. cit. For editions *see* Sarkîs, loc. cit., and Brock., loc. cit. The *Dîwân* was also printed with metrical English translation, notes and introduction by E. H. Palmer at Cambridge in 1875-6 (in two vols.).

The handwriting is identical with that of the preceding MS.

Fol. 20ᵃ-21ᵇ.

XII

قصائد

Qaṣâ'id

The well-known *Qaṣîdaḥ* of Ṣibṭ at-Ta'âwîḏî, opening thus:

ان كان دينك فى الصبابة دينى فقف المطى برملتى بتريّنى

and three other *Qaṣîdaḥs* of Ibn al-Fauḍî (ابن الفوضى), Ibn Hânî' (d. 362/973; *see* Lib. Cat., XXIII, 2516), and Muḥammad bin 'Abdallâh al-Ḥanṣî, ending in the same *rawî* (روى) and qâfîyaḥ (قافيه). The *Qaṣîdaḥ* of Ibn al-Fauḍî begins thus (fol. 20ᵇ):

بحديث وجدى فى الهوى و شجونى سنـــد تسلسلـــه رواة جفـــونى

The *Qaṣîdaḥ* of Ibn Hânî' opens as follows (fol. 21ᵃ):

من ذا الذى من مقلتيه يقينى هذا الذى اخصلت فيه يقينى

The *Qaṣîdaḥ* of Muḥammad bin 'Abdallâh al-Ḥanṣî reads thus (fol. 21ᵇ):

كم ذا نقيم برملتى بتريني و الشوق نحوك لم يزل يبريني

This Sibṭ at-Ta'âwîḏî, whose full name is Abu'l Fatḥ Muḥammad bin 'Ubaidallâh, was commonly called Ibn at-Ta'âwîḏî or Sibṭ Ibn at-Ta'âwîḏî ابو الفتح محمد بن عبيد الله - ابن التعاويذى او سبط ابن التعاويذى. He was born on Friday, the 10th Rajab, 519/12-8-1125, and died at Baġdâd

on the 2nd Shawwâl, 583/5-12-1187 (Yâqût Mu'jam al-Udabâ', vii, 39; Brock, Suppl., I, 442). As a poet his supremacy over his contemporaries was unchallenged. In 579/1183-4, towards the close of his life, he lost his sight and in many of his poems he laments it. He composed some *Qaṣîdaḥs* in praise of the great Sulṭan Ṣalâḥaddîn al-Ayyûbî (564–589/1169–1193), the *Qaṣîdaḥ* included in the MS. being one of them. Yâqût, loc. cit. (vii, 32-33), quotes the whole *Qaṣîdaḥ* and it appears from its perusal that some lines have not been recorded in the present MS. For full particulars regarding his life and works *see* Ibn Khallikân (De-Slane's), III, 162–8; Yâqût, loc. cit., vii, 31–39; Nasmaṭ as-Saḥar, II, 173–7; Brock., I, 249, and Suppl. The *Diwân* of our poet was printed in 1903 (Sarkîs, 51).

The handwriting is identical with that of the preceding MS.

Fol. 22ª.

XIII

قصيدة

Qaṣîdaḥ

A *Qaṣîdaḥ* in the praise of Al-Imâm Sharafaddîn Yaḥyâ bin Shamsaddîn bin Al-Imâm Al-Mahdî li Dînallâh Aḥmad bin Yaḥyâ (d. 965/1557; *see* No. 2808/X above).

By Jamâladdîn Muḥammad bin Yaḥyâ bin Muḥammad bin Bahrân al-Baṣrî al-Yamamî aṣ-Ṣa'dî جمال الدين محمد بن يحيى بن محمد بن بهران البصرى اليمنى السعدى, a prominent scholar and poet of Yaman who flourished in the earlier part of the tenth century A.H. The compiler of this majmû'aḥ speaks of him in high terms as follows (fol. 22ª):

هذه القصيدة الفصيحة للفقيه الافضل العلامة من فاق بفصاحته و بلاغته قسا
قدامة الراسخ فى فنون العلم الثابت فى النهى و الحلم فخر الزمان الفائق
على الاقران محمد بن يحيى بهران قالها فى مدح الامام الخ *

In the earlier part of his life our author used to travel through the different parts of Yaman as a trader. It is due to his energy and intelligence that he never ceased to learn and study throughout his commercial career till he was known as one of the most learned men of his age. He wrote many works on different branches of learning. He also made his mark in poetry. The *Qaṣidaḥ Lamîyaḥ*, composed by him in imitation of aṭ-Ṭugrâ'î's (d. 515/1121; *see* Brock., Suppl., 1439) well-known *Lâmîyat al-'Ajam* (لامية العجم) bears testimony to his poetic genius (*see* Br. Mus. Suppl., 1211/1, and Berlin, 7972/4). Eight works of the author have been mentioned in Brock., Suppl., II, 557.

His death took place in 957/1550. For further particulars of his life and works *see* Al-Badr Aṭ-Ṭâli', II, 278–80.

Beginning:

بات سميرى و البرايا هجون بدر تجلا فى الليال السعود
ما كان احلا سمرى عنده حتى كانى فى جنان الخلود

A copy of the present *Qaṣîdaḥ* has been mentioned in Brock., loc. cit.
The handwriting is identical with that of the preceding MS.

Fol. 23-24ᵃ bear miscellaneous quotations. One of these quotations (fol. 23ᵃ) is dated Shawwâl, 1177 A.H./April, 1764.

Fol. 24ᵇ-26ᵇ.

XIV

منظومة فى الوقف

Manẓûmat fî Al-Waqf

A metrical version of *Al-Muqûf* of Muḥammad bin Ṭaifûr al-Gaznawî as-Sajawândî محمد بن طيفور الغزنوى السجاوندى (died about 560/1165; *see* Brock., Suppl., II, 724; and Ṭabaqât al-Qurrâ' of aḍ-Ḏahabi (Lib. MS. copy).

Beginning:

بسم الله الرحمن الرحيم و به نستعين

لسوازم وقفنا المتعيفونا ثمانون انجلت رصفت عيونا
بمسطور السجاوندى اعنى كتاب الشيخ شمس العارفينا
....
و قد اوضحتها فى النظم طرا ليسهل حفظها للطالبينا

It appears from the above quotation that the present *Manẓûmaḥ* is a metrical version of some works of as-Sajâwandî on Waqf. Out of the six works of as-Sajâwandî mentioned in Brock., loc. cit., *Auqâf al-Qur'ân* (*see also* Âṣafîyaḥ, I, 304) most probably seems to be the original of this *Manẓûmaḥ*.

The author of this *Manẓûmaḥ* could not be traced. It seems to be very rare. No copy seems to have been recorded.

Written in Naskh. The *Âyât* (آيات), in which the *Auqâf* (اوقاف) happen to occur, are quoted in interlinear spaces.

Dated Monday, the 25th Shawwâl, 1099/13-8-1688. The colophon of the scribe, who does not reveal his name, reads as follows (fol. 26ᵇ):

تمت ضحى يوم الاثنين خامس و عشرين من شهر شوال سنة ١٠٩٩ *

Neither in Ḥaj. Kh. nor in Brock.

Fol. 26ᵇ, 27ᵃ bear miscellaneous extracts.

Fol. 28.

XV

قصيدة

Qaṣîdaḥ

The elegant *Qaṣîdaḥ* in praise of the holy Prophet.
By 'Abdallâh ad-Damâmînî.

Beginning:

لقد ذقت منكم فى الزمان الذى مرا حلاوة وصل لم اذق بعدها مُرا
و مهما تُرد حسن التخلص فامتدح اجل البرايا

The poet 'Abdallâh ad-Damâmînî, whose full name is Bahâ'addîn 'Abdallâh bin Abî Bakr bin Muḥammad bin Sulaimân bin Ja'far bin Yaḥyâ bin Ḥusain al-Iskandarâni ad-Damâmînî بهاء الدين عبد الله بن ابى بكر بن محمد بن سليمان بن جعفر بن يحيى بن حسين الاسكندرانى الدماميني, was born in 705/1305-6. He studied at his native place and became prominent in poetry and other branches of learning. He was also well known for his piety and devotion. His death took place in Rabî' II, 794/ March, 1392. For further particulars of his life *see* Ad-Durar Al-Kâminaḥ, II, 251; Aḍ-Ḍau' Al-Lâmi', vii, 185. For other learned members of this family of ad-Damâmînî *see* Aḍ-Ḍau' (v, 53; II, 105).

Written in Naskh (the opening portion being in a later hand on the margin). Not dated. Probably twelfth century A.H. but the handwriting of the verses written seems to be much later. Neither in Ḥaj. Kh. nor in Brock.

Fol. 29ª-30ª.

XVI

منظومات

Manẓûmât

Some verse compositions.

By Ismâ'îl bin Aḥmad al-Ḥaimî اسمعيل بن احمد الحيمى, a scholar of Yaman, who flourished in the beginning of the twelfth century A.H., as would appear from the following lines in the text (fol. 29ᵇ):

كاتبها العبد الفقير المعترف بدينه اسمعيل و هو من عُرف
باحمد الحيمى فى انتسابه و نقه الله الى صوابه
تاريخها شهر ربيع الاول من عام خمس عشرة يلى
من السنين مائة و الفا من هجرة قد سلفت للمصطفا

in which he says that he composed these verses in Rabī' I, 1115/ July, 1703. It is also evident from the colophon of the scribe (quoted below) that he must have died before 1157 A.H.

Beginning:

الحمد للرحمن مانشّ المطر   ختم الصلوة و السلام ما انهمر
على النبى محمد و آله   و صحبه متبعى اقواله

Written in cursive Naskh. Dated Du'l Hijjah, 1157/January, 1745.
The colophon of the scribe reads thus (fol. 30a):

تمت بخير ان شاء الله فما جعلت نقلها فى هذا الكتاب إلا بصلاة لفظه رحمه الله بتاريخ شهر ذى الحجة سنة ١١٥٧ هجرى *

Fol. 29a also bears some miscellaneous lines of verse, written in the same hand. The scribe's note reads as follows:

ختمت بخير ان شاء الله بقلم الفقير الى الله محمد عبد الرحمن العويلى غفر الله له و لوالديه *

Scribe: محمد عبد الرحمٰن العويلى .
Fol. 30b

XVII

منظومة

Manẓûmah

A poem in praise of God. Every line begins with the words احمد الله.
Beginning:

احمد الله كثيرا طيبا   عدد الاسرار فى قاف و نون

By Mu'min bin al-Ḥusain bin Aḥmad Zabârah مومن بن الحسين بن احمد زبارة. Books of reference do not provide us with any account of the poet.
Fol. 31a contains some miscellaneous verses. Fol. 31b is blank.
Fol. 32a–35a.

XVIII

ديوان ابن المقرب

Dîwân Ibn al-Muqarrab

A part of the *Diwân* of Ibn al-Muqarrab opening as follows:

و قال ايضا سامحه الله بمنه و كرمه و يعاتب نفسه و يفتخر:

روى مرّ الحتوف و لا تُراعى   فما خوف المنية من طباعى

This Ibn al-Muqarrab, whose full name is Abû Manṣûr 'Alî bin 'Abdallâh bin Manṣûr al-Ibrâhîmî al-'Uyûnî ابو منصور علی بن عبد الله بن منصور الابراهیمی العیونی , was a well-known poet who flourished in the latter part of the sixth and the beginning of the seventh centuries A.H. His death took place in 629/1232. He should not be confounded with his son, Jamaladdîn Abû 'Abdallâh Muḥammad bin 'Alî, who also was known by the nickname of Ibn al-Muqarrab (*see* Brock., Suppl., I, 460). For further particulars of his life *see* Yâqût, Mu'jmam al-Buldân, III, 766; Berlin, 7710; Br. Mus. Suppl., 1066; Brock., I, 260, and Suppl.

For copies of his *Diwân*, *see* Berlin, loc. cit.; Br. Mus., 607; Suppl., loc. cit.; and Brock., loc. cit.

Written in clear Naskh. Not dated. Probably the twelfth century A.H.

Fol. 35ᵇ contains miscellaneous verses.

H.L. No. 2602

No. 2809

Fol. 95; lines 23; size 6×5; 8×5½

Al-Majmû'aḥ

A very valuable copy of a Majmû'aḥ, consisting of nine works, on Fiqh and 'Aqâ'id, by one and the same author.

All are in one hand; written only ten years after the death of the author.

Fol. 1–52.

I

تشویق الانام فی الحج الی بیت الله الحرام و زیارة قبر النبی علیه الصلواة و السلام *

Tashwîq Al-Anâm fî Al-Ḥajj ilâ Bait Allâh Al-Ḥarâm. A useful work on Ḥajj, dealing with its various aspects and explaining the different functions and rituals connected therewith.

The work is based on Ḥadîṣ and the sayings of eminent traditionists and jurists.

By Zainaddîn Mar'î bin Yûsuf bin Abî Bakr bin Aḥmad Bin Ali Bakar bin Yausuf al-Karmî al-Maqdisî al-Ḥanbalî زین الدین مرعی بن یوسف بن ابی بکر بن احمد بن ابی بکر بن یوسف الکرمی المقدسی الحنبلی a traditionist and encyclopaedist of the eleventh century A.H. He died in 1033/1624. Some accounts of his life and works are given in Lib. Cat., XV, 1067. It may be added here that our author wrote more than seventy books on different

subjects, thirty-two of which are enumerated in Brock. (II, 369, and Suppl.). Al-Muḥibbī, Khulāṣat al-Aṡar, iv, 358–60 (خلاصة الاثر), gives a comprehensive list of his works. The reference of the book is given in Khulasatul al-Aser in the following words :

فقطع زمانها بالافتاء و التدريس و التحقيق و التصنيف فسارت بتاليفه الركبان و مع كثرة اضداده و اعداده ما امكن ان يطعن فيها احد الا ان ينظر ليس الازراء *

The author of As-Suhub Al-Wābilaḥ, fol. 152ᵇ-153ᵇ, quotes Al-Muḥibbī verbatim.

Beginning.

الحمد لله الذي فرض حج بيته الحرام على من استطاع من الانام ....
.... اليهما فمنها كتاب غاية المنتهي ...... و بعد فيقول العبد الفقير
.... مرعى بن يوسف الحنبلي قد استخرت الله سبحانه و تعالى
في الفقه .... في جمع فوايد جمة .... و سميته تشويق الانام
في الحج الى بيت الله الحرام الخ .... و تشويق الانام الحج ....
و قد جعلته عشرة ابواب ليكون اقرب الى طريق الثواب الى بيت الحرام
.... و غير ذالك من فتاوي و رسائل نافعة تداولها الناس *

which shows that he was a very well-known author of his time.

The work is divided into a *Muqaddimaḥ* and 10 *bab Khulasat*, 360ᵇ as follows :

Fol. 2ᵇ.	المقدمة قال الله تعالى ان اول بيت وضع للناس الخ
Fol. 7ᵇ.	الباب الاول في فضل الحج و العمرة
Fol. 14ᵇ.	الباب الثاني في الاحرام و التلبية
Fol. 16ᵇ.	الباب الثالث في الوقوف بعرفة
Fol. 20ᵇ.	الباب الرابع في الافاضة من عرفات لمزدلفة و منى و رمى الجمار و الحلق و الاضحية *
Fol. 24ᵇ.	الباب الخامس في الطواف و السعي و صفتهما
Fol. 26ᵇ.	الباب السادس في فضل الطواف بالبيت و النظر اليه
Fol. 30ᵇ.	الباب السابع في الحجر و الركن و المقام و الملتزم و الحطيم و دخول البيت *
Fol. 36ᵇ.	الباب الثامن في ماء زمزم و فضله و منافعه
Fol. 40ᵃ.	الباب التاسع في زيارة قبر سيد المرسلين و فضل الحرمين الشريفين و البلدين اليزين و تضعيف الحسنات و السيات فيهما *
Fol. 47ᵃ.	الباب العاشر في بناء البيت الحرام و عاقبة امرة

The only other copy of the work has been mentioned in Brock., Suppl., II, 497.

The work was completed on Saturday, the 5th Muḥarram, 1023/5-2-1614. The author's colophon reads as follows (fol. 52ᵃ):

قال مولفه الحقير مرعى بن يوسف الحنبلى فرغت من تسويده نهار السبت خامس شهر الله المحرم سنة ١٠٢٣ الخ *

Written in scholarly Naskh with occasional marginal notes. Dated 15th Ḏi'l Ḥijjaḥ, 1044/22-5-1635. Thus the MS. is very valuable, as it was written only 11 years after the death of the author.

The colophon of the scribe reads thus (fol. 52ᵃ):

و علقها الفقير يحيى بن احمد البلخى و تمت فى خامس عشر ذى الحجة سنة ١٠٤٤ *

Scribe: يحيى بن احمد البلخى.

Not in Haj. Kh. (كشف الظنون).

Fol. 53–57ᵃ.

II

توقيف الفريقين على خلود اهل الدارين

Tauqîf Al-farîqain 'Alâ Khulûd Ahl Ad-Dârain

A very rare copy of a short work advocating the eternity of both *Ahl an-Nâr* (اهل النار) and *Ahl al-jannah* (اهل الجنة). The author bases his argument both on the basis of reason [عقل] and *Naql* (نقل) tradition.

By the same author.

Beginning:

حمدا لك يا من تتصرف فى الخليقة على وفق ما تريد ......
و بعد فيقول الفقير الى الله تعالى مرعى بن يوسف الحنبلى المقدسى قد استخرت الله سبحانه .... فى جمع فوايد مفرقة و نظم فرائد متفرقة فى بيان خلود اهل الدارين .... و سميته توقيف الفريقين على خلود اهل الدارين الخ *

The book is mentioned in Khulat-Al-Asarun. See page 359.

The work was completed on Tuesday, the 6th Ḏu'l Ḥijjaḥ, 1023/27-12-1614, as appears from the following colophon of the author (fol. 57ᵃ):

قال مولفه العبد الفقير ... مرعى بن يوسف ...... فرغت من جمع هذه الفوائد ...... نهار الثلاثا سادس شهر ذى الحجة الحرام بالجامع الازهر سنة الف و ثلاث و عشرين الخ *

Not dated. Apparently eleventh century A.H., the handwriting being quite identical with that of the preceding MS.

Fol. 57b is blank.

Fol. 58–62a.

III

اللفظ الموطا فى بيان الصلوة الوسطى

Al-Lafẓ Al-Mu'aṭṭâ fî Bayân Aṣ-Ṣalât Al-Waṣṭâ

A short work determining the exact meaning of *Aṣ-Ṣalât Al-Waṣṭâ* (الصلوة الوسطى), as occurs in the Qur'ânic verse حافظوا على الصلوات و الصلوة (II, 239). The author quotes twenty different interpretations of the term (الوسطى), as stated by learned men and traditionists. The mostly quoted interpretation of the term is صلوة العصر and our author prefers it (cf. fol. 59a).

By the same author.

Beginning:

الحمد لله رب العالمين . . . . و بعد فيقول . . . . مرعى بن يوسف الحنبلى المقدسى هذه اشارات لطيفة . . . . . . تتعلق بالكلام على مذاهب العلماء فى الصلوة الوسطى الخ *

The work is first of the kind on the subject in the sense that the author has not raised any controversial issue (fol. 62a):

و هذا آخر ما تيسر لنا من الوقوف و اختلاف العلماء فيها و لم اقف على مصنف فيها بخصوصه والله سبحانه و تعالى اعلم الخ *

Two copies of the work are mentioned in Brock., Suppl., II, 497, and also in خلاصة الاثر. The work was completed on Wednesday, the 5th Muḥarram, 1024/25-1-1615. The author's concluding note runs thus (fol. 62a):

قال مؤلفه مرعى بن يوسف الحنبلى فرغت من جمع هذه الفوائد . . . .
نهار الاربعاء خامس شهر الله المحرم سنة اربع و عشرين بعد الالف الخ *

Written in the same hand. Dated 6th Muḥarram, 1044/22-6-1634. The scribe's colophon reads as follows:

'تمت فى سادس محرم سنة ۱۰۴۴ ' *

Fol. 62b is blank.

Fol. 63-66[b].

IV

تحقيق الخلاف فى اصحاب الاعراف

Taḥqîq Al-Khilâf fî Aṣḥâb Al-A'râf

A short work on *Aṣḥâb Al-A'râf* (اصحاب الاعراف), quoting the views of the eminent commentators and traditionists about the exact meaning of the term. The work is based on Ḥadîs and sayings of learned men.

By the same author.

Beginning:

الحمد لله ذوى العدل و الانصاف و الفضل و الاوصاف ...... احمده سبحانه على ما منح من مزيد فضل و اسعاف .... اما بعد فيقول الفقير مرعى بن يوسف الحنبلى المقدسى استخرت الله سبحانه .... فى تلخيص فرايد درر .... تتعلق بالكلام على اصحاب الاعراف و ما قاله فيهم اهل الحديث و التفسير من الخلاف و سميته تحقيق الخلاف فى اصحاب الاعراف الخ *

The work seems to be very rare. Mentioned by the author of *Khulasatul-Asar*, page 359.

Written in the same hand. Not dated. Apparently eleventh century A.H.

Fol. 67–72[a].

V

الروض النضر فى الكلام على الخضر

Ar-Rauḍ An-naḍar fî Al-Kalam 'alâ' Al-Khadar

A treatise dealing with the identity of the prophet Al-Khadar (الخضر) and other issues relating to his life and prophethood. The work is based on Ḥadîs and by the same author.

Beginning:

بسم الله الرحمن الرحيم - قال الفقير الى الله تعالى مرعى بن يوسف الحنبلى المقدسى الحمد لله جاعل العلماء الاعلام ...... و بعد فهذه كلمات يسيرة و عبارات مستفيدة تتعلق بشان الخضر عليه السلام و ما فيه من الكلام للعلماء الاعلام الخ *

The work is very rare. No other copy seems to have been recorded, but the work is mentioned by خلاصة الاثر .

The present MS. contains some useful notes by the scribe, Yahya, relating to some points in the text, beginning as follows (fol. 71[a]):

و قال كاتبه الفقير يحيى و قد رأيت فى كلام الحافظ السيوطى الخ *

In a marginal note on the same folio (71[a]) some unknown scholar differs from the observation of the scribe and the handwriting is similar to the handwriting of the marginal note given on folio 68[a].

Written in the same hand with occasional marginal notes. Not dated. Apparently eleventh century A.H.

Fol. 72[b]–75[a].

VI

رسالة فى السماع

Risâlat fî As-Samâ'

A short treatise on Samâ' (سماع), discussing its validity in the law. The work is mainly based on Ibn Ḥazm's [ابن حزم] (d. 30 Sha'ban, 456/16-8-1064; *see* Lib. Cat., XV, 1101) famous work Al-Muḥallâ (المحلى; cf. Brock., Suppl., I, 695) as stated by the author himself at the end (fol. 75[a]):

نقلت ذلك كله من الجزاء الاول من المحلى فى الفقه لابن حزم رحمه الله تعالى *

By the same author.

Beginning:

بسم الله الرحمن الرحيم قال العبد الفقير الى الله تعالى مرعى بن يوسف الحنبلى المقدسى بعد حمد الله سبحانه . . . . قال ابن حزم رضى الله عنه فى كتابه فى الفقه و بيع الشطرنج و المزامير و العود و للمعازف حلال الخ *

No other copy seems to have been recorded. There are marginal notes on folios 74[a] and 75[a].

Written in the same hand, with occasional marginal notes by the scribe. Dated 17 Ḏi'l Ḥijjaḥ, 1044/24-5-1635. The colophon reads as follows (fol. 75[a]):

و كان الفراغ من تعليقها فى اليوم المبارك السابع عشر من ذى الحجة الحرام سنة اربع و اربعين و الف على يد العبد الفقير يحيى بن احمد بن احمد بن البلخى الحنفى الخ *

Scribe: يحيى بن احمد بن البلخى الحنفى

Fol. 75[b] is blank.

Fol. 76–81^b^.

VII

ارشاد ذوى العرفان لما للعمر من الزيادة و النقصان

Irs͟hâd Ḏawî al-ʻIrfân limâ Li'l'Umr min Az-Ziyâdat wa An-Nuqṣân

A short treatise discussing whether the duration of the life of a man is subject to variation by virtue of his acts. The theologians and the traditionists do not agree on the point. The author quotes the opinions of both the groups. In his opinion the difference is only verbal (لفظى). In essence both the groups agree on the point that everything is written in *Al-Lauḥ Al-Maḥfûẓ* and no alteration is possible afterwards. The present work is derived from two other works of the author, namely Bahjat an-Nâẓirîn (بهجة الناظرين ; *see* Wien, 1666) and Arwâḥ Al-As͟hbâḥ (ارواح الاشباح). *See* fol. 81^b^.

By the same author.

Beginning:

الحمد لمن خلق اللوح و القلم و اوجد العالم باسره من العدم ....

اما بعد فهذه فوايد يتيمة و فرايد ثمينة .... متكلما فيها على زيادة العمر

و نقصانه و بيان اثبات القدر و تبيانه الخ *

The book has also been mentioned in "خلاصة الاثر" quoted above and also noticed in Berlin, 2495, quoting the end (الخاتمة) as و شاهد و الموتى فى عالم الملكوت .... و الله سبحانه اعلم. The work was completed on Sunday, the 20th Ramaḍân, 1022/24-10-1613.

The colophon of the author runs as follows (fol. 81^b^):

قال مولفه الفقير مرعى بن يوسف الحنبلى لخصت هذه الرسالة من كتابى بهجة الناظرين و كتابى ارواح الاشباح فى يومى السبت و الاحد العشرين من رمضان سنة ١٠٢٢ *

Written in the same hand. Not dated. Apparently eleventh century A.H.

Fol. 82–88^a^.

VIII

تحقيق البرهان فى اثبات حقيقة الميزان

Taḥqîq Al-Burhân fî Iṣbât Ḥaqîqaṭ Al-mîzân

The present work deals with the Qur'ânic Âyaḥ (آية) و نضع الموازين القسط ليوم القيامة الآية (xxi, 48), explaining its meaning and giving the different

interpretations of *Al-mîzân.* The work is based on Ḥadîṣ and sayings of eminent commentators and traditionists. The work begins with a *Muqaddimah*, containing a grammatical analysis of the above-mentioned Âyah.

By the same author.

Beginning:

الحمد لمن اسبغ علينا فضله و انعامه . . . . . . و بعد فيقول الفقير مرعى الحنبلى هذه فرايد تسر بها المحبين [*sic*] تتعلق بالكلام على قول رب العالمين و نضع الموازين القسط ليوم القيامة فلا تظلم نفس شيا . . . . . . و سميته تحقيق البرهان فى اثبات حقيقة الميزان الخ *

Brock., II, 369/10, refers to a copy of the present MS. in Paris, 2026/2, and also mentioned in Khulasatul-Asar.

The work was completed at Al-Azhar University which is not correct (cf. Brock., Suppl., II, 496/13).

On Sunday, the last day of Ramaḍân, 1023/23-10-1614. The colophon of the author reads thus (fol. 88a):

قال مولفه الفقير مرعى بن يوسف الحنبلى المقدسى فرغت منها بالازهر فى يوم الاحد المبارك آخر شهر رمضان سنة ثلاث و عشرين و الف *

Written in the same hand. Dated the middle of Rabî' II, 1044/Sept., 1634. The scribe's colophon runs as follows (fol. 88a):

و تم تعليقها على يد يحيى البلخى فى اواسط ربيع الاخر سنة ١٠٤٤

Fol. 88b is blank.

Fol. 89–95.

IX

ارشاد ذوى الافهام لنزول عيسى عليه السلام

Irshâd Ḏawî al-Afhâm li Nuzûl 'Îsâ 'Alaih As-Salâm

A very rare treatise discussing the problems relating to the advent of Christ sometime before the day of Resurrection. The work is based mainly on Ḥadîṣ.

By the same author.

Beginning:

الحمد لمن تفرد بالبقا على الدوام و تعز و بالكبريا على الانام . . . . . . و بعد فيقول احقر الورى . . . . . . مرعى بن يوسف الحنبلى المقدسى قد استخرت

الله سبحانه فى جمع فوايد . . . . . . تتعلق بالكلام على عيسى نزول عليه السلام
اخر الزمان . . . . . . و سميته ارشاد ذوى الافهام لنزول عيسى عليه السلام الخ *

No other copy seems to have been recorded excepting what has been mentioned in *Kashf*, page 359. According to the concluding remarks of the author, as expressed in the concluding note, the work was completed at Al-Azhar on Wednesday, the middle of Dil Qadah, 1023/7-12-1614.

قال مولفه رحمة الله و قد فرغت من هذه الرسالة نهار الاربعاء بالجامع الازهر
فى اوسط ذى القعدة الحرام سنة ١٠٢٣ *

Written in the same hand, reveals that the book was copied on 20 Dil Hijjah, 1043/7-6-1634.

Fol. 89ª bears the title, miscellaneous quotations, and two sections of short notes named as 'Faida' (فائدة).

H.L. No. 2588

No. 2810

Fol. 101; line 23; size 7×4; 8½×6

Al-Majmû'aḥ

A valuable and considerably old copy of a Majmû'aḥ, consisting of three works on different subjects by different authors. Written in one hand.

Fol. 3–51ᵇ.

I

المقامات العباسية

Al-Maqâmât Al-'Abbâsiyaḥ

A rare copy of *Al-Maqâmât Al-'Abbâsiyaḥ* of Zainaddîn (Badraddîn) 'Abdarraḥîm bin 'Abdarraḥmân bin Aḥmad al-'Abbâsî al-Qâḥirî زين الدين (بدر الدين) عبد الرحمن بن احمد العباسي القاهرى (d. 963/1555; *see* Lib. Cat., XX, 2192; and Brock., Suppl., II, 394).

Beginning:

بسم الله الرحمن الرحيم - و صل الله على سيدنا محمد و على آله و صحبه
و سلم هذه مقامة انشاها الفقير عبد الرحيم العباسي فى غرض عرض و نسال الله
غفر الذنوب . . . . اما بعد حمد الله تعالى . . . . . . لما حالت بينى و بين
الاتراب الخ *

The work begins with a lengthy introduction (fol. 3b–7a) in which the author narrates the hardships of life and scarcity of friends, and obstacles of family. The work proper opens thus (fol. 7a):

و بعد فهذه عشر مقامات انشأها الفقير عبد الرحيم العباسی برسم سیدنا و مولانا شیخ الاسلام .... سعدی جلبی امتع الله ...... الحمد لله الذی جعل مقامات الابرار فی علیّن الخ *

The work is dedicated to one Sa'dî Chalpi, Shaikh al-Islam of the Ottoman Empire (fol. 7a) and consists of ten *Maqâmah*.

No other copy seems to have been recorded. Written in cursive **Naskh**. Dated Friday, the 12th Jumâdâ I, 1012/7-10-163, i.e. written 49 years after the death of the author. The colophon of the scribe reads as follows (fol. 51b):

تم هذا الكتاب المسمى بالمقامات العباسية تاليف .... السيد عبد الرحيم العباسی .... علی يد راقمه العبد .... الدرویش محمد بن محمد الهریری الحلبی ثم الدمشقی .... و کان وقت الفراغ اواسط ليلة الجمعة الزهراء لثنتی عشر [sic] خلت من جمادی الاولی من شهور سنة اثنی عشر [sic] و الف من الهجرة النبویه علی مهاجرها الصلوة و السلام *

Scribe: الدرویش محمد بن محمد الهریری الحلبی .

This Muhammad al-Harîrî al-Halabî was a popular literary figure of his time. Al-Muhibbî (Khulâsah, IV, 300), in the following passage, wrote that he copied much in his own hand; but his calligraphy was scratchy to the eyes and boring to the senses.

و كتب الكثير بخطه و ضبطه بضبطه لكن خطه صدا النواظر و قسوة الخواطر *

The handwriting of the present MS. bears testimony to the above interesting observation. Al-Harîrî died in 1037/1627-8. For further particulars *see* Khulâsah, loc. cit.

Fol. 52 contains extracts from the author's note-book, as the opening passage indicates:

و مما نقل من سفينة مولانا للعلامة الحبر .... عبد الرحيم العباسی رحمه الله .... *

The cover bears miscellaneous extracts and the signatures of the previous owners of the MS. There are three seals on folio 3a, one of them bearing the inscription محمد بن محمود طالب لطف احد, which is dated 1028/1619.

Fol. 2 also contains miscellaneous quotations in the same hand.

Fol. 1ᵇ bears a note, indicating transfer of ownership to al-Ḥajj, one Aḥmad bin Al-Ḥajj Muḥammad at-Taqî al-'Abbâsî aṣ-Ṣafadî by sale. It reads as follows:

انتقل هذا الكتاب بالبيع الصحيح الى افقر العباد .... السيد الحاج احمد بن السيد الحاج محمد التقى العباسى الصفدى غفر الله له و لوالديه .... تحريرا فى اواخر ربيع الثانى من شهور تسع و سبعين و الف *

Dated Rabî' II, 1079/Sept., 1668.
Fol. 1ᵇ contains also some verses by the author in another hand.

Fol. 53–97ᵇ.

II

الدليل و البرهان على قول حجة الاسلام
ما فى الامكان ابدع مما كان

Ad-Dalîl wa Al-Burhân 'alâ Qaul Ḥujjat Al-Islâm mâ fî Al-Imkân Abda' mimmâ kân

A very rare copy of a useful work, defending the well-known theory of al-Ġazzâlî (d. 505/1111), 'that it was impossible to create a better and more complete and organized universe than the existing one'. It was composed in refutation of a work entitled *Al-Intiṣâr Li'lwâḥid Al-Qahhâr* (الانتصار للواحد القهار) criticizing the above-mentioned theory of al-Ġazzâlî. The author often quotes from *Al-Intiṣâr* and then refutes him in detail. The work is chiefly based on the Qur'ân. Prominent commentators of the Qur'ân and traditionists are also quoted extensively. It may be added here that this theory of al-Ġazzâlî has been discussed by him in *Iḥyâ' al-'Ulûm* and other works; and since it raises many serious questions, it has been discussed extensively by prominent scholars.

Beginning:

الحمد لله الذى او جد العوالم على ما سبق فى علمه المكنون فجعل كل عالم على ما يليق به على ابدع ما يكون و جعلها دالة عليه .... اما بعد فانى لما وقفت على ما نقله د ا المنكر من كلام حجة الاسلام من الجواهر و احياء علوم الدين و الاملاء عليها و جدته كما سمى الكتب جوهرا مضيا للقلوب .... و جدت كلام هذا المنكر مظلما ينفر منه القلوب من الخاص و العام .... و قد سميته الدليل و البرهان على انه ليس فى الامكان ابدع مما كان .... الخ *

Author: Shamsaddîn Muhammad bin Ḥâmid aṣ-Ṣafadî ash-Shâfi'î شمس الدين محمد بن حامد الصفدي الشافعي. The works of reference available here do not provide us with any account of the author. However, the following *ijâzah*, at the end of the work, dated Monday, the 6th Ṣafar, 885 A.H./17-4-1480, suggests that our author flourished in the second half of the ninth century A.H. (fol. 97ᵇ):

بسم الله الرحمن الرحيم - الحمد لله رب العالمين .... اما بعد فقد قرأ
على الشيخ نجم الدين محمد بن خالد الصفدي الشافعي هذا الكتاب ....
و هو كتاب الدليل و البرهان الذى الفته فى الرد على من انكره على الامام
حجة الاسلام قوله ليس فى الامكان .... قراءة بحث و اتقان من اوله
و آخره و اخبرته ان يرويه عنى .... و كان الفراغ من قرأته فى مجالس
آخرها يوم الاثنين سادس شهر صفر المبارك سنة خمس و ثمانين و ثمان مائة
قال ذالك و كتبه الفقير الى الله تعالى محمد بن حامد الشافعي .... *

He belongs to the Shafiî School of Law and was an inhabitant of Safad (Syria) as appears from the words 'Ash-Shafiî and As-Safadî affixed to his name. Nothing is known about his pupil Najmuddin Muhammad bin Khalid Ash-Shâfiî.

The author's colophon reads as follows (fol. 97ᵃ):

.... نجز الكتاب المسمى بالدليل و البرهان على انه ليس فى الامكان
ابدع مما كان .... تاليف العبد الفقير الى الله تعالى محمد بن حامد
الشافعي .... *

The scribe in the following note says that he transcribed the present copy from an autograph of the author (fol. 97ᵃ):

.... و من خطه نقلت ذلك و انا الفقير الحقير الدرويش محمد بن
محمد الهريرى الحلبى ثم الدمشقى و ذلك فى نهار الثلاثا عاشر يوم من شهر
ربيع الثانى سنة اثنى عشر و الف من الهجرة النبوية ...... *

Dated Tuesday, the 10th Rabî' II, 1012/6-9-1603. At the beginning of the author's *Ijâzah* (quoted above) also, the scribe says that he ' found the same in the handwriting of the author ' و جدت بخط مولف هذا الكتاب (fol. 97ᵇ). Written in cursive Naskh, as the preceding MS.

Scribe: الدرويش محمد بن محمد الهريرى الحلبى ثم الدمشقى

See for him No. 2810/I above. The cover bears some interesting pieces of verse and anecdotes. On fol. 97ᵇ there is a note which states that his pupil As-Sheikh Najmuddin has read in this book in year 885 quoted above.

Fol. 98ᵃ–100ᵃ.

III

العقيدة

Al-'Aqîdah

The *'Aqîdah* of Ash-Shaikh al-Akbar Muhyiaddîn Ibn al-'Arabi (d. 638/1241; *see* Lib. Cat., XXVI, 2789/1), reproduced verbatim from his well-known work, *Al-Futûhât Al-Makkiyah* (*see* Bûlâq edition, A.H. 1269, vol. i, pp. 38–41).

Beginning:

بسم الله الرحمن الرحيم - رب يسر يا كريم .... اخوانى المومنين
ختم الله لنا و لكم بالحسنى لما سمعت قوله تعالى عن نبيه هود عليه السلام
حين قال لقومه المكذبين به و برسالة انى اشهد الله و اشهدوا انى برى مما
تشركون الخ *

The above passage begins in *Al-Futûhât* as follows (p. 38):

و هل يتضمن ما ينبغي ان يعتقد فى العموم و هى عقيدة اهل الاسلام
من غير نظر الى دليل و لا الى برهان فيا اخوانى المومنين ختم الله لنا و لكم
بالحسنى الخ *

The colophon of the scribe runs thus (fol. 100ᵃ):

و هذا آخر عقيدة الشيخ محى الدين العربى رضى الله عنه اودعها
فى اوائل كتابه المسمى بالفتوحات المكية نفع الله بها منشئها و كاتبها و قارئها
.... كاتبها محمد درويش الهريرى *

Not dated. Apparently the beginning of the eleventh century, the handwriting being identical with that of the preceding MS. Not mentioned in Sarkīs.

Scribe: the same الدرويش محمد الهريرى but the handwriting on fol. 98ᵃ is neat and seems to be written by a different scribe.

Fol. 100ᵇ–101ᵇ bear miscellaneous extracts containing prose.

H.L. No. 2598

No. 2811

Fol. 12; lines 11 to 21; size 8×5; 5×3

Al-Majmû'ah

A copy of a majmû'ah, consisting of four works on literature and other subjects by different authors. All are in one hand.

Fol. 1ᵇ-4ᵃ.

I

لامية العرب

Lâmîyat al-'Arab

A copy of the well-known poem of Ash-Shanfarâ, called *Lâmîyat al-'Arab* لامية العرب, with interlinear explanations of the difficult words and occasional marginal notes.

Beginning:

اقيموا بنى أمي صدور مطيكم   فانني الى اهل سواكم لاميل

....

For details *see* Lib. Cat., XXIII, 2506. It may be added here that various commentaries have been written on the poem. In all ten commentaries have been mentioned in Brock., I, 25, and Suppl. For different editions *see* Brock., loc. cit.

Written in Naskh, with full vowel points, the interlinear explanations being in Nasta'liq.

Dated 12th Ṣafar, 1094/31-1-1683.

The colophon of the scribe reads thus (fol. 4ᵃ):

تمت اللامية فى ١٢ صفر سنة ١٠٩٤ فى دار العلم شيراز بيد العبد سلطان محمود *

Scribe: سلطان محمود.

Fol. 1ᵃ bears some miscellaneous verses of a poem, containing the advice of Hazrat Ali as noted in the first line in these words "روى عن رجل تزوج الم ينفع فاشتكى امرة الى على عليه السلام" and on the same verses by other poets are also given.

This Qasida has been translated in English by Sir William Redhouse and printed in London in the year 1881. Other versions are present in European languages like German. (*See* 1147-8, Sarkis, Mujamal Mathuat).

Fol. 4^b–7^a.

II

لامية العجم

Lâmîyat Al-'Ajam

A poem composed in imitation of Ash-Shaufarâ's *Lâmiyat al-'Arab* (cf. No. 2811/I above), called Lâmîyat al-'Ajam (لامية العجم).

By Mu'ayyidaddîn Abû Ismâ'îl al-Ḥusain bin 'Alî bin Muḥammad bin 'Abdaṣṣamad al-Iṣfahânî aṭ-Ṭugrâ'î مؤيد الدين ابو اسمعيل الحسين بن على بن محمد بن عبد الصمد الاصفهانى الطغرائى, a well-known poet of the sixth century A.H. Born at Iṣfahân in 453/1061 and executed in 515/1121. For details *see* Lib. Cat., XXIII, 2521; 2551/2; Brock., I, 247, and Suppl.

Beginning :

اصالة الراى زانتنى عن الخطل الخ *

For further particulars *see* Lib. Cat., loc. cit., and No. 2551/2.

It may be added here that due to its importance and popularity, many scholars have written commentaries on it.

One of these by aṣ-Ṣafadî (d. 764/1363) and its abridgements are noticed in Lib. Cat., XXIII, Nos. 2521–23. For more than fifteen commentaries, various translations and other particulars *see* Brock., loc. cit. For editions *see* Sarkîs, 1241.

Written in Naskh with vowel-points. The MS. contains closely-written interlinear explanations and useful marginal notes. Notes are full of information and varied in character. It contains also a short biographical sketch of the poet and a comment upon his literary genius on the margin.

Not dated. Apparently the latter part of the eleventh century A.H., the handwriting being identical with that of the preceding MS.

The latter portion of fol. 7^a bears miscellaneous verses, which are given in fol. 1^a in a corrected manner and completed.

Fol. 7^b–9^b.

III

قصةٌ لطيفةٌ

Qiṣṣat Laṭîfaṭ

A short interesting story relating to the virtues and vices of the different Arab tribes. The story, which is full of verses, was narrated in the presence of Abu'l 'Abbâs as-Saffâḥ (132–136/750–754), the first of the 'Abbâside Caliphs.

The author is not known. It seems to have been based on kitâb al-Aġânî.

Beginning:

ما ذكره البهلول بن العباس عن الهثيم بن عدی الطائی عن يزيد الرقاش
قال كان ابو العباس السفاح يعجبه مسامرة الرجال و انی سمرت عنه ذات
ليلة الخ *

Written in close Nasta'liq.

The present MS. also contains useful miscellaneous marginal quotations.

Not dated. Apparently the eleventh century A.H., the handwriting being identical with that of the marginal notes of the preceding MSS. The title is derived from the concluding note of the scribe (fol. 10b):

" تمت القصة اللطيفة "

The scribe is Ibn Ibrahim Mahmood Al-Hosain At-Tabri, a good scribe.

Fol. 9b–11b.

IV

رسالة فی بيان ضابط عقود الاعداد و تفاصيل صورها

Risâlat fî Bayân Ḍâbiṭ 'Uqûd Al-A'dâd wa Tafâṣîl Ṣuwarihâ

A rare copy of a useful work on the counting of the numbers by systematic movements of the finger. The author says that this way of counting will do up to ten thousand.

Beginning:

بسم الله الرحمن الرحيم ...... و الحمد لله رب العالمين ملهم كيفيات
عقود الاعداد ...... اما بعد فيقول اضعف العباد احمد الحسنی اليمنی ......
هذه رسالة فی بيان ضابط عقود الاعداد و تفاصيل صورها جمعتها للملتمسين الخ *

Besides the preliminary remarks given in the preface, the treatise is divided into the following five chapters and one conclusion as stated:

اذا الغرض لما ذكرنا فی هذه المقدمه بيان تلك الصور ضبطا و اجم̈ و مما
سنذكره فی الفصول بيانها تمثيلاً و تفصيلاً *

Fol. 10a	I	الفصل الاول فی صور عقود الآحاد
Fol. 10b	II	الفصل الثانی فی صور صورة عقود العشرات
Fol. 11a	III	الفصل الثالث فی صورة عقود المئات
Fol. 11a	IV	الفصل الرابع فی صور عقود الاحاد و الالوف
Fol. 11a	V	الفصل الخامس فی صور عقود عشرة آلاف
Fol. 11a		خاتم اذا عرفت صور عقود الاعداد

Author: Ahmad Al-Hasan Al-Yamni احمد الحسن اليمنى . Books of reference available here do not provide us with any account of his life and works, but the fact that quotations from Salahaddin Khalil bin Aibak As-Safadi's (d. 764/1363) works are found on the margin of the present MS., suggest that he flourished some time after the tenth century A.H.

Written in close Nasta'liq as the preceding MS. Dated Thursday, the 20th Safar, 1094/8-2-1683.

The colophon of the scribe reads as follows:

تمت الرسالة فی عصر الخميس عشرين صفر سنة اربع و تسعين و الف بيد
العبد المير بزرگی ابن امير ابراهيم محمود الحسينی الطبری *

Scribe: محمود الحسينی الطبری .

The MS. contains marginal extracts from different works including Sharḥ Lâmîyat al-'Ajam (*see* No. 2811/II above) of Khalîl bin Aibak aṣ-Ṣafadî (d. 764/1363; *see* Lib. Cat., XXIII, 2521).

H.L. No. 2610

No. 2812

Fol. 51; lines 13; size 6×5; 5×3

Al-Majmû'aḥ

The present Majmû'aḥ consists of nine short works on 'Prayer', ethics and other subjects by different authors. Written in one hand. Not dated. Probably the thirteenth century A.H.

Fol. 1b–8a.

I

اسماء اهل بدر

Asmâ' Ahl Badr

A fragment of *Asmâ' Ahl Badr*, a work on the life and virtues of those companions of the Prophet who participated in the battle of Badr, which took place in Ramaḍân of the second year of the *Hijraḥ* (*see* Mu'jam al-Buldân, vol. i, pp. 524-5; E.I., vol. i, p. 559).

Beginning:

الحمد لله الذی أَمَدَّ اهل بدر بجنود الفتح و النصر . . . . . . و بعد فيقول
العبد . . . . ابو البركات عبد الله بن الحسين بن مرعی بن ناصر الدين المعروف
بالسويدی انی قصدت فی هذا السفر جمع اسماء اهل بدر الخ *

Author: Abu'l Barakât 'Abdallâh bin al-Ḥusain bin Mar'î bin Nâṣir-addîn al-Baġdâdî ash-Shâfi'î ابو البركات عبد الله بن الحسين بن مرعى بن ناصر الدين البغدادي الشافعي, commonly called as-Suwaidî المعروف بالسويدى, a prominent literary figure of the twelfth century A.H. He was born at al-Karkh (Baġdâd) in 1104/1692 and educated at المدرسة الرجانيه. In the year 1157 A.H. he went on pilgrimage and also travelled to Baghdad and Damascus, etc. His death took place on Saturday the 21st Shawwâl, 1174/16-5-1761 (cf. Brock., II, 376, and Suppl., where the corresponding date is not given correctly). For further particulars of his life and works *see* Silk ad-Durar, III, 84–86; Brock., loc. cit.; Sarkis, 1066-7. Among other books of the author are: الحجج المطعيه لاتفاق الفرق الاسلامية (1) and with it connected work كيفيه المناظرة مع الشيعة by السيد زين و فلان, printed at Egypt (2) مقالة الامثال السائرة المنقمنة للاحوال الموصلة للمقلات الاخرة. It is also printed.

The present copy contains only the opening pages and ends abruptly thus (fol. 8ᵃ):

و الحمد لله على ذلك و لا يؤده حفظهما . . . . هذه الاسمار [*sic*] اهل بدر رضوان الله عليهم اجمعين و هذه اسماؤهم الشريفة *

The work was printed at Bûlâq in 1278 A.H. (pp. 63). *See* Sarkîs, loc. cit.

Fol. 8ᵇ is blank.

Fol. 9ᵃ–11ᵃ.

II

دعاء بر الوالدين

Du'â' Birr Al-Wâlidain

A prayer out of gratitude for the parents, opening as follows:

الحمد لله الذى امرنا بشكر الوالدين و الاحسان اليهما الخ *

The author is not known.

Fol. 11ᵃ-11ᵇ.

III

دعاء عافيت [*sic*]

Du'â' 'Âfiyat

A very short prayer beginning thus:

اللهم انى اسئلك من النعمة تمامها و من العصمة دوامها و من الرحمة شمولها الخ *

A copy of the present prayer has been noticed in Lib. Cat., **XXVI**, No. 2796/III.

Fol. 11b–15a.

IV

صفة رسول الله

Ṣifat Rasûl Al-Lâh

A short work treating of the virtues and manifold qualities of the Prophet in a very simple manner. The work seems to be based upon Ḥadîṣ.

It opens with an introduction, explaining the blessings and benefits drawn by following the virtues inherent in the Prophet as follows (fol. 11b-12a):

روی عن علی بن ابی طالب کرم الله وجهه قال رسول الله صلی الله علیه و سلم یا علی ما من عبد یکتب مفتی ثم یضعها فی بیته لم یقرب ذلك البیت شیطان و لا سلطان جابر الخ *

The work proper opens thus (fol. 12a):

الحمد لله رب العالمین .... و بعد فهذه صفة رسول الله صلی الله علیه و سلم اخبرنا محمد بن حسن الانصاری ...... انه قال لی النبی صلی الله علیه و سلم یا ابا هریرة انی رسول رب العالمین و خاتم النبیین الخ *

The author is not known.

The work does not seem to have been recorded. It seems that the treatises numbered II, III, IV may be by the same author Abdullah bin Al-Hussain Almarai as he has also written a book on prayer شرح دلائل الخیرات and which shows that the above-mentioned topics may also be his choice.

Fol. 15a–22a.

V

ذکر الخلفاء

Ḏikr Al-Khulafâ'

A complete list of the caliphs from Abû Bakr aṣ-Ṣiddîq (11–13/632–634), the First Caliph, down to Al-Musta'ṣim bi'llâh (640–656/1242–1258), the last of the 'Abbâside Caliphs of Bağdâd, with short biographical notes.

Beginning:

بسم الله الرحمن الرحیم - ذکر الخلفاء بعد رسول الله اولهم ابوبکر الصدیق ولی الخلافة بعد رسول الله صلی الله علیه و سلم سنتین و نصفا ثم ولیها عمر الخ *

The author is not known.
Fol. 22b bears the names of the uncles and the aunts of the Prophet.
Fol. 23a contains some physiognomy of the first four caliphs.

Fol. 23b–24a.

VI

اسماء النبى

Asmâ' An-Nabî

A list of the names of the Prophet, preceded by a short introductory note on the virtues of those names.

Beginning:

قال امير المومنين . . . . على بن ابى طالب . . . . سمعت النبى على الله عليه و سلم يقول ما من عبد و أمَة يكتب صفتى يعنى اسماءَ فقراها الى آخرها ثم يضعها فى بيته . . . . محمد محمود احمد حامد الخ *

The compiler is not known.
Fol. 24b bears some miscellaneous extracts including the *Khawâṣṣ* (خواص) of *Sûrat al-Kahf* (سورة الكهف ; chapter xviii of the Qur'ân). These and preceding treatises seem to be the continuation of the same book beginning from No. 2812/VI (صفة رسول الله).

Fol. 25a–39a.

VII

زهرة الرياض و نزهة القلوب المراض

Zahrat ar-Riyâḍ wa Nuzhat al-Qulûb al-Mirâḍ

A fragment of a work called *Zahrat ar-Riyâḍ wa Nuzhat al-Qulûb al-Mirâḍ* (زهرة الرياض و نزهة القلوب المراض), beginning as follows (fol. 25a).

المجلس الثانى و الخمسون من زهرة الرياض و نزهة القلوب المراض فى قوله تعالى و وصينا الانسان بوالديه حسنا الآية قال حدثنا الشيخ . . . . حامد بن ادريس . . . . عن انس بن مالك قال قال . . . . . . من احب ان يبسط له فى رزقه و يمد له فى عمره فليبرو اليه [بوالديه]

The whole *majlis* is devoted to the explanation of, and supplementing informations about the meanings of the *Âyah* وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حسنا الاية. (Al-Qur'ân: xxix, 7).

Author: Tâj al-Islâm Sulaimân bin Dâ'ûd as-Sabtî (as-Suwârî) تاج الاسلام سليمان بن داود السبتي (السواري) . Nothing is known definitely about the author. Only the following reference by Ḥaj. Kh. (III, 551):

زهرة الرياض في الموعظة للشيخ الامام تاج الاسلام سليمن بن داود السبتي .... ترجمه من كتابه الفارسي المسمى ببهجة الانوار و نزهة القلوب المراض و الحق فيه فوائد كثيرة و رتبه على سبعة و ستين مجلسا الخ *

indicates that one Tâj al-Islâm Sulaimân bin Dâ'ûd translated the present work (زهرة الرياض) from his own Persian work entitled (بهجة الانوار) and made numerous additions to the Arabic version. Again he refers to this Persian work in the following terms (II, 73):

بهجة الانوار من حقيقة الاسرار فارسي في الموعظة للشيخ سليمان بن داود السواري ثم عرّبه مع الحاقات و سماه نزهة القلوب المراض ثم زاد عليه و سماه زهرة الرياض *

in which he says that the original composition of Sulaimân bin Dâ'ûd as-Suwârî was in Persian entitled (بهجة الانوار من حقيقة الاسرار) and he translated it into Arabic with some additions and named it نزهة القلوب المراض ; and then again after some interval made numerous additions and named it (زهرة الرياض). Thus the title given in the present MS. as زهرة الرياض و نزهة القلوب المراض seems to be correct. But unfortunately the present MS. is only a fragment of the work, containing only the 52nd *majlis*, while the work is divided into 67 *majlis* (cf. Ḥaj. Kh., loc. cit.).

Books of reference available here do not throw any light on the life and work of the author. Neither the original Persian nor the Arabic version seems to have been recorded.

Fol. 39b–41b.

VIII

الصلوة المنسوبة

Aṣ-Ṣalât al-Mansubah

Aṣ-Ṣalât (صلوة) ascribed to As-Saiyid 'Abdallâh bin as-Saiyid 'Alî Bâ Ḥusain as-Saqqâf Bâ'alwî السيد عبد الله بن السيد على با حسين السقاف با علوى , beginning as follows:

هذه الصلوة المنسوبة سيدنا و مولانا .... السيد عبد الله بن .... السيد على با حسين السقاف با علوى .... بسم الله الرحمن الرحيم اللهم صل على وسلّم الاسرار الالهية المنطوية في الحروف القرآنية مهبط الدقائق الربانية الخ *

Beginning:

" اللهم صل على سَلّم الاسرار الالهيه المنطوية في الحروف القرآنيه مهبط الدقائق الربانيه .... فهو النبى العظيم مركز حقائق الانبيا الخ " *

The prayer ends as:

اللهم صل على سيدنا .... عوضا عن وجود الباقى صلى الله عليه و على آله و صحبه و سلّم *

The name of the author is not given anywhere in any 'reference books' available here. The Salat also not recorded as the work is very insignificant.

Fol. 41b–44a.

IX

حرز النبى محمد

Ḥirz An-Nabîy Muḥammad

A *Ḥirz* (حرز), ascribed to the Prophet, beginning as follows:

هذا حرز النبى محمد صلى الله عليه و سلم و بها حرز الى و جانة الانصارى من شر الجن و الانس و الشياطين و الرياح بسم الله الرحمن الرحيم الحمد لله الذى خلق السموات و الارض ...... هذا كتاب من عند محمد بن عبد الله .... الى مرة [sic مروة] الجن و الانس و الشياطين الخ *

The above extract from the text indicates that with the present *Ḥirz* there is also the *Ḥirz* of Abû Diyânaḥ al-Anṣârî, one of the companions of the Prophet. This Hirz is prepared for the protection of its possessor from the evils of genies and human beings and satans and witchery and wind.

All the treatises are in one hand. Written in ordinary Naskh. Not dated. Probably the thirteenth century A.H.

H.L. No. 2594

No. 2813

Fol. 52; lines 15; size 8½" × 7½"; 7" × 6"

المجموعة

Al-Majmû'aḥ

A rare copy of a majmû'aḥ consisting of three short works in verse by one and the same author.

All are in one hand.

Fol. 1–37.

I

نتائج الفكر المعرب عن تفاضل الثمر

Natâ'ij Al-Fikar Al-Mu'rib 'An Tafâḍul Aṣ-Ṣamar

A versified work on the fruits, vegetables and their benefits. It also describes their effects from the medical point of view.

Beginning:

حمدا لمن انبت اوراق الشجر وزانها للآكلين بالثمر
و خصنا بالهاشمى اليثربى نبينا المختار خير العرب

Author: Sha'bân bin Salim bin 'Uṣmân ar-Rûmî aṣ-Ṣan'ânî: شعبان بن سليم بن عثمان الرومى الصنعانى, a famous poet and distinguished physician of Yemen. He came of a Turkish family and was born and bred in Yemen. His father was one of those Turkish officials who had settled in Yemen, after the domination of the Turks in that country had ceased in 1043/1633 (cf. S. L. Poole's Muhammadan Dynasties, p. 103) and had enlisted himself in the army of 'Ali bin al-Imâm al-Mu'aiyyad bi'llâh (1029–1054/1620–1644). Our author was born at Ṣan'â', the famous capital of the Imams of Yemen in 1065/1654-5 and flourished there till he made his mark in poetry and medicine. He composed many poems in praise of the Imâms and their ministers. During the latter part of his life he was in great misery and trouble, so much so that he began to compose on very trifling subjects and sell them to ordinary people at a very low price. Although he composed only two short anthologies, his poems are mentioned in Brock., Suppl., II, 546-7. His death took place in Rabi' II, 1149/Aug. 1736.

For further particulars of his life and works *see Al-Badr Aṭ-ṭâli'*, vol. i, pp. 280–82 and Brock., loc. cit. For other copies *see* Brock., loc. cit. *See also* No. 2813/III below. Written in ordinary and hasty Naskh. Dated Wednesday, 6th Jumâdâ I, 1247 A.H. The colophon of the scribe, who does not reveal his name, reads thus (fol. 37b):

انتهى نظم نتايج الفكر المعرب عن تفاضيل [*sic*] الثمر للاديب العالم . . . . . .
شعبان ابن سليم رحمه الله تعالى و كان الفراغ من زبرها بعد الظهر يوم الاربعاء
. . . . سادس شهر جماد اول [*sic*] سنة ۱۲۴۷ و مائتين و الف *

A note on the opening folio in the same hand runs thus:

هذه المنضومة [*sic*] شعبان سليم رحمه الله تعالى *

Fol. 35 is blank.

Fol. 37^b–38^b.

II

الكلمة المحكمة فى المفاخرة بين الحرة و الامة

Al-Kalimat Al-Muḥkamaẖ fî Al-Mufâk͟haraṭ bain Al-Ḥurraẖ wa Al-Amaẖ

An incomplete copy of a versified composition on the mutual boastings of *Al-Ḥurraẖ* (الحرة e.g. free born, noble lady), and *Al-Amaẖ* (الامة e.g. female slave) and their comparative virtues. By the author of the preceding work.

Beginning:

من بعد حمد الله و الصلوة على النبى المختار فى الصلوات

....

فانها وافت الى مقامى خود تُحاكى البدر فى التمام

و قينة كالغصن فى الكثيب تفتر عن در من الشنيب

و قالتا انا لفى جدال من ايننا اقبل للرجال

The work ends abruptly with the following line (fol. 38^b):

فقالت القينة يا مفروكة لولا اصبحت اذا متروكة

The present copy contains only 39 verses, while we learn from Brock., Suppl., II, 547, that the work originally consisted of 100 verses and authorship of this composition is also ascribed to the same person mentioned in the preceding composition who has written four books.

The above title is taken from Brock., loc. cit. In our copy the following opening note (fol. 37^b) indicates the title:

يتلوها مفاخرة بين الحرة و الامة لناظم الابيات السابقة *

The only other copy has been mentioned in Brock., loc. cit.

The handwriting is identical with that of the preceding MS. Not dated. Probably the thirteenth century A.H.

Fol. 39^a–44^b.

III

نتائج الفكر المعرب عن تفاضل الثمر

Natâ'ij Al-Fikar Al-Mu'rib 'An Tafâḍul Aṣ-Ṣamar

An incomplete copy of *Natâ'ij Al-Fikar*, etc. *See* No. 2813/I above.

The present copy opens with a preface (fol. $39^{a, b}$) in prose as follows:

الحمد لله الذى دل على ذاته ببديع حكمته .... اما بعد

فانه اوجب على من لمثله يجب الامتثال .... فاجبته الى ما دعانى

اليه مستعينا من لا يطيع من اتكل عليه فهو الذي انطق الالسن بالثنا نقلت معلنا بعد ان سمية نتائج الافكار المعرب عن تفاضل الثمر حمداً لمن انبت اوراق الشجر الخ *

In the present copy the title is given *Natâ'ij al-Afkâr* (نتائج الافكار), while in Brock., Suppl. II, 547 and the above-mentioned copy (No. 2813/I above) instead of the word الافكار there is the word الفِكَر.

The present copy, being incomplete, ends with the following verse (fol. 48[b]):

ادمانه قد يورث الصداعا   نُعِدْ عنه ودع الفزاعا

Fol. 49[a]-50[a], 51[b], 52[a] are blank. Fol. 50[b], 52[b] bear miscellaneous 'Charms' for the fulfilment of sexual and marital needs.

Written in cursive Naskh. Not dated. Apparently the thirteenth century, the handwriting being identical with that of the preceding MSS.

H.L. No. 2600

No. 2814

Fol. 115; lines 21; size 8″×6″; 7″×6″

Al-Majmû'aḥ

A *majmû'aḥ*, consisting of seven treatises on different subjects by different authors. On the first page there is a seal which has become blurred bearing probably the year 1149 and an autograph bearing the sentence چهار روپيه خريد شد by Mohammad Rahim Ahmad. The date of the transaction not given.

I

وصية

Wasiayat

Fol. 1.

A *waṣiyaḥ* (وصية), containing moral precepts and valuable instructions for a person seeking to lead a devout life, written by 'Alî bin 'Abî Tâlib (35–40/656–661), the Fourth Caliph, for his eldest son Ḥasan bin 'Alî (d. 49/669).

Beginning:

كتب امير المومنين على بن ابى طالب كرم الله وجهه الى الحسن ابنه رضى الله عنه انى موصيك بتقوى الله و لزوم امره و عمارة قلبك بذكره و الاعتصام بحبله الخ *

The handwriting is identical with that of No. 2814/II below.

Fol. 1b–95a.

II

كتاب فى الانشاء

Kitâb fî Al-Inshâ

A collection of letters and poems written in elegant classical style, by different writers for different occasions, such as bereavement, congratulations, complaints, etc. These are meant as models for students. The prose compositions are particularly in an elegant and flowery style on the model of the writers of the ninth and the tenth centuries A.H.

Author: The author or compiler of this collection is not mentioned in the MS. One 'Abdalġaffâr often calls himself the *Kâtib* (كاتب compiler or scribe) of this work (fol. 44b, 62a, 63b, 83a, 82b, etc.). There is one composition by 'Abdalġaffâr in the eulogy of Shaikh (teacher) Ismâ'îl aṣ-Ṣanâdîdî (fol. 62a) and a letter written to him by Sheikh Abdul Gaffar (fol. 44b) which suggest that the said 'Abdalġaffâr was not a scribe, but a writer and poet. In the absence of any evidence to the contrary, it may be presumed that the said 'Abdalġaffâr is the compiler of the present collection. Works of reference available here, however, do not provide us with any account of the compiler or his teacher Ismâ'îl aṣ-Ṣânâdîdî. However, the following line by the compiler in eulogy of his teacher (fol. 63b):

بأىّ عين ارى الدنيا باجمعها فضلا عن الشام لو لا الانجم الزهر

suggests that they belonged to Syria.

Beginning:

مراسلة الشيخ جمال الحلبى *

اخص بازكى شذا الروضة الغنا سلام مشوق مستهام بكم عنا

Nothing is known about this Shaikh Jamâl al-Ḥalabî also.

Slightly worm-eaten and water-stained. Repaired recently.

Written in clear Naskh. Not dated. Probably the beginning of the eleventh century A.H.

Fol. 95b is blank.

Fol. 96b–98a.

III

رسالة فى الطب

Risâlat fî Aṭ-Ṭib

A short useful work on medicine, dealing with the most common diseases and the ways of their treatment, giving prescriptions for specific cases. It also explains the symptoms of life and death in a non-technical manner, intelligible to the layman.

Beginning:

فوائد للاوجاع اذا كانت من حر او برد و وجع الكتف و الضلع و الجنب و تحوله من مكان الخ *

Neither the title nor the author is mentioned anywhere in the MS., but there is a seal bearing the inscription "محمد صفى الدين خان سنه ١١٣٩". Probably the same seal is on fol. 1a which is blurred.

Slightly worm-eaten and water-stained. Recently repaired. Written in Naskh. Not dated. Probably the early period of the eleventh century A.H.

Fol.98b-99a.

IV

مسائل فى الفقه

Masâ'il fî Al-Fiqh

A short treatise on *Fiqh*, explaining some problems relating to everyday life. It has been arranged in the form of questions and answers.

Beginning:

ما قولكم فى الصبغ المايع كدن المصبغة اذا وقعت فيه نجاسة كفارة تموت .... فهل نجاسته عينية او حكمية و هل يمكن تطهيره ام لا .... اجاب الشيخ المحلى الواقع فى الدن من اعيان النجاسة ينجس مافيها من الصبغ المايع الخ *

Author: Though the MS. does not bear distinctly the name of the author, the first of the replies is ascribed to one Ash-Shaikh al-Mahli الشيخ المحلى. There are many al-Mahallis (*see* for example Sarkis, 1623–1625) and there is no clue in the text to determine the author. Probably the book is written by *Jalal-ad-Din Abu Abdallah* bin Mohammed bin Ahmad bin Mohammed

bin Ibrahim bin Ahmad Al-Mahli As-Shafai ابو عبد الله محمد بن احمد بن محمد بن ابراهيم بن احمد المحلى الشافعى as he was a good scholar of jurisprudence and theology of his time. There are other books also by him on this subject. The script is identical with the preceding MS.

Fol. 99ᵇ–103ᵇ.

V

منظومة ابن سينا

Manẓûmat Ibn Sînâ

A versified treatise on medical science (طب), explaining mainly the four 'seasons' (فصول) and their effects on general health and the ways and means of preserving good health in each of the four seasons.

By Abû 'Ali Al-Ḥusain bin 'Abdallâh bin Sînâ commonly called Ibn Sînâ ابو على الحسين بن عبد الله بن سينا الشهير بابن سينا, the great philosopher and physician (d. 428/1037; for further particulars of his life and works *see* Lib. Cat., IV, 19; and for a comprehensive bibliography *see* Brock., Suppl., I, 812-3).

Beginning (fol. 99ᵇ):

يقول راجى ربه ابن سينا　　و لم يزل بالله مستعينا
يا سايلى عن صحة الاجساد　　اسمع صحيح الطب بالاسناد

After a brief explanation of the various *'Anâṣir* (عناصر), it deals with the *Fuṣûl* (فصول) in some detail as follows:

Fol. 100ᵃ.

الاول فصل الربيع

منها الربيع و هو ميزان العمل　　اذا رايت الشمس فى برج الحمل
حار و رطب اعدل الزمان　　فيه يهيج الدم فى الانسان

Fol. 100ᵇ.

الثانى فصل الصيف

و بعد ذا ياتيك فصل الصيف　　اليابس الحار الشديد الحيف
ينزل فيه السرطان اوجها　　و الاسد انصارى حقا يرجها

Fol. 101ᵃ.

الثالث فصل الخريف

و عند ما ينزل بالميزان　　يبدو الخريف ظاهر العيان
يحرك السود الفرط لييسه　　و بعدة من عكسه لنفسه

Fol. 101b.

الرابع فصل الشتاء

و ان تحل الشمس الجدى اتى البارد الرطب المسمى بالشتا
لكنه فصل شديد الوخم وبرده يحبس تجميد الدم

The author in the end (fol. 102a-103b) lays down some general principles in a *Khâtimah*.

The above title is given in the present MS. In Brock., Suppl., 1827, it has been mentioned under the title *Urjûzat Tadbîr al-Fuḥûl fi'l-fuṣûl* (ارجوزة تدبير الفحول فى الفصول), which seems to be appropriate. For other copies *see* Berlin, 6399 (probably incomplete copy). It appears also that the copy mentioned in Berlin, 6399, differs in other respects as well, ten verses in this copy mentioned are at variance from our copy. Paris, 3039/9; Wine, 1457 (with a commentary upon the same by Madyan bin 'Abdarraḥmân al-Quṣûnî, a scholar of the eleventh century A.H., cf. Brock., II, 364 and Suppl.).

There are other Urjûzaḥs of Ibn Sînâ on similar subjects. In Brock., Suppl. (loc. cit., Nos. 88, 90, 91) they have been confounded with each other, as appears from Gotha, 2027/2, 2034/2, Paris and 2942/1, 2992/3.

The handwriting is similar to that of MS. No. 2814/III above.

Fol. 103b contains some questions and answers on topics dealt with in jurisprudence (فقه). One of these answers is by one Waliaddîn bin 'Abdassalâm.

Fol. 104a.

VI

رسالة فى العلم

Risâlah fî Al-'Ilm

A short treatise on the virtues of learning (علم).

By Aḥmad bin al-Ḥusain bin Yaḥyâ bin Sa'îd Abu'l Faḍl Badî'az-Zamân al-Hamdânî احمد بن الحسين بن يحيى بن سعيد ابو الفضل بديع الزمان الهمدانى, the great Litterateur of the fourth century A.H. He was born on 13th Jumâda II, 358/5-5-969. He died in 398/1007. For further particulars of his life *see* Ibn Khallikân (De-Slane's translation), vol. I, pp. 112–14; Yâqût, Mu'jam al-Udabâ', vol. I, pp. 94–118; Brock., I, pp. 93–95, and Suppl.; *see also* Sarkis, 1895-6.

Beginning:

العلم بعيد المرام صعب اللزام الخ *

Written in Naskh. Not dated. Probably eleventh century A.H. In the margin there are two illegible signatures of the previous owners (or readers) of the MS. One of these signatures indicates that the reader was Abdullah Ibrahim Ibn Hajar, "عبد الله ابراهيم ابن حجر".

Fol. 103[b] bears some miscellaneous notes relating to prayers (ادعية) and other connected points.

Fol. 105–115[a].

VII

كتاب المعشرات

Kitâb al-Mu'ashsharât

A copy of *Kitâb al-Mu'ashsharât*, a Diwân of Ibn al-'Arabî, arranged in alphabetical order. There are ten verses under each letter. Another peculiarity is that every verse begins and ends with the same letter. The arrangement of the letters of the alphabet is also somewhat altered.

By Muhyiaddin Ibn al-'Arabî, *ash-Shaikh al-Akbar* (d. 638/1242; for further particulars *see* Lib. Cat., V, ii, 293; xxvi).

Beginning:

جزء فيه المعشرات على حروف المعجم المزدوج على ترتيبها فى اليمن و فى المغرب .... و من حروف الالف الى حرف الياء فمن ذلك حرف الالف :

انظر الى الحق من مدلول اسمائى و كونه عين كلى عين اجزاء

Towards the end there are some pieces on the importance of the letters of the alphabet (حروف المعجم), beginning as follows (fol. 113[b]) :

انتهت المعشرات على حروف المعجم المزدوج و لما انتهت وقع من نفسى ان اختمها بابيات فى مرتبة حروف المعجم من الوجود .... :

حروف الهجا عشراتها ... ذخيرة خير للمعادة شامله

For other copies *see* Escurial, 417; Cairo, vii, 384; Brock., I, 447, and Suppl.

The above title is taken from Escurial, 417, and Brock., loc. cit. In the present MS. the title is given as المعشرات على حروف المعجم. In Cairo, loc. cit., the title is given as المعشرات.

Written in Naskh. Not dated. Probably the beginning of the eleventh century A.H. There is a seal at the end of the book on fol. 115[b], which is not clear.

In the following note on the cover, one Muhammad Ibrâhim bin Muhammad Nu'mân al-Husainî al-Hijâzî an-Naqshbandî says that he purchased the present MS. at Mecca on 19th Jumâdâ II, 1068/14-3-1658:

قد اشترى محمد ابراهيم بن محمد نعمان الحسيني الحجازي النقشبندي بعد الرجوع من المدينة الى الهند في المدة [*sic*] بتاريخ ١٩ شهر جمادى الثاني [*sic*] سنة ١٠٦٨ *

Fol. 114ᵇ, 115ᵃ bear other miscellaneous verses of Ibn al-'Arabî.
Not in Ḥaj. Kh.

H.L. No. 2612

No. 2815

Fol. 258; lines 21; size 8″ × 6″; 6″ × 4″

Al-Majmu'aḥ

A copy of a majmû'aḥ consisting of 18 pieces, being extracts from, or abridgements of, large voluminous works.

Written also in one hand. On the title page there are three seals. One of them bears the name of "قادر حسين خان جنگ بهادر", other two seals are illegible.

Fol. 1-151ᵇ.

I

فوائد لواقع الانوار

Fawâ'id Lawaqiḥ al-Anwâr

The MS. contains detailed extracts derived or abridged from *Lawâqiḥ al-Anwâr min Ṭabaqât al-Akhyâr* (لواقع الانوار من طبقات الاخيار) of 'Abdalwahhâb ash-Sha'rânî or ash-Sha'râmî (d. 973/1565; *see* for details about the work and the author Lib. Cat., XII, 753; Sarkîs, 1130 pp.; Brock., II, 335 pp., and Suppl.).

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه و سلم و بعد فهذه فوائد التقطتها من كتاب لواقع الانوار فى طبقات الاخيار للشيخ ...... عبد الوهاب بن احمد بن على الشعراوى الانصارى الشافعى ...... و كانت غير مجتمعة لكونها فى اوراق فاحببت جمعها بتراكبها و لكونها مشتملة على بيان طريق القوم .... فائدة قال ابوبكر الصديق للصحابة رضى الله عنهم قد وليت امركم و لست بخيركم الخ *

Nothing is known definitely about the compiler of the abridgement. The MS. bears no ample evidence. The following colophon (fol. 151[b]):

هذا آخر ما جمعناه من فوائد لواقع الانوار من طبقات الاخيار للشيخ الامام العارف عبد الوهاب الشعراوى و كان الفراغ من كتابتها يوم الاحد من شهر جماد الآخر [sic] سنة احدى و مائة بعد الالف من الهجرة (سنة ١١٠١ ﻫ) على يد الفقير الحقير رمضان بن مطر بن رمضان غفر الله له و لوالديه الخ *

suggests, though not clearly, that one Ramaḍân bin Maṭr bin Ramaḍân might have been the compiler. Books of reference, however, do not provide us with any account of the same.

Written in clear Naskh. Dated Sunday, Jumâdâ, II, 1101/March, 1690 (*see* the colophon quoted above).

The book in complete form has been published twice in Cairo in the years A.H. 1292 and 1311.

Scribe: رمضان بن مطر بن رمضان.

Fol. 152[a]–160[b] contain extracts from different works. These are also arranged under (فائدة). Prominent among them are two Faida (فائدة), one by Ash-Sheikh Abul Ḥasan Ash-Shazli and the other by Ash-Sheikh Abdul Wahhab. *Sheikh Abul Ḥasan Ali Bin Abdullah bin Abdul Gaffar* bin Al-Hasani Al Idrisi was born at Shazla (شاذلة) in Africa in the year 606 A.H. He lived at Alexandria. Two books are already published: (*a*) اسرار الجليل and the other (*b*) مجموعة الاحزاب (Sarkîs, ١٠٨٨). The other extract is taken from the book Tabqat Ashsherani طبقات الشعرانى by عبد الوهاب who is the author of 24 books (Sarkîs, 1129–1134).

Fol. 161[a]–163[a].

II

فوائد

Fawâ'id

Fawâ'id (فوائد) extracted from *Kitâb al-jawâhir wa ad-Durar* (كتاب الجواهر و الدرر) of ash-Sha'rânî (d. 973/1565). Cf. Sarkîs, 1130 pp.; Brock., II, 337, and Suppl.

Beginning:

فائدة من كتاب الجواهر و الدرر للشيخ عبد الوهاب .... قال رأيت فى المنام قائلا يقول لى الخ *

The compiler is not known.

The handwriting is identical with that of the preceding MSS.

Fol. 163ª–176ª.

III

فوائد من كتاب الاحياء

Fawâ'id min Kitâb al-Iḥyâ'

Extracts from *Kitâb al-Ihyâ* (كتاب الاحياء , i.e. احياء علوم الدين) of Abû Ḥâmid Muḥammad bin Aḥmad al-Ġazzâlî (d. 14th Jumâdâ II, 505/19-12-1111). For details about the original work and the author thereof *see* Lib. Cat., XIII, 833; Sarkîs, 1408–1415; for a comprehensive bibliography *see* Brock., I, 419–26, and Suppl.

Beginning:

فوائد من كتاب الاحيا الامام ...... الغزالي قال رسول الله صلى الله عليه و سلم المومن بين خمس شدايد مومن يحسده و منافق يبغضه و كافر يقتله و شيطان يضله و نفس تنازعه الخ *

The compiler is not known.

The handwriting is identical with that of the preceding MS. The following colophon occurs at the end (fol. 176ª):

انتهى ما نقلته من كتاب الاحياء *

Fol. 176ª–181ᵇ.

IV

فوائد من كتاب المواهب اللدنية

Fawâ'id min Kitâb al-Mawâhib al-Ladunnîyaḥ

Extracts from *Al-Mawâhib al-Ladunniyaḥ fî al-Minaḥ al-Muḥammadiyaḥ* (المواهب اللدنية فى المنح المحمدية) of Shahâbaddîn Ab'il 'Abbâs Aḥmad bin Muḥammad bin Abî Bakr al-Khaṭîb al-Qasṭallânî ash-Shâfi'î (d. 7th Muḥarram, 923/31-1-1517). For details about the work, its commentaries, other copies and editions *see* Lib. Cat., XV, 1021-2; Brock., II, 73, and Suppl.; Sarkîs, 1511. For full particulars about the author and his numerous works, *see* Lib. Cat., V, 169; Brock., loc. cit.; and Sarkîs, loc. cit.

Beginning:

فوايد من كتاب المواهب اللدنية فى المنح المحمدية روى الطبرانى بسنده عن عائشة رضى الله عنها ان النبى صلى الله عليه و سلم نزل الحجون كئيبا حزينا فاقام به ما شاء الله الخ *

The compiler is not known.

The handwriting is identical with that of the preceding MSS.

The following colophon occurs at the end (fol. 181b):

انتهى ما نقلته من كتاب المواهب *

Fol. 181b–189b.

V

فوائد من تفسير البيضاوى

Fawâ'id min Tafsîr al-Baiḍâwî

Extracts from the well-known commentary on the Qur'ân, entitled Anwâr at-Tanzîl wa Asrâr at-Tâwîl انوار التنزيل و اسرار التاويل (for copies of which *see* Lib. Cat., XIX, ii, 1382–6) of Nâṣiraddîn Abû Sa'îd (Abu'l Khair) 'Abdallâh bin 'Umar bin Muḥammad bin 'Alî al-Baiḍâmî ash-Shâfi'î. There is some difference of opinion about the date of his death. In the Lib. Cat., XIX, ii, 1382, A.H. 719/1319 has been preferred. However, it seems almost certain that his death did not take place before 716/1316 (cf. Br. Mus., Suppl., p. 68; Ency. Isl. article 'al-Baiḍâwî). *See* for details Lib. Cat., loc. cit.; Br. Mus., Suppl., loc. cit.; Brock., II, 417, and Suppl.; *see also* Sarkîs, loc. cit. For various commentaries and glosses upon the same *see* Lib. Cat., XIX, Nos. 1387–1401; and Brock., loc. cit.

Beginning:

فوائد من تفسير البيضاوى قوله تعالى و اذا قيل لهم آمنوا كما آمن الناس ...... الهمزة فيه الانكار و انما سفهوهم لاعتقاد فساد اليهم او لتحقير شانهم الخ *

The compiler is not known.
The handwriting is identical with that of the preceding MSS.

Fol. 189b–191b.

VI

فوائد من كتاب الخوف و الرجا

Fawâ'id min Kitâb al-Khauf wa ar-Rajâ'

Extracts from *Kitâb al-khauf wa ar-Rajâ'* (كتاب الخوف و الرجاء), a work on Ṣûfism as appears from these extracts. However, we could not find any clue to the original work, which is called *Kitâb al-Mîzân* (كتاب الميزان) also (*see* the beginning quoted below).

Beginning:

فوائد من كتاب الخوف و الرجاء و يسمى الضيا بكتاب الميزان على رقيب منلك حال بمهجتى اذا رمت تسهيلا علىّ تصعبا و هذا يسمى واعظ الله فى قلب عبده المؤمن و قد ورد فى الخبر اذا اراد الله بعبد خيرا جعل له واعظا من قلبه الخ *

The compiler is not known.
The handwriting is identical with that of the preceding MSS.

Fol. 191b–195a.

VII

فوائد من كتاب شرح الهمزية

Fawâ'id min Kitâb Sharḥ al-Hamzîyaḥ

Extracts from Ibn Ḥajar al-Haiṣamî's (d. 974/1567; cf. Lib. Cat., XXVI) commentary upon *Al-Qaṣîdat al-Hamzîyaḥ fî al-Madâ'iḥ al-Muḥammadîyaḥ* (for which *see* Sarkîs, 84, 605) of al-Bûṣîrî (d. 694/1294; *see* Lib. Cat., XXIII, 2529), entitled *Afḍal al-Qirâ li Qurrâ' Umm al-Qurâ* or *Al-Minaḥ al-Makkîyaḥ* (for copies of which *see* Lib. Cat., XXIII, 2537-8). For numerous commentaries upon *al-Qaṣîdat al-Hamzîyaḥ* and glosses upon Ibn Ḥajar's commentary and other particulars *see* Ḥaj. Kh., iv, 557-8; Brock., I, 266-7, and Suppl.; *see also* Lib. Cat., XXIII, 2539.

Beginning:

فوائد من كتاب شرح الهمزية للشيخ العالم العلامة ابن حجر رضی الله عنه ذکر اصحاب السیر و ابن سید الناس هو الفتح الیعمری وغیره الخ *

The compiler of the extracts is not known.
The handwriting is identical with that of the preceding MSS.

Fol. 195–199b.

VIII

فوائد من طهارة القلوب و الخضوع لعلام الغيوب

Fawâ'id min Ṭahârat al-Qulûb wa al-Khuḍû' li 'Allâm al-Ġuyûb

Fawâ'id (فوائد) extracted from *Ṭahârat al-Qulûb*, etc., of 'Izzaddîn Abû Muḥammad 'Abdalâzîz bin Aḥmad bin Sa'd ad-Sîrîni ad-Damîrî ad-Dahrî (d. 697/1297-8). For details about the work and the author *see* Lib. Cat., XIII, 896. *See also* Brock., Suppl. II, 811; and Sarkîs, 900.

Beginning:

فوائد من كتاب طهارة القلوب و الخضوع لعلام الغيوب يقول الله تعالى اذا عصانی من یعرفنی سلطت علیه من لم یعرفنی الخ *

The compiler of the *Fawâ'id* is not known.
The handwriting is identical with that of the preceding MSS.

Fol. 199ᵇ-205ᵃ.

IX

فوائد من كتاب شرح الفيشى المالكى

Fawâ'id min Kitâb Sharḥ al-Fishî al-Mâlikî

Fawâ'id (فوائد) extracted from Kitâb Sharḥ of al-Fîshî al-Mâlikî.

Beginning:

فوائد من كتاب شرح الفيشى المالكى ...... الحمد لله رب العالمين
الحمد اللغوى هو الوصف بالجميل على جهة التعظيم و التبجيل الخ *

It appears from the beginning (quoted above) and the contents of the MS. that the above-mentioned work is a commentary upon some work on Sûfism of one al-Fishî al-Mâlikî. Nothing is known definitely about the work and the author.

The handwriting is identical with that of the preceding MSS.

X

فوائد من كتاب النظر الثاقب فيما لقريش من المناقب

Fawâ'id min Kitâb An-Naẓar Aṣ-Ṣâqib fî mâ li Quraish min al-Manâqib

Extracts from *An-Naẓar Aṣ-Ṣâqib fî mâ li Quraish min al-Manâqib* beginning with:

فوائد من كتاب النظر الثاقب فيما لقريش من المناقب و عن سهل بن سعد
رضى الله عنه قال قال رسول الله صلى الله عليه و سلم من احب قريشا
احبه الله الخ *

Neither the MS. itself nor the reference books provide any clue to the author and the work.

The handwriting is identical with that of the preceding MSS.

Not in Ḥaj. Kh.

Fol. 206ᵃ-207ᵃ bear short extracts from *Ar-Rauḍ al-Anîq fî faḍl aṣ-Ṣiddîq* which altogether consists of forty Hadiths collected in the volume (for a copy of which *see* Berlin, 1513) of Jalâladdîn as-Suyûṭî (d. 911/15; cf. Lib. Cat., XXIV), and Al-Ġurar (Ad-Durar) fî faḍâ'il 'Umar (*see* Berlin, 1514), of the same as-Suyûṭî.

Fol. 207ª–212ª.

XI

فوائد كتاب كشف الاسرار عما خفى فى الاذكار

Fawâ'id min Kitâb Kas͟hf al-Asrâr 'Ammā K͟hafiya fî al-Aḍkâr

Fawâ'id extracted from *Kas͟hf al-Asrâr 'Ammā K͟hafiya min al-Afkâr* (*fi al-Aḍkâr*) of S͟hahâbaddîn Abu'l 'Abbâs Aḥmad bin 'Imâdaddîn bin Muḥammad *al-Alqfahsî Ibin al-'Imâd* al-Miṣrî as͟h-S͟hâfi'î (d. 808/1405). For details about the author and the work *see* Lib. Cat., XIII, 914); cf. also Brock., Suppl., II, 110-11; Sarkîs, 462. In the present MS. for the words *'an al-Afkar* (عن الافكار) the words *fi al-Aḍkâr* (فى الاذكار) are substituted, which seems to be incorrect.

Beginning:

فوائد من كتاب كشف الاسرار عما خفى فى الاذكار لابن العماد . . . . . . سوال باى شئ يذكر عند كل ركن من الاركان قال النيشابورى يذكر عند الاذان قوله و استمع يوم ينادى المنادى الخ *

The compiler is not known.
The handwriting is identical with that of the preceding MSS.

Fol. 212ª–212ᵇ.

XII

فوائد من كتاب ثمر الازهار

Fawâ'id min Kitâb Ṣamar Al-Azhâr

Extracts from *Kitâb Ṣamar* (*Ṣamrat*) *al-Azhâr wa Bahjat al-Asrâr* (for a copy of which *see* Berlin, 8835) of Badraddîn Abû 'Umar As-Sayiid Muḥammad bin 'Umar bin Aḥmad bin Muḥammad al-'Âdilî as͟h-S͟hâfi'î al-Makkî, a scholar of some repute who died about 970/1562 (cf. Berlin, loc. cit., and Brock., II, 391). The book in complete form contains fifteen chapters (فصول).

Beginning:

فائدة من كتاب ثمر الازهار للشيخ بدر الدين العادلى ساكن مكة المشرفة افضل الضاعات الزراعة و اختيارها ابونا آدم دون الضاعات الخ *

The compiler of the *Fawâ'id* is not known.
The handwriting is identical with that of the preceding MSS.

Fol. 212ᵇ–214ᵃ.

XIII

فوائد من كتاب الزهر الباسم

Fawâ'id min Kitâb Az-Zahr Al-Bâsim

Fawâ'id (فوائد) extracted from *Az-Zahr Al-Bâsim min Rauḍ al-Ustâḏ Ḥâtim* (الزهر الباسم من روض الاستاذ حاتم) of Muḥyîaddîn Abû Bakr 'Abdalqâdir bin Shaikh bin 'Abdallâh al-'Aidarû's al-'Alwî (d. 1038/1628; *see* Lib. Cat., XII, 659). This *Az-Zahr Al-Bâsim* is an extensive commentary on a letter on mystic subjects which As-Saiyid Ḥâtim bin Aḥmad al-Ahdal al-Ḥusainî (d. Muḥarram 1013/1604; *see* Lib. Cat., XXVI and Brock., II, 407) wrote to al-'Aidarûsî, the author of the commentary, who was his pupil. For a copy of the work and other details *see* India Office, 683 and Khulâṣat al-Aṯar, II, 442.

Beginning:

فوائد من كتاب الزهر الباسم قال بعضهم بسم الله الرحمن الرحيم بمنزلة كن فيكون الخ *

The compiler of the Fawâ'id is not known.

The handwriting is identical with that of the preceding MSS.

Fol. 214ᵃ also bears some quotations from *Aṣ-Ṣawâ'iq*. This *Aṣ-Ṣawâ'iq* seems to be the celebrated work of Ibn Ḥajar al-Haiṯami (d. 974/1567), entitled *Aṣ-Ṣawâ'iq al-Muḥriqah 'alâ Ahl ar-Rafḍ wa az-Zandqah* الصواعق المحرقة على اهل الرفض و الزندقة (*see* Lib. Cat., X, 568).

Fol. 214ᵇ–215ᵃ.

XIV

فوائد من شرح بحرق على قصيدته

Fawâ'id min Sharḥ Baḥraq 'âlâ Qaṣîdatihî

Short extracts from Jamaladdîn Baḥraq al-Ḥaḍramî's (d. 930/1524; *see* Lib. Cat., XVIII, 1306), *Al-Ḥadiqat al-Anîqah*, a commentary upon his own *Qaṣîdah* entitled *Al-'Urwat al-Waṯiqah fî al-Jam' bain ash-Sharî'ah wa al-Ḥaqîqah*. The title *Al-'Urwat al-Wuṯqâ*, as given in Âṣafiyah, I, 374/845 and Brock., Suppl., II, 555, seems to be incorrect. The following passage in An-Nûr as-Sâfir (fol. 176ᵃ) gives the exact title and explains the nature of the work:

و له قصيدة عظيمة سماها العروة الوثيقة فى الجمع بين الشريعة و الحقيقة اجاد فيها الى الغاية و شرحها شرحا سماه الحديقة الانيقة و قد مر ذكره عند مؤلفاته ...... *

Beginning:

فوائد من شرح بحصرق على قصيدته للعيد افعال اختيارية تسمى كسبا هى مناط التكليف الخ *

The compiler of the extracts is not known.

The handwriting is identical with that of the preceding MSS.

Fol. 216ª contains a short quotation from *Sharḥ Ḥizb al-baḥr* of Shahâbaddîn Aḥmad bin Aḥmad bin Muḥammad *Zarrûq* al-Fâsî (d. 899/1493; *see* for the author and the work Lib. Cat., XXIV, 2715).

Fol. 215ᵇ–217ª contain extracts from *Iḥyâ' al-'Ulûm* of al-Ġazzâlî (d. 505/1111), cf. No. 2815/III above.

Fol. 217ᵇ–218ª are blank.

Fol. 218ᵇ–220ª bear miscellaneous quotations in prose and verse.

Fol. 220ᵇ–223ª.

XV

فوائد من كتاب نثر اللآلى

Fawâ'id min Kitâb Naṣr al-La'âlî

Extracts from *Naṣr al-La'âli*, a work containing moral precepts of 'Alî bin Abî Ṭâlib, the fourth Caliph, arranged in alphabetical order, and compiled by Faḍlallâh ar-Râwandî al-Qâshânî (d. 562/1167). *See* for the work and the author Lib. Cat., XXIV, 2650.

Beginning:

من كتاب نثر اللآلى مقفا على حروف الهجاء حرف الالف ايمان المرء يُعرف بايمانه الخ *

These extracts are also arranged in alphabetical order.

The compiler of the extracts is not known.

The handwriting is identical.

Fol. 223ª–224ª bear miscellaneous quotations.

Fol. 224ª–226ª.

XVI

فوائد من كتاب مدح كل شئ و ذمه

Fawâ'id min Kitâb Madḥ Kull Shai' wa Ḏammihî

Extracts from *Kitâb Madḥ Kull Shai' wa Ḏammihi* of Abû Manṣûr 'Âbdalmalik bin Muḥammad bin Ismâ'îl aṯ-Ṯa'âlibi (d. 429/1038; cf. Lib. Cat., XII, 791). For a copy of the original work *see* Berlin, 8334. The work

is also called *Al-Yawâqît fî Ba'ḍ al-Mawâqît* (اليواقيت فى بعض المواقيت) *see* Berlin, loc, cit. *See also* Brock., Suppl., I, 501/26.

Beginning:

فوائد من كتاب مدح كل شئ و ذمه لابى منصور الثعالبى ذم الصمت قال رجل بين يدى عمر بن الخطاب الصمت مفتاح السلامة قال نعم و لكنه قفل الفهم الخ *

The compiler of the extract is not known.
The handwriting is identical.

Fol. 226b–228a.

XVII

حزب التصفية و الفلاح فى ورد الصباح

Ḥizb Al-Taṣfiyat wa al-Falâḥ fî wird Aṣ-Ṣabâḥ

A rare copy of a *Ḥizb* (a formula of prayer), to be recited in the morning as appears from the title (ورد الصباح).

By Badraddîn Muḥammad bin 'Umar al-'Âdilî, a mystic scholar of the tenth century who died at Mecca about 970/1562. *See* No. 2815/XII above.

Beginning:

بسم الله الرحمن الرحيم و به نستعين .... هذا حزب التصفية و الفلاح فى ورد الصباح تاليف .... القطب العارف بالله بدرس ابن [بدر الدين بن] محمد بن عمر العادلى .... اولاً تقرأ قل اعوذ برب الناس سبعاً و قل اعوذ برب الفلق سبعا الخ *

No other copy seems to have been recorded.
Written in Naskh. Not dated. Probably twelfth century A.H.

Fol. 228b–258b.

XVIII

احاديث منقولة من صحيح البخارى

Aḥâdîṣ Mauqûlah min Ṣaḥîḥ al-Bukhârî

Miscellaneous *Aḥâdîṣ*, quoted from the first part of *Al-Jâmi' Aṣ-Ṣaḥîḥ* of al-Imâm Muḥammad bin Ismâ'îl al-Ju'fî al-Bukhârî (d. 30th Ramaḍân, 256/31-8-870; *see* for the work, the author, and other particulars Lib. Cat., V, i, Nos. 129–187; *see also* Brock., I, 158 pp., and Suppl.

Beginning:

بسم الله الرحمن الرحيم - الحمد لله رب العالمين ...... و بعد فهذه احاديث نقلتها من كتاب صحيح البخارى من الجزء الاول منه مشتملة على فوايد لهمة و هى غير مرتبة .... و قد حذفت اسانيدها تسهيلا للحفظ الخ *

The *Isnâds* of the *aḥâdîs̱* are omitted. There are occasional marginal notes also.

The compiler is not known.

The handwriting is identical with that of the previous MSS. (except No. 2815/XVII above).

Dated 1101/1690.

The following colophon occurs at the end (fol. 258b):

كتبه الفقير رمضان بن مطر غفر الله له و لوالديه .... سنة املا ه *

Scribe: رمضان بن مطر

H.L. No. 2618

No. 2816

Fol. 104; lines 15; size 8″ ×7″; 7″ ×4½″

Al-Majmû'aḫ

A copy of a Majmû'aḫ consisting of ten works on different subjects by different authors.

Fol. 1b–5b.

I

الحكم

Al-Ḥikam

A copy of *qaṣîdaḫ*, called *al-Ḥikam*, explaining the rules of conduct in life and the various religious duties. It seems to be intended to be a guide for men in every walk of life.

By Ṣalâḫaddin bin Ibn Dâ'ûd. Nothing is known about the author and his life.

Beginning:

يقول من بصلاح الدين قد وُسما   ابوه باسم بن داؤد فشى وسما

الحمد لله حمدا لا نظير له   ثم الصلوة على من جالنا يغما

There are frequent marginal and interlinear notes, explaining the difficult words which occur in the text.

This *qaṣîdah* contains 132 verses. This has been mentioned in the concluding portion of the text (fol. 5b):

قصيدتي كملت بموجز جمعت   مالاكبار [*sic*] حوته غير ما نظما

عشرين بيتا وقت [*sic*] باثنين بعد مائة   بعشرة حسبت سمّيتها حكما

Written in Naskh. Not dated. Apparently thirteenth century A.H. (*see* MS. No. 2816/VII below).

The scribe seems to have deliberately omitted his name in the following colophon appearing at the end:

تمت القصيدة المسمات [ة] بالحكم وقت الضحى فى يوم [اليومى]
الثالث بيد فقير [الفقير] الحقير المسمى غفر الله ذنوبهما الخ *

Fol. 6a contains some verses of the famous *qaṣîdah* of Ibn al-Fârid (d. 632/1235; cf. Lib. Cat., XXIII, 2527), beginning as follows:

سائق الاظعان يطوى البيد طى   منعما عرج على كثبان طى

Fol. 6b–13b.

II

رسالة فى العقائد

Risâlat fî al-'Aqâ'id

A short anonymous work on theology, explaining the cardinal principles of the Islamic faith (اصول الدين).

Beginning:

الحمد لله رب العالمين .... اما بعد فاول ما يجب على العاقل البالغ
الايمان فيؤمن بقلبه و يقر بلسانه بان يقول آمنتُ بالله الى بانه سبحانه واحد
لا شريك له حى ازلى الابدية الخ *

The MS. does not provide any clue either to the title or to the author.

The work ends with the following passage (fol. 13b):

ثم اذا تصدق بالقلب و اقربا للسان بما قد سلف يحكم باسلامه ما لم يصدر
عن قول او فعل وجب [يوجب] الكفر و الارتداد .... فلذا صدر عنه
ذلك يحكم بارتداده و العياذة بالله منه تمت ..... *

The handwriting is identical with that of the preceding MS.

Fol. 13b–16a.

III

فيض الملك العلام لما اشتمل عليه النسك من الاحكام

Faiḍ Al-Malik Al-'Allâm limâ ishtamal 'alaih an-Nusuk min al-Aḥkâm

A short work dealing with the pilgrimage (حج) and different performances connected therewith.

By Muḥammad Ṣaliḥ bin Ibrâhîm az-Zuhairî, a shafi'î scholar of the thirteenth century A.H. He was born in 1188/1774 and his death took place at Mecca in 1240/1824. The name 'az-Zuhairî' suggests that he belonged to Zuhair, a small town near Baṣraḥ in 'Irâq. *See* Brock., Suppl., ii, 809; Sarkîs, 963.

Beginning:

الحمد لله وحده اعلم وفقنا الله و اياك لما يحبه و يرضاه ان النسك يشتمل على شروط الخ *

A commentary upon the work, entitled *Irshâd al-Anām* (ارشاد الانام), was written by Yusuf bin Muḥammad al-Baṭṭâḥ al-Makkî. The work was printed with this commentary at Cairo in A.H. 1299, 1309 (Sarkîs, 567).

The MS. has been written very carelessly.

The handwriting is identical with that of the preceding MS.

Fol. 16b–19b.

IV

رسالة فى المولد

Risâlat fî al-Maulid

A short work on *Maulid*, dealing with the life and virtues of the Prophet, as generally described in the works on *Maulid*.

Beginning:

الحمد لله الذى طَرَّفَ العالم و كَرَّم بنى آدم بطلعة المولود فى العروض .... خير من يؤتى فى المحشر الخ *

Nothing is known about the author.

The MS. also seems to be incomplete as it comes to an end abruptly thus (fol. 19b):

لا يصلح كنز ما حملت من الوديعة الآمنة [إلا احشاء آمنة المنيعة خير من طابت من الاقدار [الاقذار] و طهرت من ايد [ى] الفجار *

The handwriting is identical with that of the preceding MS.
Fol. 20ᵃ–28ᵇ are blank.

Fol. 29ᵃ–33ᵃ.

V

الاصول الثلاثة

Al-Uṣûl Aṣ-ṣalâṣah

A short useful work on *'Aqâ'id* dealing with the three principles, e.g. *At-Tauḥîd* (التوحيد), the knowledge of the Qur'ân and the Ḥadîṣ (معرفة دينه على التحقيق .... اى القران و السنة) and the knowledge of the Prophet (معرفة نبيه).

The author's name does not appear anywhere in the MS.

Beginning:

اعلم رحمك الله فالواجب على كل مسلم و مسلمة ان يعرف ثلاثة اصول الاصل الاول معرفة به بالاخلاص و هى التوحيد الخ *

Not dated. The handwriting is identical with that of the preceding MSS.

Scribe: سيد يونس ابن سيد احمد الحسينى .

The following colophon occurs at the end:

على قلم الفقير الى الله تعالى عبده سيد يونس ابن سيد احمد الحسينى نسبا و الحنفى مذهبا غفر الله له و لوالديه و لاستاذ به .... *

Fol. 33ᵇ–34ᵇ.

VI

قطعة من بيان الاسرار

Qiṭ'at min Bayân al-Asrâr

The 23rd chapter from *Bayân al-Asrâr* (بيان الاسرار) or *Bayân Asrâr aṭ-Ṭâlibîn* (بيان اسرار الطالبين) of one Sirâjaddîn 'Umar al-Mîlânî (cf. Berlin, 3060; Ḥ. Kh., II, 77, ascribes its authorship to one Maulânâ Yûsuf).

Beginning:

الفصل الثالث و العشرون فى بيان اهل التصوف و هم اثنا عشر نفرا الخ *

The original work consists of 24 *faṣl* (cf. Ḥ. Kh., loc. cit.).

Not dated. The handwriting is identical with that of the preceding MSS.

The following concluding note occurs at the end:

نقل هذا الفصل من بيان الاسرار *

Fol. 34b–46a.

VII

رسالة فى اتباع الكتاب و السنة

Risâlat fî Ittibâ‘ al-Kitâb wa as-Sunnah

A short and useful work on theology, stressing the importance of following strictly the teaching of the Qur'ân and Ḥadîṣ and abstaining from the innovations of the later periods.

Beginning:

الحمد لله الذى نزل الفرقان على اكرم عباده . . . . و بعد فلما كانت مفكرات السلف معروفات زماننا و معروفاتهم منكراتنا وفشت فينا البدع والمحدثات الخ *

The work is divided into the following three chapters:

Fol. 35a. I. الباب الاول فى التحرض على اتباع كتاب الله و سنة رسول الله صلى الله عليه و سلم الخ *

Fol. 38a. II. الباب الثانى فى التعرض عن المحدثات الخ

Fol. 42a. III. الباب الثالث فى الاحاديث التى لا اصل لها الخ

The MS. does not provide any clue either to the title or to the author. Of the authorities and the eminent traditionists and jurists quoted in the text, as-Sakhâmî (d. Sha‘bân 902/April, 1497; *see* Brock., Suppl., II, 31) is the latest. Hence we may infer that the author of the present work flourished not earlier than the tenth century A.H.

The MS. is written very carelessly. Written in the same hand as the preceding MSS.

Dated Friday, 22nd Rabi‘, II, 1247/29-9-1831.

The following colophon, in which the scribe deliberately omits his name, occurs at the end:

قد وقع الفراغ من ترقيم هذا الكتاب بيدا ضعف العباد ——— غفر الله له . . . . ضحوة يوم الجمعة نهار الثانى و العشرون [العشرين] من شهر ربيع الثانى سنة سبع و اربعين و مائتين بعد الالف من الهجرة النبوية الخ *

The following note indicates that it was collated with the copy from which it was transcribed:

بلغت المقابلة بقدر الوسع و الطاقة على المنقول عنه *

Fol. 46^b–50^b.

VIII

رسالة فى مدح المصطفى

Risâlat fi madḥ al-Muṣṭafâ

An anonymous treatise devoted to the praise of the holy Prophet. Beginning:

احمد من ابرز من صـ نة الارادة بيد القدرة الخ *

The MS. neither bears any clue to the author's name nor to the title. The MS. comes to an end abruptly thus:

.... و حضنته بعدها جاريته ام يمن الحبشية ثم جده *

Not dated. The handwriting is identical with that of the preceding MS.

Fol. 51^a–54^a are blank.

Fol. 54^b–77^a.

IX

رسالة فى تكفير المعين

Risâlat fi Takfîr al-Mu'aiyan

A useful work on *Takfîr*, explaining that it is valid to declare a specified person impious or infidel if he commits such an act. The work is based on Ḥadiṣ and Al-Imâm Abu'l'Abbâs Ibn Taimiyaḥ (d. 22nd Ḏu'lqa'daḥ, 728/29, Sept. 1328; Brock., II, 100 pp. and Suppl.) is extensively quoted. This *risâlaḥ* was originally addressed as a letter to the residents of 'Uyainaḥ (a town in Najd), the early stronghold of the author.

By Muḥammad bin 'Abdalwahhâb bin Sulaiman bin 'Ali an-najadi (d. 1206/1792; for further particulars *see* Lib. Cat., XXVI, 2805/IV).

Beginning:

هذ الرسالة [هذه رسالة] ارسلها شيخ الاسلام محمد بن عبد الوهاب رحمه الله تعالى الى رجل من اهل العيفية لما اشتملت تكفير المعين اذا فعل ما يكفر به فقال ...... روى مسلم فى صحيحه عن عمر [عمرو] بن عنبسة المسلمى قال كنت و انا فى الجاهلية اظن ان الناس على ضلالة الخ *

Written very carelessly.

Not dated. Apparently thirteenth century A.H., the handwriting being identical with that of the preceding MSS.

Fol. 54[b] is in a later hand. Fol. 77 contains miscellaneous notes. Fol. 78[a] is blank.

Fol. 78[b]–112[b].

X

كتاب جامع فى الفقه و الاذكار

Kitab Jamai' fi al-Fiqh wa al-Adkar

It is a book dealing with the life of the Prophet, and his divine qualities and virtues. The book also deals with the rules of prayer, religious laws, and about the life after death in the next world. The name of the author is not given

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد و آله و صحبه اجمعين .... اما بعد فانى جعلت هذا الكتاب ثلاثة اقسام الخ *

The work is divided into three parts:

(۱) قسم فى سير النبويه *

(۲) قسم فى فضائل الاعمال المرضية *

(۳) قسم فى الابواب الذكريه و الاحكام الفقهيه و الامور الاخرويه *

Each of the three parts is subdivided into short *bá'bs*. The introduction contains full contents of the sub-chapter—a summary.

After the introduction the main discussion and work-proper opens thus:

(Fol. 79[a])

القسم الاول فى الاداب الذكرية و الاحكام الفقهيه عقيده مختصرة بسم الله الرحمن الرحيم الحمد لله رب العالمين .... و ان عيسى عبد الله و رسوله و ابن امته و كلمته القاها الى مريم و روح لنا و ان الجنة حق و النار حق الخ *

The MS. comes to an end with the following:—

و من سادات الصحابة العشره المشهود لهم بالجنة و هم ابوبكر الصديق و عمر و عثمان و على و سعد و سعيد و طلحه و زبير و عبد الرحمن بن عوف و ابى عبيده [ابو عبيده] بن الجراح رضى الله عنهم و من خدامه انس ابن مالك و عبد الله بن مسعود و بلال و زيد بن حارثه و ام ايمن رضى الله عنهم *

Not dated, probably thirteenth century A.H. The handwriting is identical with that of the preceding MSS.

H.L. No. 2587

No. 2817

Fol. 130; lines 12; 7½"×5½"; 6"×4".

Al-Majmuāḥ

The present Majmuāḥ consists of six works on theology, Sufism and Fiqh by different authors.

Fol. 1–29ᵃ.

I

رسالة فى التصوف

Risalat fī Al-Tasawwuf

This treatise on Sufism (Tasawwuf) deals with those qualities of human nature, on which the foundation of Tasawwuf is laid down and according to the author it is based mainly on four things: (i) الصدق (Truth), (ii) الصفا (Purity), (iii) الصبر (Patience) and (iv) السخا (Generosity).

Beginning:

صلى الله على سيدنا محمد ...... و الحمد لله رب العالمين و العاقبة للمتقين و الصلاة و السلام على سيدنا محمد و على آله و صحبه اجمعين السلام عليكم يا اهل الشريعة ...... السلام عليكم يا اهل الطريقه .... بعد فقد سئل حضرة شيخنا عن الصفا فقال بنى التصوف على اربعة اشياء الخ الخ *

Neither the title nor the author's name appears anywhere in the manuscript.

Written in ordinary Naskh. Not dated. Apparently thirteenth century A.H., the handwriting being identical with that of MS. No. 2817/V below.

The following colophon occurs at the end (fol. 29ᵃ):

تمت بعون رب السموات و الارض على يد كاتبها الشيخ و ولى ابن الشيخ عيدى *

Scribe: الشيخ و ولى بن الشيخ عيدى.

Folio 29ᵇ is blank.

Fol. 30ᵃ–40ᵃ

II

مسائل فى علم التوحيد

Masâ'il fî 'Ilm al-Tauḥîd

A work on Ṣûfîsm, and *Tauḥid* giving a ṣûfic interpretation of *Tauḥid* and other points connected with it.

By 'Abdalġanî bin Ismâ'il bin 'Abdalġanî an-Nâbulusî عبد الغنى بن اسماعيل بن عبد الغنى النابلسى, a prominent ṣûfi scholar (d. 1143/1731). For further particulars of his life and works *see* Lib. Cat., X, 578; Brock., Suppl., II, 473–76; and Sarkîs, 1832.

Beginning:

هذا [*sic*] مسائل فى علم التوحيد الشيخ عبد الغنى النابلسى ......
الحمد لله رب العالمين .... اما بعد فهذا مسائل فى علم التوحيد و التعريف
[التوقف] ...... الطريق لانهم الا على مقتضى ما اتم به الشرع المحمدى الخ *

No other copy seems to have been recorded.

The MS. is written very carelessly. Not dated. Apparently thirteenth century A.H., the handwriting being identical with that of MS. No. 2817/V below.

Fol. 41ᵃ–45ᵇ.

III

كتاب ابى حازم

Kitab Abî Hâzim

A short work consisting of questions and answers relating to different masâ'il of fiqh and Hadith by Abu Hâzim. It seems that the present work was composed for the benefit of the common man towards the understanding of Religious Laws.

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد ...... روى ابى
حريرة [*sic*] رضى الله تعالى عنه عن الشيخ ابى حازم رحمة الله تعالى عليه انه
قال بينما كان ذات يوم من الايام سابر [*sic*] على شاطى البحر فاذا شيخ كبير السن
فلاقانى الخ *

The above title is derived from the following note which appears on the front of fol. 41ᵃ:

هذا كتاب ابى حازم على التمام و الكمال

Beginning:

الحمد لله رب العالمين .... و هو مشتمل في مسائل و فرائض *

At the end of the book the author outlines four kinds of belief (الايمان) and ends on describing its characteristics thus:

ثم قال يا ابى حازم الايمان مفرق ام جمع ...... ثم قال يا ابى حازم صدقة يا ابى حازم بارك الله الخ *

(Fol. 45[b])

Similar works have been noticed in Berlin (Nos. 1882–10259, and India Office 2125), under the title مسائل ابى حازم and رسالة ابى حازم but the beginnings and ends given therein do not agree with those of our copy.

Written very carelessly. Not dated. Apparently thirteenth century A.H., the handwriting being identical with that of MS. No. 2817/V below.

Fol. 46[a]–75[b].

IV

غاية الاختصار

Ġâyat al-Ikhtiṣâr

A famous concise work on *fiqh* according to the Shâfi'î school. It is also called *Mukhtaṣar fî al-fiqh 'alâ madhab al-Imâm ash-Shâfi'î* (مختصر فى الفقه على مذهب الامام الشافعى) or *Taqrîb fî al-fiqh* (تقريب فى الفقه). Cf. Brock., Suppl., I, 676-7.

By Abû Shujâ' Taqîaddîn Aḥmad bin al-Ḥusain bin Aḥmad al-Iṣfahânî تقى الدين ابو شجاع احمد بن الحسين بن احمد الاصفهانى , a prominent shâfi'î scholar of his age. Some account of his life was given in Lib. Cat., XIX, 1832, but the date of his death was not recorded therein. His death, however, took place in 593/1196. Cf. Brock., loc. cit.

Beginning:

قال الشيخ الامام الورع .... ابو شجاع احمد بن الحسين بن احمد الاصفهانى .... و بعد فقد سالنى بعض اصدقائى الخ *

And further gives the cause for writing the book saying فقد سالنى بعض اصدقائى [sic ان اعمل مختصرا فى الفقه على مذهب الشافعى .... فى غاية الاختصار .

For other copies *see* Lib. Cat., loc. cit., and Brock., loc. cit.

The work has been commented upon extensively by various authors. For a commentary by Taqîaddîn Abû Bakr bin Muḥammad bin 'Abdal-mu'min al-Ḥiṣnî (d. 829/1425) *see* Lib. Cat., XIX, 1833-34.

For other commentaries *see* Brock., I, 392, and Suppl. For editions *see* Sarkîs, 318 and Brock., loc. cit.

Written carelessly in ordinary Naskh. Not dated. Apparently thirteenth century A.H., the handwriting being identical with that of MS. No. 2817/V below.

Fol. 76ᵇ–107ᵃ.

V

رسالة فی الثواب و العقاب

Risâlat fî aṣ-Ṣawâb wa al-'Iqâb

A work enumerating the various rewards and punishments prescribed in the **Islamic Law** for different acts. The work is based on the Qur'ân and **Ḥadiṣ**.

Beginning:

قال الله تعالی و اقیموا الصلاة ان الصلاة تنهی عن الفحشاء و المنکر.... و قال تعالی فخلف من بعدهم خلف اضاعوا الصلاة و اتبعوا الشهوات .... قال ابن عباس رضی الله عنهما قال رسول الله صلی الله علیه و سلم ان فی جهنم وادیا الخ *

The MS. neither bears the title nor the author's name. Written very carelessly in ordinary Naskh.

Dated 28th Ṣafar, 1255/13-5-1839.

The colophon of the scribe reads as follows (fol. 107ᵃ):

کاتبها روبی السعدی ابن الشیخ عبدی غفر الله له و لوالدیه ۱۲۵۵ سنه ۲۸ صفر الخیر *

Scribe : روبی السعدی ابن الشیخ عبدی.

Fol. 107ᵇ-108ᵇ bear miscellaneous quotations and *nuqûsh*, on the model of those prevalent among the ṣûfîs.

Fol. 76ᵃ and 109ᵃ are blank.

Fol. 107ᵇ-108 contain names of God written on the entire page and some forms of talisman تعویذ are also given.

Fol. 109ᵇ–130ᵇ.

VI

کتاب معراج رسول الله

Kitâb Mi'râj Rasûl al-Lâh

A work narrating the details of the Prophet's *mi'râj* (معراج i.e. the ascension to the Heaven).

Beginning :

هذا كتاب معراج رسول الله بسم الله الرحمن الرحيم قال الله سبحانه و تعالى
سبحان الذى اسرى بعبده ليلا من المسجد الحرام ...... فاختلفت الناس
فى المعراج الخ *

The MS. bears neither the title nor the author's name. It should not be confounded with the famous work of Abul Qasim al Qushairi (d. 465/1074); noticed in Lib. Cat., XV, 990.

Written in ordinary Naskh very carelessly. Dated Sunday, Du'l Hijjah, 1261/ Dec., 1845.

The colophon runs thus:

.... الفراغ من هذا الكتاب المبارك يوم الاحد من شهر ذى الحجة
سنة الف و ماتين واحد و ستون [sic] *

Fol. 124ᵇ-125ᵃ are blank.

H.L. No. 2601

No. 2818

Fol. 53; lines 19 to 24; size 8″ × 4½″; 6½ × 4″

Al-Majmû'ah

The present majmû'ah consists of two independent works on different subjects, by different authors, in different hands. On folio No. 1, there are two seals which are illegible.

Fol. 1ᵇ–5ᵃ.

I

رسالة فى البسملة

Risâlat fî al-Basmalah

A short commentary on *Al-Tasmiyah* (e.g. بسم الله الرحمن الرحيم) explains its meaning, with grammatical analysis.

Beginning:

الحمد لله الذى وعد لمن ذكره ذكره بين الملائكة المقربين و اثنى على ما
ذاكريه [sic] من عباده المكرمين .... و بعد فهذه كلمات جميلة صادرة
عن الفحول .... فى شان شرح التسمية على احسن وجه من التوفية الخ *

The MS. does not bear any clue to the author's name. Some works bearing the same title (رسالة فی البسملة) have been noticed in Berlin (Nos. 2597, 2598, 2267, 2773, 2292, 2282, etc.) but the beginnings and the ends thereof do not agree with those of the present MS.

The present work is dedicated to one Shaikh al-Islâm of the age, whose name has been omitted (cf. the preface of the MS.).

The book is written in the form of question and answer and in its writing the author claims to have observed fully the principles of discussion known as Munazra (مناظرہ). He writes on fol. 1[b]:

"و قرات فیها من سوال و الجواب بعبارة یرضها اولو الالباب و راعیت فی تحریرها قانون المناظرة لیکون علی وفق طبع المناقشة" *

Written in Naskh. Dated 1180 A.H./1766-67.

The work comes to an end with the following passage (fol. 5[a]):

...... فهذه الحروف التسعته عشر تقع کفارات الذنوب التی تقع فی تلك الساعات اللهم غفر ذنوبنا و اشرح لنا صدورنا و توفّنا مع الابرار بحرمة اسمك العظیم و ذکرك الکریم و الحمد لله وحده سنة ثمانین و مائة و الف *

Fol. 6–53[b].

II

شرح قصیدة البردة

Sharḥ Qaṣîdat al-Burdaḥ

A copy of Zainaddîn Khâlid bin 'Abdallâh al-Azharîs' (d. 14 Muḥarram, 905/26-8-1499) commentary on *Qaṣîdat al-Burdaḥ*. For details *see* Lib. Cat., XXIII, 2536, where a copy of the work has been noticed. For the author's life and works *see* Lib. Cat., XX, 2095; *Aḍ-Ḍain al-lâmi'*, Vol. III, pp. 171-2; Brock., Suppl., II, 22; Sarkîs, 811-2.

Beginning :

اما بعد حمد الله مستحق التحمید و التهلیل الخ *

For the numerous editions of the commentary *see* Sarkîs, 812 and Brock., Suppl., I, 468.

The present MS. is correctly written in clear and good Nasta'liq. A comparison shows that the copy noticed in Lib. Cat., loc. cit., is carelessly written.

Not dated. Probably eleventh century A.H.

Fol. 53[b] contains miscellaneous quotations.

H.L. No. 2606

No. 2819

Fol. 80; lines 15; size 8″ × 6″; 6″ × 5″

Al-Majmû'ah

A copy of a majmû'ah consisting of five works on theology (عقائد) and other subjects by different authors.

All are in one hand.

Fol. 1b–46a.

I

كشف العيان بالدليل و البرهان من عقيدة اهل الحق و الايقان

Kashf Al-'Iyân bi Ad-Dalîl wa Al-Burhân 'an-'Aqîdat Ahl Al-Ḥaqq wa Al-'Îqân

A very rare copy of a useful commentary upon *Shams al-Imân fî Tauḥîd ar-Raḥmân* (شمس الايمان فى توحيد الرحمن), a versified treatise on theology of 'Afîfaddîn 'Abdallâh bin As'ad bin 'Alî al-Yâfi'î ash-shâfi'î (d. 768/1367; *see* Lib. Cat., XIII, 908). This *Qaṣîdah* (e.g. شمس الايمان الخ) was originally included in the author's work *Al-Irshâd wa Al-Taṭrîz* (الارشاد و التطريز) for a copy of which *see* Lib. Cat., loc. cit. It was printed separately in Java, 1318 A.H. and Cairo (cf. Brock., Supp., II, 227).

Commentator: Ṭayyib bin Abî Bakr bin 'Amrah al-Ḥaḍramî طيب بن ابى بكر بن عمرة الحضرمى, a scholar of Ḥaḍramaut, who flourished in the earlier part of the twelfth century A.H. as would appear from his colophon (quoted below).

Beginning:

الحمد لله المنفرد بوجوب الوجود و القدم المتفضل بابراز الكائنات الى الوجود ———— و بعد فيقول .... طيب بن ابى بكر بن عمرة الحضرمى لما كان اشرف العلوم على الاطلاق علم التوحيد .... و كانت عقيدة اهل الحق المشهورة بعلا ربنا لليافعى فى غاية الايجاز .... التمس منى بعض الاخوان فى الله .... ان اشرحها شرحا يبين مرادها .... فاجبته لما هنالك .... و لما فهمت ان اسمها عقيدة اهل الحق و الايقان سميت الشرح كشف العيان بالدليل و البرهان عن عقيدة اهل الحق و الايقان الخ *

Fol. 1ᵇ-2ᵇ.

The work proper begins with a *muqaddimah* thus (fol. 2ᵇ):

مقدمة الحكم اثبات امر و نفيه و هو اما شرعى او عادى او عقلى فالشرعى ما حكم به الشرع و هو ينقسم الى الايجاب و الندب الخ *

The commentary proper opens thus (fol. 4ᵃ):

قال الشيخ مبتدئا بالتنزيهات لأنها اهم و الاكثر و اكثر [*sic*] خلافا علا اى ترفع و تظهر و تقدس و تنزه ربنا اى مالكنا او مصلحنا او مربينا او خالقنا او معبودنا و مراد المصنف الخ *

The original work of al-Yâfi'î consisted of 160 verses in al-Baḥr aṭ-*Ṭawil* beginning:

تبارك من شكر الورى عنه يقصر　　　لكون ايادى جوده ليس تحصر

The first 90 verses are in the praise of God. The commentator begins his work by commenting upon the verse opening with

علا ربنا عن كيف او اين او متى الخ

which is the 100th verse of the *Qaṣidah* (cf. introduction of the commentator).

The commentator in the following concluding note:

و قد تم ما قصدت تعليقه على هذه القصيدة الشريفة قال شارحها وافق الفراغ منه الا قليلا وقت الظهر يوم السبت سادس عشر شهر ذى الحجة الحرام سنة احدى عشر [ة] و ماية و الف فان كان موافقا للصواب فبفضل المنعم الوهاب الخ الخ (fol. 45ᵇ) *

Says that he completed the work on Saturday afternoon, 16th Ḏu'l Ḥijjah, 1111 A.H./25-5-1700.

No other copy seems to have been recorded.

Not in Brock.

Fol. 46ᵇ–48ᵃ.

II

وصية

Waṣîyah

A very rare (probably unique) copy of a *Waṣîyah* (وصية) explaining and laying emphasis on the practice of all necessary prayers, duties and observations meant for a devout life. Originally, it was addressed by the author to his son.

Beginning:

هذه وصية الامام العالم .... عفيف الدين عبد الله بن عبد الرحمن بافضل نفع الله به امين الحمد لله الذى هدا قوما فلم يعقلوا لحظة عن مراقبته .... و بعد فاصغ يا ولدى لما انصحك به فان عملت به رجوت لك الفلاح فى الدارين .... فاول ما اوصيك به التقوى ظاهرا و باطنا و معناها امتثال جميع او امر الله و اجتناب محارمه الخ *

The rest of the *Waṣîyah* is divided into the following *faṣl*:

Fol. 47ᵃ. فصل و مما اوصيك به المحافظة على صلوة الضحى الخ

Fol. 47ᵃ. فصل و مما اوصيك به احياء ما بين المغرب و العشاء الخ

Fol. 47ᵃ. فصل و مما احثك عليه عدم الخروج من المسجد من بعد صلوة الصبح الى الخ *

Fol. 47ᵃ. فصل و مما احذرك الاكثار من الكلام المباح الخ

Fol. 47ᵇ. فصل يتعلق بما تقدم ترك الغفلة عن قيام الليل الخ

Fol. 47ᵇ. فصل و مما اوصيك به صلة الرحم الخ

Fol. 47ᵇ. فصل و مما اوصيك به عدم احتقار احد الخ

Fol. 47ᵇ. فصل و مما اوصيك به ترك التكبر على جميع خلق الله الخ

The MS. ends as follows (fol. 48ᵃ):

.... استود عنك الله لا تضيع ودائعه زودك الله التقوى و حفظك فى نفسك و دينك و ختم لى و لك بذلك .... بحق محمد و آله تمت الوصية *

Author: ʻAfîfaddîn ʻAbdallâh bin ʻAbdarraḥmân bin Abî Bakr Bâfaḍl al-Ḥâjj al-Ḥaḍramî عفيف الدين عبد الله بن عبد الرحمن بن ابى بكر بافضل الحاج الحضرمى, a prominent S͟hâfiʻi scholar of Southern Arabia particularly well-versed in Fiqh.

He was born at S͟hihr (Yaman; *see* Muʻjam al-Buldân, iii, 363-4) in 850/1445-6. He travelled to ʻAdan and other places in search of knowledge. He drank deep at the fountains of learning and attended the lectures of prominent scholars of Southern Arabia. Afterwards he began to instruct pupils in the principal mosque of S͟hihr, where students flocked to him. He also performed the duties of a jurist till he became the accepted mufti (jurist) of the place and everyone acknowledged his superiority in Fiqh. He was very pious and God-fearing. He performed the pilgrimage in 915/1510. Among his various compositions his short work on Fiqh entitled *Muk͟htaṣar fi al-Fiqh* (مختصر فى الفقه), better known as *al-Muqaddima al-Ḥaḍramîyah* (المقدمة الحضرمية) is well known. (For a commentary upon which by Ibn Ḥajar al-Haiṯamî (d. 974/1767), *see* Lib. Cat., XIX, ii, 1873.

See also Brock., Suppl., II, 528, 555 for glosses upon the above-mentioned commentary). According to An-Nûr As-Sâfir (p. 99) he wrote another *mukhtaṣar fî al-Fiqh*, shorter than the above, which was commented upon by Shihâbaddîn Muḥammad bin Aḥmad bin Ḥamzaḥ ar-Ramlî al-manûfî al-Miṣrî ash-Shâfi'î (d. 13th Jumâdâ I, 1004/4-1-1596; cf. Khulâṣat al-Aṣar, iii, 342–7). The author of An-Nûr As-Sâfir, loc. cit., also mentions the following works of his:

(i) لوامع الانوار و هداها الاسرار و ودائع الابرار فى فضل القائم بالاسمار

(ii) الحجج القواطع في معرفة الواصل و القاطع

(iii) مؤلف لطيف في اذكار الحج

mentioned in Brock., Suppl., II, 555, under the title *Hilyat al-Bararah wa Shi-'âr al-Khiyarah fî adkâr al-Ḥajj wa al-'Umrah wa ziyârat qabrihî ṣal'm.* حلية البررة و شعار الخيرة فى اذكار الحج و العمرة و زيارة قبره صلعم.

(iv) وصية نافعة

(v) رسالة صغيرة في علم الفلك

Only two of his works (e.g. Al-Muqaddîma al-Ḥaḍramîyaḥ and Hilyat, etc.) are mentioned in Brock., loc. cit.

His death took place on Sunday, 5th Ramaḍân, 918/14-11-1512. For further particulars *see* An-Nûr As-Sâfir, pp. 98–100. Brock., loc. cit., mentions him among those who flourished in the tenth century A.H., and gives no date. Sarkîs (519, 520) confounds him with Jamâladdîn Muḥammad bin Aḥmad bin 'Abdallâh bin Muḥammad Bâfaḍl as-Sa'dî al-Ḥaḍramî (d. 903/1498), the author of Mukhtaṣar al-Anwâr. *See* An-Nûr As-Sâfir, pp. 23–26. No other copy seems to have been recorded. Neither in Ḥaj. Kh. nor in Brock.

Fol. 48b-49b.

III

عقيدة

Aqidah

It is a versified treatise on theology in accordance with sunni creed This name of the author is not mentioned anywhere.

Beginning:

نحمدك اللهم جلّ الحمد — على الهدى منك وحسن القصد

و حسن الاقتصاد في العقائد — و ما تفضلت من الفوائد

.... — ....

و بعد فاحفظ هذه القصيدة — فانها ضمنت العقيدة

علم اصول ديننا مفاده — البحث عما يجب اعتقاده

It ends with the following verses:

و صلى الله ذو الجلال على النبى و صحبه و الال

تمت

ما راست العلـــوم و اهلها فى ليلها فجوم

No other copy seems to have been recorded. On page 99, fol. 50[a], there is a small chapter on human city (المدينة الانسانية) by As-Sheikh Ibi-Al-Mâli Al-Jowaini ابو المعالى الجوينى (Abul Inâali Abdulmalek bin Abî Muhammad Abdallâh bin Yousuf Al-Juwaini Al-Haramain, d. 25th Rabi' II. 478/20-8-1085). For reference *see* Lib. Cat., X, 493.

The writer in these pages described qualities of human beings as a city which embodies all types of sentiments, and at the end says that God himself has undertaken to protect these qualities, so that men utilize them for their personal needs. He ends as:

قال الشيخ فهذا ما اردنا ذكره من هذه المدينه التى هى بالايمان محفوظة حضية *

(Fol. 50[b]).

Fol. 51[a]–57[a].

IV

المقدمة الآجرومية

Al-Muqaddimat Al-Ājurrûmîyaḥ

A well-known treatise on grammar by Abû 'Abdallâh Muḥammad bin Muḥammad bin Dâ'ûd aṣ-Ṣanhâjî, better known as Ibn Âjurrûm, ابو عبد الله محمد بن محمد بن داوٗد الصنهاجى الشهير بابن آجروم a prominent grammarian of Fâs (Morocco). He was born in 672/1273 and died at Fâs in Ṣafar 723/Feb., 1323. He composed the present treatise at Mecca. *See* Buġyat al-Wu'ât; Brock., II, 237-8 and Suppl.; Sarkîs, 25; and Lib. Cat., XX, 2109.

Beginning:

الكلام هو اللفظ المركب المفيد بالوضع و اقسامه ثلاثة الخ *

Several commentaries have been written on the work. For the various commentaries, glosses, and versified versions *see* Ḥaj. Kh., VI, pp. 73–76; Brock., loc. cit. A few commentaries and glosses have been noticed also in Lib. Cat., XX, Nos. 2109–2115. For editions and translations *see* Brock., loc. cit., and Sarkîs, loc. cit. This book is one of the most famous works of the author. Authors of England and France have translated this book. Mention can be made of Prof. Baron (بيرون) of Cambridge, etc. This book has been published several times in Egypt and Beirut (Sarkîs, 2115).

Fol. 57a–80b (page No. of the book 114).

V

شرح ام البراهين

Sharh 'Umm Al-Brahîn

It is an incomplete copy of a commentary upon the book *'Umm Al-Brûhîn* (اُم البراهين) known as Aqidat As-sugra or As-Sannausiat As-sugra (السنّوسية الصغرى) (Sarkîs, 1058). This commentary is written by Muhammad-bin Mansur Al-Hudhudi محمد بن منصور الهدهدى, a scholar of twelfth century (Berlin, 2019, and Brock., II, 250). He belonged to the tribe of Bani Hudhud or to the tribe of Hedadah; both these tribes are of Arabia (Berlin, loc. cit.).

Beginning:

الحمد لله الذى شهد بوجوده جميع الكائنات و الصلوة و السلام على سيدنا محمد المبعوث بالايات الواضحات .... قال الشيخ الصالح ابو عبد الله ابن يوسف السنوسى الحسينى الحمد لله. و الصلوة و السلام على رسول الله هو الثناء باللسان بالجميل من الاوصاف و الافعال كالعلم و الجود بالمنى و هو ضد الذم الذى هو الثنا بالصبح الخ *

The passage quoted in Berlin, loc. cit. (fol. 28b), conforms with this manuscript on page 159.

فعلى العاقل ان يكثر من ذكرها .... ناطقين بكلمة الشهادة عاملين بها .... و الحمد لله رب العالمين الخ *

It comes to an end abruptly with the following passage (fol. 80b):

.... و منها الفقر و هو نقص يد القلب من الدنيا حرصاً و اكثار القطعة بان حاجته ليست عند شيء منها *

For complete copies of the work *see* Berlin, loc. cit.; Rampur, 305/181, 2; Asafîyah, 372/16, 5. A printed copy (Bombay print) is also noticed in Rampur, loc. cit. For glosses upon the present commentary *see* Brock., Suppl., II, 354, *see also* Lib. Cat., X, 566. The Berlin, 2019, mentions the following commentators upon the book *'Umm Al-Brûhîn* ام البراهين:

(1) احمد بن احمد بن عمر السودانى, 1032/1623.

(2) ابو سعود بن على المسطلانى, 1035/1626.

(3) احمد بن محمد بن على الغنيمى , 1044/1634. The name of the book is بهجة الناظرين فى محاسن ام البراهين .

(4) (المقدمة الفطرية) عبد الله بن عبد الرحمن بن موسى , 1115/1703.

(5) ابو الحسن بن عمر القلقى , 1199/1758, and others.

(6) عبد الرحمن بن محمد .

(7) احمد بن محمد المقرى .

(8) يحيى بن محمد الملياني .

(9) محمد بن عيسى الدمياطى .

(10) محمد بن احمد بن عرفه الدسوقى .

The original book, *'Umm Al-Brâhîn* ام البراهين, was written by Abu Abdallah Muḥammad Bin Yousuf al-Hasani as-Sannausi (d. 892/1486 or 895/1490; cf. Brock., Suppl., II, 352). For a copy of the text *see* Berlin, 2006-7, and for the various commentaries, glosses, translations and editions *see* Brock., II, 250, and *see also* Sarkis, 1058, which quotes about the author :

و له فى العلوم الظاهرة اوفر نصيب - جمع من فروعها و اصولها السهم و التعصيب .... بل زاد على الفقهاء مع معرفة حل المشكلات سيما التوحيد - لا يقرأ علم الظاهر الا خرج منه لعلوم الآخرة سيما التفسير لكثرة مراقبته الله تعالى كانه يشاهد الآخرة (تعريف الخلف ١ - ١٧٦ نقلاً من نيل الابتهاج) *

The author Abu Abdallah al-Hasani as-Sannausi died in the year 890 A.H. at the age of 63 years (Sarkis, 1058).

The name of the scribe is not mentioned in the manuscript. All are written in one hand—in ordinary Nas<u>kh</u>. There are mistakes in writing at some places. Not dated. Probably twelfth century A.H.

H.L. No. 2605

No. 2820

Fol. 13; lines 17; size 8″×5″; 6″×4″

Al-Majmû'aḥ

The present *Majmû'aḥ* contains two short works on different subjects by different authors in different hands.

Fol. 1b–3b.

I

تحفة الاخيار بتحقيق حديث فداء المسلم بالكافر من النار

Tuḥfat al-Akhyâr bi Taḥqîq Ḥadîṣ Fidâ' al-Muslim bi al-Kâfir min an-Nâr

A short work explaining the meaning and implications of the Ḥadîṣ in which it is stated that kâfirs will be ransoms for the deliverance of Muslims from hell-fire. It was composed when a question on the subject was referred to the author by one Maulânâ Ni'matallâh, the Qaḍî of Mecca.

The MS. does not provide any clue to the author.

Beginning :

الحمد لله الذى وفق للقيام با عباء الاخبار النبوية من ارتضاه ———— و بعد فهذه رسالة لطيفة...... سميتها تحفة الاخيار بتحقيق حديث فداء المسلم الكافر من النار سألنيها السيد الاكمل ...... قاضى مكة المكرمة مولانا نعمة الله آفندى ...... ان اورد سوالا فيما رواه ابو موسى الاشعرى ...... من قوله ان امتى مرحومة اذا كان يوم القيامة اعطى الله كل رجل من هذه الامة رجلا من الكفار فيقول هذا فداؤك من النار الخ *

The work ends with the following concluding remarks (fol. 3b):

و لنقتصر على هذا القدر فيضه تبصرة لمن يتبصر و تذكرة لمن يتذكر .... و قد كملت رسالتنا هذه فى نحو ربع يوم عيد الفطر سنة الف و مائة و ثمانين و اربعة من هجرة [sic] النبوية *

in which he says that he wrote the present treatise (in about a quarter of the day) on the day of 'Îd al-Fiṭr, 1184/18-1-1771.

No other copy seems to have been recorded. Written in Naskh. Not dated. Probably the thirteenth century A.H.

Scribe : الحاج محمود بن الحاج محمد خضخوى .

Fol. 4a–13b.

II

رسالة فى اقتداء الحنفية بالشافعية

Risâlat fî Iqtidâ' al-Ḥanafîyaḥ bi Ash-Shâfi'îyaḥ

A short tract discussing whether it is valid for a Ḥanafî to follow an *Imam* belonging to the Shafi'î School in the prayers. The author has tried

to collect the different opinions of the various Ḥanafî scholars on this issue.

Beginning

الحمد لله الذى افتح بحمده فى كل رسالة و مقالة و الصلوة و السلام . . . .

قال مولانا الامام . . . . . . تلميذ المحقق ابن الهمام . . . . . . الشيخ على السندى

الحنفى . . . . اخوانى رحمكم الله . . . . سالتمونى ان اجمع لكم اقوال العلماء

السان الحنفية فى بيان الاقتداء بالشافعية الخ *

Author: 'Alî as-Sindî al-Ḥanafî على السندى الحنفى.

No clue to the author's life and work is traceable in the books of references.

However, the fact that he was a pupil of Ibn al-Humâm (d. 7th Ramaḍân, 861/30-7-1457; cf. Lib. Cat., XIX, 1643; and Brock., Suppl., 91-92) suggests that he flourished in the latter half of the ninth century A.H. The *nisbaḥ* as-Sindî indicates Indian origin.

No other copy seems to have been recorded. Written in Nasḵh. Not dated. Probably thirteenth century A.H.

Neither in Ḥaj. Ḵh. nor in Brock.

H.L. No. 2604

No. 2821

Fol. 9; lines 26; size 8″×6″; 6½″×4½″

Al-Majmû'aḥ

An exceedingly valuable copy of a majmû'aḥ, consisting of two short works on philology by two different authors. Written in one hand.

Fol. 1b–5a.

I

ابواب مختارة من كتاب ابى يوسف يعقوب بن اسحاق الاصبهانى

Abwâb Muḵhtâraḥ min Kitâb Abî Yûsuf Ya'qûb bin Isḥaq al-Iṣbahânî

Selected chapters from the detailed work on philology of Abî Yûsuf Ya'qûb bin Isḥâq al-Iṣbahânî, a prominent philologist of his time.

Beginning :

هذه ابواب اخترتها من الابواب التى الّفها ابو يعقوب بن اسحق الاصبهانى رحمه الله التجوز فى الشي بغير اسمه اعلم ان العرب سمت اشياء عرفت ما ارادت بها فكثرت اليوم فى افواه الناس و جازت على غير ما قيلت عليه فمن ذلك البناء كان الرجل يتزوج المرأة فاذا اراد الدخول بها بنى عليها بيتا من شعر او صوف او دبر الخ *

The MS. is considerably old and is, perhaps, the only copy in the world. Written in scholarly Naskh. Not dated. But the following note on the cover in the same hand :

و فرغ من تعليقه يوم الثلثاء رابع عشر ذى حجة حرام [sic] آخر شهور سنة ٨٨٨ *

suggests that the present MS. was transcribed in or about the year 888 A.H./1483.

The work was printed at Cairo, 1350 A.H., on the basis of the present MS. See No. 2821/II below.

Fol. 5ᵇ–9ᵃ.

II

كتاب ما اتفق لفظه و اختلف معناه

Kitâb mâ Ittafaqa Lafẓuhû wa Ikhtalafa Ma'nâhu

A rare, old and probably unique copy of a valuable tract on lexicon. It treats of those words of the Qur'ân which have several meanings.

Beginning :

قال المبرد هذه حروف الفناها من كتاب الله عز و جل متفقة الالفاظ مختلفة المعانى . . . . و اما اتفاق اللفظين و اختلاف المعنين فنحو وجدت شيئا اذا اردت وجدان الضالة و وجدتُ على الرجل من الموجدة الخ *

Author : Abu'l 'Abbâs Muḥammad bin Yazîd aṣ-Ṣumâlî al-Azdî al-Baṣrî better known as al-Mubarrad ابول عباس محمد بن يزيد الثمالى الازدى البصرى الشهير بالمبرد, the great grammarian of his age. He was born in 210/826 and studied under Abû Ḥatim as-Sijistânî (d. about 250/564) and Abû 'Uṣmân al-Mâzinî (d. 249/863). He is highly spoken of by his contemporaries. He wrote many works, of which *Al-Kâmil* (Sarkîs, 1613) is the most celebrated. His death took place in Shauwâl, 285/Nov. 898. For further particulars of his life and a complete list of his works *see* Mu'jam al-Udabâ', VII, 137–45 ; Târîkh Baġdâd, III, 380–87 ; *see also* Brock., I, 108, and Suppl.

Written in scholarly Naskh. Not dated. Apparently in or about 888 A.H., the handwriting being identical with that of the MS. No. 2821/I above.

The work has been edited by Professor 'Abdal'azîz Maiman of Muslim University, Aligarh. It was printed and published by Muḥibba-ddîn al-Khaṭîb at his Salafîyaḥ Press, Cairo, in A.H. 1350 (pp. 44). The publisher, al-Khaṭîb, in his *Khatimaḥ* (pp. 40-41) wrongly asserts that the MS. was transcribed between the sixth and seventh centuries A.H. However, we agree with him in the opinion that the present MS. is perhaps the single extant copy in the world (*see also* No. 2821/I above).

H.L. No. 2608

No. 2822

Fol. 42 ; lines 17 to 21 ; size 8½″×6″ ; 6″×4″

Al-Majmû'aḥ

A valuable copy of a *Majmû'aḥ*, consisting of four works, three of which are on music and the fourth deals with *some important points of grammar*. On the first page two monograms of Cambridge University are pasted and there are also two seals on the title-page which is illegible.

Fol. 1–19ᵃ.

I

منظومة فى علم الانغام

Manẓumat fî 'Ilm al-Angâm

A metrical essay on the science of music, with illustrating tables and charts.

By Ash-Shaikh Shamsaddîn aṣ-Ṣaidâwî.

Beginning :

الحمد لله ولى النعمه   من جادلى بعلم النغمه

و اشكر الله على عطاه   شكر آجزيلا ناميا يرضاه

. . . .

و بعد حمد الله و الصلاة   قد جارنى فل من الثقاة

ليالفى فى نظم ذى الرسالة   و شرحها فلم ادع مقاله

. . . .

فصل اصول اربع للنغم   او ضحتها فى ذا المقال فانهم

There is no mention of the author in any one of the books of reference available. However, it seems certain that he belonged to Ṣaidâ, Syria (cf. صيد سواء ; Yâqût, Mu'jam al-Buldân, iii, pp. 439–41).

The scribe of the present copy mentioned about the author as deceased and this fact suggests that the author of this treatise flourished before him and probably before 969/151-2 (cf. No. 2822/III and IV below).

Rules of music have been discussed in this extensively and they are explained by the help of circles and charts. There are twenty-six circles, explaining the musical practices and some charts and semicircles as well. The book is one of the rarest on the subject. On the first page before the title-page there is a small description in English, by some Englishman, probably someone belonging to Cambridge University.

Not dated. Probably the ninth century A.H., and during the life-time of the author (cf. MS. No. 2822/II below).

The cover is illuminated with *gold and floral designs* and beautifully written on thick creamy papers. It also contains seals of some previous owners of the MS.

Fol. 19b–31a.

II

موشحات

Muwashshaḥât

Pieces of *Muwashshaḥ* (موشح) arranged according to the musical tunes.

By the same Shamsaddîn aṣ-Ṣaidâwî.

Beginning:

من فرط نار اشتياقي و لهفتي و احتراقي الفت حال التلاقي موشحاتي العراق اتيت للركب ليلا ابغى زيارة ليلا تحول الوجد عندي شوقا لسكان نجد انشدت بين القفول في الزروكند فقو الي و القلب في الانكسار مع الهوى الخ *

The words العراق and الزروكند are terms of the musical science.

The handwriting is identical with that of the preceding MS.

The following passage (fol. 24a):

و له ايضا فسح الله في اجله *

suggests that the MS. was transcribed during the lifetime of the author.

Fol. 26b–30b bear some pieces of *Muwashshaḥ* by the well-known saint Sayyidî 'Alî bin Abi'l Wafâ'

Fol. 32–38ᵃ.

III

منظومة فى علم الانغام

Manẓûmat fî 'Ilm al-Angâm

Another valuable copy of Shamsaddîn aṣ-Ṣaidâwî's metrical work on music (*see* No. 2822/I above).

Beginning:

الحمد لله ولى النعمة من جادلى منه بعلم النغمة

Written in good scholarly Naskh. Not dated. Apparently the latter part of the tenth century A.H., the handwriting being identical with that of MS. No. 2822/IV below, which is an autograph of a prominent scholar, who was alive in 969 A.H. (*see* No. 2822/IV below), and who mentions the author in the following terms:

رحم الله تعالى مولفه و عفى عنه . . . . و يرحمنا اذا صرنا مصيره بمنه و احسانه الخ *

which is generally used with reference to dead persons.

Fol. 38ᵇ–41ᵃ.

IV

القصيدة الرومية

Al-Qaṣîdat Ar-Rûmîyah

A metrical version of *Ar-Risâlat al-'Aḍudîyah al-Waḍ'iyah* (for a copy of which *see* Lib. Cat., IX, 820/1, and Sarkîs, 1332) of 'Aḍudaddîn 'Abdar-raḥmân bin Aḥmad aṣ-Ṣiddîqî al-Qâḍî al-Îjî (d. 756/1355; *see* Lib. Cat., XIX, 1545).

Beginning:

بسم الذى علم نحو الحكم بصرف اوضاع معانى الكلم

. . . .

و بعد فالفقير للغنى القوى بالله لا الذات الضعيف الحموى

محمد الى على ينسب و لم يزل للحنفى يذهب

. . . .

و انفع التاليف فيه تجد رسالة الشيخ المسمى عضد

فاخترت ان انظمها لحفظها و موهما ابد له من لفظها

By Muḥammad bin 'Alî, a Ḥanafî scholar of the tenth century A.H. Works of reference do not provide us with any account of the author. However, it appears from the following passage, in the beginning of the MS. (fol. 38a) :

هذه القصيدة الرومية نظم الرسالة العضدية فى علم الوضع مما عفى بنظمه افقر الورى محمد بن على القاضى باقاليم اليمن سابقا و قد نظمها مرة ثانية فى مكة من الرجز ايضا وسماها رفع المنع فى علم الوضع *

that the author, one Muḥammad bin 'Alî, who was sometimes a qâḍî (judge) in Yemen [اى انه كان قاضياً باقاليم اليمن], composed this metrical version. Further he says that he re-composed this treatise at Mecca in the same *baḥr* (e.g. رجز) and surnamed it *Raf' al-man' fî 'Ilm al-Waḍ'* (رفع المنع فى علم الوضع).

The following line towards the end (fol. 41a):

فى الروم تمت هذه القصيدة فربنا يجعلها مفيدة

indicates that the present Qaṣîdaḥ was composed in *Room* (Turkey), hence its title *Al-Qaṣîdat ar-Rûmîyaḥ* ((القصيدة الرومية)).

The following line (fol. 41a) :

فرغتها [كذا] فى تسعة قد وليت ستين تتلو تسعماية خلت

suggests that the author completed this composition in 969/1561-2. Hence, it may be assumed that he flourished in (the latter half of) the tenth century A.H.

The present work is very rare *and probably unique*. It has not been mentioned anywhere, although many commentaries, glosses and versified versions of *Ar-Risâlat al-'Aḍudîyaḥ al-Waḍ'iyaḥ* have been mentioned in Brock., II, 208, and Suppl.

Written in scholarly Naskh. Not dated. Apparently in or after 969 A.H.

The value of the present rare copy is further enhanced by the fact that it is an autograph as appears from the following note at the end in the same hand (fol. 41a) :

تمت الرسالة الوضعية بحمد الله و عونه و حسن توفيقه و كتبه مؤلفه حامدا مصليا و مسلماً *

The following note on the margin indicates that the present copy is not the original draft of the author :

بلغ مقابلة و تصحيح [كذا] باصلة كتبه ناظمه *

Neither in Ḥaj. Kh. nor in Brock.

H.L. No. 2603

No. 2823

Fol. 161 ; lines 23 ; size 7″ ×5½″ ; 6″ ×3″

Al-Majmû‘ah

The present *Majmû‘ah* consists of six treatises on different subjects by different authors. All are in one hand.

Fol. 1–28b.

I

تعليم المتعلم طريق التعلم

Ta‘lîm al-Muta‘llim Ṭarîq at-Ta‘allum

A copy of the well-known work, *Ta‘lîm al-Muta‘llim*, of Burhânaddîn az-Zarnûjî (of the sixth century A.H.). For the author and the work *see* Lib. Cat., XXIV, 2655.

Beginning :

الحمد لله الذى فضل بنى آدم بالعلم و العمل الخ *

The above title appears in the present MS. In Brock., I, 462, and Suppl., and Sarkîs, 969, it has been noticed under the title *Ta‘lîm al-Muta‘llim lita‘allum ṭarîq al-‘Ilm* تعليم المتعلم بطريق العلم . In Lib. Cat., loc. cit., the title is only *Ta‘lîm al-Muta‘llim* تعليم المتعلم . Cf. also Ḥaj. Kh., II, 325.

The book is divided into thirteen chapters in the following order:

(١) فصل فى ماهية العلم

(٢) فصل فى النية و الاخلاص فيها

(٣) فصل في اختيار العلم و الاستاد و الشريك و الثبات

(٤) فصل فى تعظيم العلم و اهله

(٥) فصل فى الجد و المواظبة و الهمة

(٦) فصل فى بداية السبق و قدرة و ترتيبه

(٧) فصل فى التوكل ما يحتاج اليه

(٨) فصل فى وقت التحصيل و اوانيه

(٩) فصل في الشفقة و النصيحة

(١٠) فصل في الاستفادة و اقتباس الادب

(١١) فصل في الورع فى حال التعلم

(١٢) فصل فيما يورث الحفظ و ما يورث النسيان

(١٣) فصل فيما يجلب الرزق و ما يمنع و ما يزيد في العمر ما ينقص

This book has been first published and edited in Germany and afterwards published in Tunis, Murshidabad and Qâzan, etc.

For other copies *see* Brock., loc. cit., and for editions Sarkîs, loc. cit.

Written in Naskh. Not dated. Probably the tenth century A.H.

Fol. 1^a-2^b and 25^a-28^b are in a much later hand.

Fol. 29^a-31^a.

II

وصية

Waṣîyah

A *Waṣîyah* by al-Imâm Abû Ḥanîfah Nu'mân bin Ṣâbit al-Kûfî (d. 150/767; *see* Lib. Cat., V, 235, and for further bibliography *see* Brock., Suppl., I, 285). It was written by the Imâm for his pupil Yûsuf bin Khâlid as-Sumtî al-Baṣrî (d. Rajab, 189/June, 805; for further particulars of his life *see* Al-Jawâhir al-Muḍî'ah, Vol. II, p. 227; and al-Ausâb of as-Sam'ânî, p. 306), when he (the pupil) sought his (the Imâm's) permission to return home (cf. the beginning below).

Beginning :

هذه وصية الامام الاعظم لتلميذه الشمتى (Berlin, 3968, السمتى [*sic*]) البصرى
رحمه الله ...... حين استاذنه للخروج الى وطنه و الرجوع الى منزله فقال
لا حتى اتقدم اليك بالوصية فيما تحتاج اليه فى معاشرة الناس و تاديب
النفس و سياسة الرعية ...... و اعلم انك متى اسات الى عشرة من شئت
من الناس صاروا لك اعداء الخ *

For other copies *see* Berlin, 3968, and Brock., Suppl., I, 287. For other *Waṣîyahs* of the same Imâm *see also* Brock., loc. cit.

For a commentary upon the same *see* Berlin, 3969.

The handwriting is identical with that of the preceding MS

Not in Ḥaj. Kh.

Fol. 31^b-68^a.

III

دامغة المبتدعين و ناصرة المهتدين

Dâmiġat al-Mubtadi'în wa Nâṣirat al-Muhtadîn

A copy of a rare and valuable work on Al-Kalâm in refutation of the sham ṣûfîs and the wrong practices and innovations, which have crept into the tenets of the faith (دين). It also narrates the virtues of the true ṣûfîs and saints.

Beginning:

الحمد لله الذی هدانا لهذا و ماکنا لنهتدی .... و بعد فانی لما رایت طائفة من المتمیین بالعلم غوت و اغوت من شایعها من الجهلاء .... اردت ان ابین اغالیطها فی هذه الاوراق ...... لیهلك من هلك عن بینة و یحیی من حیّ عن بینة الخ *

The work is divided into two *Qism*:

Fol. 32ᵇ–41ᵇ. قسم فی بیان سیر مشایخ الطریقة و سمت اصحاب الحقیقة و بیان محافظتهم لطرق الشریعة الخ *

Fol. 41ᵇ–66ᵃ. و قسم فی بیان ان اعمال هذه الطائفة مخالفة لشریعة الاسلام و مغائرة للروایات المنقولة عن ائمة الانام الخ *

Author: Ḥusâmaddîn Ḥusain (Ḥasan, cf. الفوائد البهية , p. 74) bin 'Alî bin Ḥajjâj bin 'Alî as-Siġnâqî حسام الدین حسین (حسن) بن علی بن حجاج بن علی السغناقی , a prominent hanafî scholar of the seventh century A.H., who was the first to write a commentary upon al-Hidâyaḥ, the celebrated work on Ḥanafî fiqh. He belonged to Siġnâq (a town in Turkistân) and studied under the prominent scholars of the place. He travelled also to Baġdâd and Damascus. He made his mark in various subjects, especially in Fiqh, Al-Kalâm and grammar and composed works on all these subjects. Only four works (including the present one) of his have been mentioned in Brock., II, 116, and Suppl.

Besides those mentioned in Brock., loc. cit., the following works also were composed by him:

I. الکافی شرح اصول البزدوی

II. شرح المفصل

III. النجاح

His death took place in Rajab 711 or 714 A.H.

For further particulars *see* Ṭâsh kopri Zâdaḥ's Ṭabaqât al-Ḥanafîyaḥ, fol. 45; Al-jawâhir al-Muḍî'aḥ, vol. I, pp. 212–214; Al-Fawâid al-Bahîyaḥ, pp. 74-75; Buġyat al-Wu'ât, fol. 185ᵇ.

Ḥaj. Kh., III, 185, ascribes the work to Ḥusâmaddin Ḥasan bin Sharaf at-Tibrîzî (d. after 790 A.H.); Brock., Suppl., I, 142, wrongly places his death in 715/1315, on relying on as-Subkî (Ṭabaqât, VI, 86); but the al-Ḥasan bin Sharafshâh mentioned by as-Subkî is another person. In Berlin, 3092-3, both the scholars are mentioned as its author. But in view of the internal evidence of the present MS. we have come to the conclusion that it is as-Siġnâqî who is the author of the work under notice. In the following concluding remark (fol. 66ᵇ):

يقول العبد الضعيف بتاريخ يوم الاحد و العشرين من شهر ربيع الاخر من سنة ثلاث تسعين و ستمائة .... حسين بن على بن حجاج بن على السغناقى جعله الله من المهتدين ...... *

the author, as-Sigṉâqî, says that he composed (or completed the composition of) the present work on 21st Rabî' II, 693/21-3-1294 (cf. also Râmpûr, I, 298). It means that the present work was composed about a hundred years before the death of Ḥasan bin Sharaf at-Tibrîzî. Therefore, it is *very improbable* that Ḥasan bin Sharaf at-Tibrîzî would have survived about a hundred years after the composition of the work.

The handwriting is identical with that of the preceding MS.

Fol. 68b–76b.

IV

الاسئلة و الاجوبة

Al-Asi'laḫ wa Al-Ajwibaḫ

The present tract consists of a series of questions and answers, relating to some points of *Fiqh*.

Beginning:

ما قول مظهرى وجوه عرائس المنقول و المعقول ...... فى حق التراكمة الذين يسكنون فى الاراضى الغير المملوكة فياخذ بعضهم من قطيع بعض شاة اوشاتين الجواب لا يجوز الاخذ و لا يحل الماخوذ الخ *

The compiler is not known.

The handwriting is identical with that of the preceding MSS.

The book contains answers of twelve questions and it ends thus:

" ايضاً الى هذا عبارة الغية - تم ذالك بحمد الله و عونه و صلى الله على سيدنا محمد و على اله و صحبه و سلم تسليماً " *

Fol. 77a–86a.

V

ستة مسائل

Sittat Masâ'il

The present MS. contains answers to six questions, relating to different points of Fiqh. Some questions are similar to those mentioned in the preceding MS. It is probable that similar questions might have been sent to various jurists of the *place*. Most of the questions mentioned in the

present and the preceding MSS. have reference to Turkistân and the conditions prevalent there.

Beginning:

الحمد لله الذي ارسل رسوله بالهدى و دين الحق . . . . اما بعد فهذه ستة مسائل قد سألني عنها سائل الخ *

The six *masâ'il* have been arranged into six *faṣl* as follows:

I. Fol. 77ᵃ. الفصل الاول في جواز الحمى و عدمه

II. Fol. 79ᵃ. الفصل الاول [sic الثاني] في بيع الكلاء و اجارته

III. Fol. 79ᵇ. الفصل الثالث في التراكمة و التركمان الذين يسكنون في الاراضي الغير المملوكة الخ *

IV. Fol. 80ᵃ. الفصل الرابع فيمن ياخذ من كل قطيع يرعى في ملكه مدة من الصيف او الشتاء شاة او شاتين الخ *

V. Fol. 80ᵃ. الفصل الخامس في من يسكن في ملك آخر مدة معلومة و يرعى مواشيه فيه بعقد الاجارة الخ *

VI. Fol. 84ᵃ. الفصل السادس في المنع عن الدخول [sic دخول] الغير ملكه لاخذ الكلا *

The MS. neither bears the title nor has any clue to the author. However, it appears from a reference (fol. 8ᵇ) to Ṣâḥib (the author of) al-Hidâyah (d. 593/1196) that the author of the present treatise flourished not earlier than the seventh century A.H. Frequent references to the Turkomâns and the various places in Turkistân suggest that our author belonged to Turkistân.

The handwriting is identical with that of the preceding MSS.

Fol. 86ᵇ–161ᵃ.

VI

[تلخيص] كتاب التخجيل في من حرف الانجيل

[Talkhîṣ] Kitab at-Takhjîl fî man Ḥarraf al-Injil

A work in refutation of Christianity and its dogmas.

Beginning (fol. 86ᵇ–90ᵃ):

الحمد لله الواحد الذي لا يتكثر بالاعداد الذي لا يُضارعه الاشكال و الانداد . . . . اما بعد فان كتاب التخجيل في من حرف الانجيل الذي صنفه الشيخ الاجل . . . . شمس الدين الاصفهاني الصوفي برد الله مضجعه كتاب يتضمن الرد على النصارى و اليهود . . . . و رتبه على عشرة ابواب

الباب الاول منه فی شان کون المسیح علیه السلام عبدا من عبید الله . . . .
. . . . ثم انی لما رایت الهمم مایلة الی المختصرات و الطباع راغبة
عن المطولات اردت ان الخص کتاب التخجیل . . . . فشرعت فیه بعد الاستخارة
. . . . فلخصت هذا الکتاب و راعیت ترتیب الابواب فقلت . . . . الباب الاول
فی کون المسیح عبد امن عبید الله الخ الخ *

The authorship of the original work and the abridgement seems to be confused. Ḥaj. Kh., ii, 249, ascribes the original work to Abu'l Baqâ' Ṣâliḥ bin Ḥusain al-ja'farî, a scholar of the early seventh century A.H., and the abridgement to Abu'l Faḍl al-Mâlikî Al-Masudi, who flourished in the tenth century A.H., both being noticed under the title *At-Takhjîl fî man Ḥarraf al-Injîl* التخجیل فی من حرف الانجیل. *See also* Brock., I, 430, and Suppl., where the original work of al-ja'farî is called *Kitâb al-Bayân al-wâḍiḥ al-Mashhûd min Faḍâ'iḥ an-Naṣârâ wa al-yahûd* کتاب الواضح المشهود من فضائح النصاری و الیهود (cf. Br. Mus., 864), and the abridgement of Al-Masudi is mentioned with the title *Takhjîl man Ḥarraf at-Taurât wa al-Injîl* تخجیل من حرف التوراة و الانجیل. Sarkîs mentioned that the author *Abul-Baqâ Saleh bin* Al-Hussain who became known by the year 618 A.H., wrote both the books, namely (1) البیان الواضح من فضائح النصاری و الیهود (2) تخجیل من حرف التوراة و الانجیل. Out of these two books, the former has been published by F. Farbiz at Bonn in the year A.D. 1897 (Sarkîs, 701–702) (cf. also Br. Mus., Suppl., 190, where the word التوراة is omitted).

On the other hand, the compiler of the present abridgement ascribes the authorship of the original work to one Ash-Shaikh Shamsaddîn aṣ-Ṣûfî al-Iṣfahânî (of whose dates and period nothing is known) and calls it کتاب التخجیل من حرف الانجیل (cf. the introduction of the text quoted above). Further, the MS. does not bear any clue to the identity of the author of this abridgement. However, the beginning of our copy agrees with that of the original work as recorded in Haj. Kh., loc. cit., in the following passage:

تخجیل من حرف الانجیل للشیخ الامام ابی البقاء صالح بن حسین
الجعفری و منتخبه للشیخ ابی الفضل المالکی السعودی فرغ من تالیفه فی
شوال سنة ۹۴۲ اول الاصل الحمد لله الواحد الذی لایتکثر بالاعداد الخ *

and differs from that given in Br. Mus., loc. cit.

The wording of the contents of the same as given in Br. Mus., loc. cit., also does not agree with those of the present MS., though there is no difference in substance.

Similarly, the beginning of the abridgement of as-Su'ûdî, as given in Br. Mus., Suppl., loc. cit., differs totally from that of our copy.

In view of the above, it is very difficult to determine the authorship of this abridgement as well as that of the original work. It is, however,

certain that the present abridgement (تلخيص) does not differ materially from those noticed in Br. Mus., loc. cit., and Br. Mus., Suppl., loc. cit.

The present copy is, however, incomplete. Only a very small portion of the tenth (and the last) *bab* is found. For full contents *see* Br. Mus., loc. cit. The present copy ends with the following passage (fol. 160[b]-161[a]):

القسم الثانى نذكر فيه ما [جاء] به من الايات و البينات . . . . . . فارجب الله عليه الحجة و آثار المحجة و اقام منابر الابرار و محى بذالك آثار الكفار *

Written like the previous MSS. Not dated. Probably the tenth century A.H.

H.L. No. 2628

No. 2824

Fol. 226; lines 25; size 8″×6″; 6″×4″

Al-Majmû'aḥ

A copy of a *majmû'aḥ*, consisting of 18 independent works of varying sizes on different subjects by different authors. Written in different hands.

Fol. 1–63[b].

I

شرح الورقات

Sharḥ al-Waraqât

A copy of a gloss on *Al-waraqât* (الورقات), a work on *Uṣûl al-fiqh* (اصول الفقه) of Imâm al-Haramain 'Abdalmalik bin 'Abdallâh bin Yûsuf al-juwainî ash-Shâfi'î (d. 478/1085; *see* Lib. Cat., X, 493) and its commentary by Jalâladdîn Muḥammad bin Aḥmad al-Maḥallî ash-Shâfi'î (d. 1st Muḥarram, 864/28-10-1459; *see* Lib. Cat., XVIII, ii, 1419). The present gloss treats both of the original work of al-Juwainî and the commentary of al-Maḥallî thereon, explaining and elucidating the difficult passages of both.

By Shihâbaddîn Aḥmad bin Muḥammad bin Qâsim al-'Ibâdî al-Qâhirî ash-Shâfi'î شهاب الدين احمد بن محمد بن قاسم العبادى القاهرى الشافعى, a prominent shâfi'î scholar of Egypt who flourished in the latter half of the tenth century A.H. He studied under the prominent scholars of Egypt and wrote useful works. His death took place at Medina in 994/1586, while returning from Mecca after performing the pilgrimage. For some details of his life and works *see* Sarkîs, 207-8; Brock., II, 320, and Suppl.

Beginning:

الحمد لله رب العالمين و الصلاة و السلام على سيد النبيين .... و بعد فيقول العبد الفقير .... احمد بن قاسم العبادي .... هذا شرح لطيف .... للورقات و شرحها للعلامة الجلال المحلي يستحسنه الناظرون ...... لخصة من شرحي الكبير عليهما .... قال المصنف و الشارح رحمه الله تعالى بسم الله الرحمن الرحيم اي بكل اسم من اسماء الذات الاعلى الموصوف بكمال الانعام الخ *

It appears from the above that the present author wrote another detailed gloss upon the above-mentioned text of al-Juwainî and the commentary of al-'Ibâdî and that the present gloss is only an abridgement of the former. *See also* Ḥaj. Kh., VI, 433, where the two glosses (commentaries) of the present author have been referred to as commentaries upon the original work of al-Juwainî only, which is not correct. See the beginning quoted above and Berlin, 463–465, where both the commentaries of al-'Ibâdî have been noticed with full details about the contents thereof.

The only other known copy is noticed in Berlin, 4365.

Written in Naskh. Not dated. Probably the twelfth century A.H. The cover contains signatures of previous owners of the MS., the earliest of which is dated 1194 A.H. A fly-leaf in the beginning also bears similar signatures, all of them belonging to the thirteenth century A.H.

Fol. 64ᵃ–74ᵃ.

II

شرح ابيات الدماء

Sharḥ Abyât Ad-Dimâ'

A copy of a very rare commentary upon *Abyât ad-Dimâ'* (ابيات الدماء; Manẓûmat ad-Dimâ', Dimâ' al-Ḥajj wa al-I'timad منظومة الدماء ، و ماء الحج و الاعتماد; cf. Brock., Suppl., II, 256) a versified treatise on Fiqh of Sharafaddîn Isma'îl bin 'Alî bin Abî Bakr bin 'Abdallâh al-muqrî (d. 837/1433; *see* Lib. Cat., XXIX, ii, 1869). It deals with the sacrifices of animal's mask in the course of al-Ḥajj (الحج) and al-'Umraḥ (العمرة).

By 'Abdalmalik bin Jamâladdîn al-'Iṣâmî bin Ṣadraddîn bin 'Iṣâm al-Isfarâ'înî عبد الملك بن جمال الدين العصامي بن صدر الدين بن عصام الاسفرائني, a scholar of considerable repute and encyclopaedic knowledge (d. 1037/1627; *see* Lib. Cat., XX, 2127).

Beginning:

بسم الله الرحمن الرحيم و به نستعين الحمد لله تعالى على جزيل افضال .... و بعد فهذا تعليق لطيف على ابيات الدماء نظم الشيخ .... شرف الدين

اسماعيل بن المقرى تغمده الله برحمته .... قال رحمه الله .... اربعة اى اقسام اربعة بدليل الاستقراء الشرعى و هو مبتدا و الخبر قوله دماء جمع و الدما جمع دم الخ *

The original text is written in red.

The present commentary was completed on the night of Monday, 19th Ḏu'l Ḥijjaḥ, 1026/8-12-1617, as appears from the concluding note of the commentator which runs as follows (fol. 74a):

قال الشارح قدتم تاليف هذا الشرح بعد العشاء الآخرة من ليلة الاثنين تاسع عشرذى الحجة الحرام من السنة السادسة و العشرين بعد الالف .... *

Only two commentaries of *Abyât ad-Dimâ'* have been mentioned in Brock., loc. cit. The present commentary does not seem to have been recorded.

Written in scholarly Naskh. Not dated. Probably twelfth century A.H. *See* No. 2824/V below.

Scribe: احمد بن عبيد الله بن حمد.

Neither in Ḥaj. Kh. nor in Brock.

The cover bears miscellaneous quotations. It also bears a signature of some previous owners of the MS., dated 1232 A.H.

The book contains many pages which are charred.

Fol. 74b bears miscellaneous extracts dealing with some points of Fiqh

Fol. 75a–77a.

III

رسالة اهل مكة

Risâlat Ahl Makkaḥ

A rare copy of a short treatise on Fiqh, dealing with some points relating to the pilgrimage and the sacrifice of animals. It was written for the citizen of Mecca when some difference arose between the jurists of the place.

By Taqiaddîn 'Alî bin 'Abdalkâ'fî as-Subkî تقى الدين على بن عبد الكافى السبكى, the famous Shâfi'î scholar of the eighth century A.H. (d. 756/1355; see for details Lib. Cat., XIII, 907; and Brock., Suppl., II, 102-3).

Beginning:

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و اله و صحبه و سلم قال شيخ الاسلام .... تقى الدين السبكى .... هذه رسالة الى اهل مكة شرفها الله تعالى لما حصل لعلمائها من الاختلاف فى الافاقى اذا وصل الى مكة قبل اشهر الحج معتمرا ثم قرن من مكة أو تمتع هل يجب عليه دم أم لا .... الخ الخ

The MS. bears no title. The above has been derived from the introduction of the text (*see* the beginning quoted above). No copy seems to have been recorded. However, a work entitled رسالة اهل مكة has been included in the list of his works given by the author's son 'Abdalwahhâb as-Subkî (d. 771/1370; *see* Lib. Cat., XII, 766) in his Tabaqât ash-Shâfi'îyat al-kubrâ, vol. VI, p. 214.

Written in scholarly Naskh. Not dated. Probably twelfth century A.H.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 77ᵇ contains miscellaneous verses.

Fol. 78ᵃ–119ᵃ.

IV

شرح ابيات الدماء

Sharḥ Abyât Ad-Dimâ'

A valuable and rare copy of another commentary upon *Abyât ad-Dimâ* of Ibn al-Muqrî (d. 837/1433; *see* No. 2824/II above).

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد .... و بعد
فهذا توضيح على ابيات الامام العلامة اسماعيل بن المقرى فى الدماء الواجبة
على الحاج و المعتمر ...... قال رحمه الله تعالى بعد ابتدائه بالبسملة
لفظا و خطا اذ جلالته تقتضى الجزم .... اربعة الحصر فيها استقرائى دم
جمع دم مخففا و هو الافصح الخ *

Commentator: 'Alî bin Abî Bakr bin 'Umar bin Aḥmad bin 'Abdarraḥmân bin Muḥammad al-jamâl bin Abî Bakr bin 'Alî bin yûsuf bin Ibrâhîm bin Mûsâ bin Ḍirgâm bin Ta''ân bin Ḥamîd al-Ansârî al-Khazrajî
على بن ابى بكر بن عمر بن احمد بن عبد الرحمن بن محمد الجمال بن ابى بكر بن على
بن يوسف بن ابراهيم بن موسى بن ضرغام بن طعان بن حميد الانصارى الخزرجى
a prominent shâfi'î scholar of the eleventh century A.H. He was born at Mecca in 1002/1593-4. He learnt the correct pronunciation of the Qur'ân under the eminent *qurrâ'* of the time and studied grammar, prosody (العروض) and *Uṣûl* under the 'sîbwaih of his time', 'Abdalmalik al-'Iṣâmî (d. 1037/1637; *see* No. 2824/II above). Similarly he studied Tafsîr, Ḥadîṣ, fiqh, and other Islamic sciences under prominent specialists of the age as Shaikh al-Islâm 'Umar bin 'Abdarraḥîm al-Baṣrî ash-Shâfi'î (d. Rabi' II, 1037/1627; *see* Khulâṣat al-Aṣar, iii, 210–12), Burhânaddîn Ibrâhîm al-Laqânî al-Mâlikî (d. 1041/1631; *see* Lib. Cat., V, ii, 456), 'Abdarraḥmân al-Khiyârî al-Madanî (d. 1056/1646; *see* Khulâṣat al-Aṣar, II, 367-8), Shihâbaddîn Aḥmad bin Muḥammad al-Khafâjî (d. 1069/1659; *see* Lib. Cat., XII, 794), and others.

A great number of students studied under him also, prominent among them being Abû 'Alwî Muḥammad bin Abî Bakr bin Aḥmad as͟h-S͟hillî al-Ḥaḍramî (d. 1093/1682; *see* Lib. Cat., XII, 660), 'Abdallâh bin Muḥammad Ṭâhir, Aḥmad al-Bajalî, Aḥmad Bâqus͟hair (d. Thursday, 17th Rabî' II, 1075/27-10-1664; *see* K͟hulâṣat al-Aṣar, I, 251-2), Ḥasan bin 'Alî al-'Ujaimî (d. 1113/1702; Brock., II, 392, and Suppl.; cf. also Lib. Cat., X, 579, where no exact date is given) and others. He wrote many works on different subjects, of which the following have been mentioned by his pupil As͟h-S͟hillî al-Ḥaḍramî (d. 1093/1682) in 'Uqûd al-jawâhir wa ad-Durar, fol. 194ᵃ):

(١) المجموع الوضاح على مناسك الايضاح *

(٢) كافى المحتاج لفرايض المنهاج *

(٣) فتح الفياض بعلم الفراض *

(٤) قرة عين الرائض فى فنى الحساب و الفرائض *

(٥) المذلل فى الفرائض *

(٦) النفحة المكية شرح التحفة القدسية لابن الهايم *

(٧) النقول الواضحة الصريحة فى كون العمرة قبل النفر صحيحة *

(٨) رسالة فى التقليد *

(٩) شرح ابيات الجلال السيوطى التى اولها يتبع الفرع فى انتساب اباه *

(١٠) فتح الوهاب شرح نزهة الاحباب *

(١١) التحفة الحجازية فى الاعمال الحسابية *

(١٢) تحرير المقال فى قول ابن المجدى فى التشريك اشكال *

(١٣) الدر النضيد فى ماحد القران من القصيد *

(١٤) المواهب السنية فى علم الجبر و المقابلة *

(١٥) شرح الياسمنية فى الجبر و المقابلة *

(١٦) رسالة فى احكام النون الساكنة و التنوين *

(١٧) وصلة المبتدى بشرح نظم در المهتدى *

(١٨) الابيات فى مسوغات الابتداء *

(١٩) شرح الابيات *

(٢٠) الانتصار النفيس لجناب محمد بن ادريس *

Besides the above-mentioned works, our author composed like his S͟haik͟h 'Abdalmalik al-'Iṣâmî (d. 1037/1627; *see* No. 2824/II above) two commentaries (detailed and concise) upon Abyât ad-Dimâ' of al-Muqrî (d. 837/1433; *see* No. 2824/II above), as appears from the following statement of as͟h-S͟hillî al-Ḥaḍramî (cf. 'Uqûd al-jawâhir, loc. cit.):

و منها .... شرحان على ابيات ابن المقرى فى دماء الحج يسمى كفاية المحتاج بشرح دماء ابن المقرى فى المعتمر والحاج و صغير يسمى عجالة المحتاج *

The present MS. does not bear sufficient data to determine whether the present commentary is the detailed one or the concise one. His death took place in 1072/1661-2. For other details and a full account of his life and works, *see* ʻUqûd al-jawâhir, fol. 193ᵃ–195ᵃ.

No other copy seems to have been recorded. Written in scholarly Naskh with occasional marginal notes. Dated Wednesday 24th Sha'bân, 1126/25-8-1714. The colophon of the scribe, who does not reveal his name, reads thus (fol. 119ᵃ):

و قد وقع الفراغ من كتابة هذا يوم الاربعاء يوم اربعة و عشرين شهر شعبان سنة ١١٢٦ ستة و عشرون بعد المائة و الالف من الهجرة النبوية . . . . *

The present commentary was completed on 2nd Ḏu'l Ḥijjaḥ, 1071/19-7-1661 (e.g. only one year before the death of the author) as appears from the following passage at the end (fol. 119ᵃ):

قال تلميذ مولفه الفاضل الشيخ محمد ادريس قال مولفه مولانا و سيدنا . . . . . . الشيخ على بن ابى بكر الجمال الانصارى . . . . . . تم تسويده ثانى الحج الحرام احد شهور سنة ١٠٧١ من الهجرة النبوية الخ *

The present MS. was transcribed from a copy of the work, written by the above-mentioned ash-Shaikh Idrîs, a pupil of the author, dated Wednesday, 18th Ḏu'l Qa'daḥ, 1075/24-5-1665 (e.g. four years after the death of the author), as appears from the following concluding remarks of the scribe (fol. 119ᵃ):

و كتبه هذه النسخة من نسخة بخط تلميذه الشيخ ادريس المذكور قال فى آخرها و كان الفراغ صبح الاربعاء ثامن عشر من شهر القعدة على يد العبد الفقير ادريس بن احمد ادريس الشافعى . . . كذا رايته فى آخر نسخة بخطه *

The cover and the concluding folio contain some biographical notes on the author (of the present commentary) in a later hand. However, they are entirely based on ʻUqu'd al-jawâhir of ash-Shillî.

Fol. 119ᵇ-120ᵃ bear miscellaneous extracts.

Fol. 120ᵇ–123ᵇ.

V

المقدمة فى صلوة الظهر بعد الجمعة

Al-Muqaddimaḥ fî Ṣalât Aẓ-ẓuhr Ba'd Al-jumu'aḥ

A correct and rare copy of a short work on Fiqh, dealing with the validity of *Ṣalât aẓ-ẓuhr* (صلوة الظهر) after *Ṣalât al-jumu'aḥ* (صلوة الجمعة)

or otherwise. The author deals with the subject according to the shâfi'î school of law. It is based upon the sayings of the eminent shâfi'î jurists.

By Nûraddîn Abu'd-Diyâ' 'Alî bin 'Alî ash-Shabrâmallisî, نورالدين ابوالضياء علي بن علي الشبراملسي a prominent shâfi'î scholar of the eleventh century A.H. (d. 18th Shawwâl, 1087/25-12-1676; *see* for details Lib. Cat., XV, 1024).

Beginning:

الحمد لله رب العالمين و افضل الصلاة و اشرف التسليم على سيدنا . . . . . .
اما بعد فقد قال الشيخ الولي . . . . ابو الضيا الشبراملسي على المحفوف
بلطف العلي . . . . . . قد وقع البحث من بعض اهل العصر عن حكم صلوة الظهر
بعد الجمعة فبينت حكم ذلك كما ترى فنقول تحرير ذلك ان يقال هو مبني
على جواز تعدد الجمعة و عدمه الخ *

The work was dictated by the author and arranged in book-form with the assistance of 'some scholars' (بعض الفضلاء) as appears from the following concluding remark of the compiler, who seems to be a pupil of the author (fol. 123[b]):

هذا آخر ما املاه شيخنا ابو الضيا نور الملة و الدين على الشبرملسي
. . . . و كان ذلك الاملاء بمعاونة بعض الفضلا [ء] باحضار المواد و اسماع العبارات
و حسن تلخيص ما يقرا *

The above-mentioned observations are quoted from a copy which was completed on Monday, 2nd Ṣafar, 1088/26-3-1677, as is evident from the following colophon (fol. 123[b]):

نقل ذلك من خط كاتبه ابو [sic] الطيب الشربيني و ذلك انه و افق
الفراغ منه يوم الاثنين ثاني صفر من سنة ١٠٨٨ و الحمد لله اولا و آخرا الخ *

A copy of the work has been noticed in Berlin, 3813, but the beginning and the end thereof do not agree with those of the present copy.

Written in scholarly Naskh.

Dated Friday, the first day of Ramaḍân, 1125/11-9-1713.

The colophon of the scribe reads thus:

و كان الفراغ من كتابه هذه الرسالة الشريفة ظهر الجمعة اول يوم من شهر
رمضان من سنة ١١٢٥ على يد الفقير . . . . . . احمد بن عبيد الله بن حمد
غفر الله لهم . . . . . . *

Scribe: احمد بن عبيد الله بن حمد.

Fol. 124[a] bears answers to miscellaneous questions put to the author.

Fol. 124b–127b.

VI

الاسعاف بكشف الخال من توريث بني العمة
و ابن الخالة مع الخال

Al-Is'âf bi kashf al-khal 'an Tauriṣ Banî al-'Ammat wa Ibn al-khalat ma' al-khâl

A rare copy of a short work dealing with a particular case of Law of Inheritance. It was composed in criticism of Ibn Ḥajar al-Haiṯamî (d. 974/1567), who says that *Banû al-'Ammaḥ* (بنو العمة ; the sons of aunt) and *Ibn al-Khâlaḥ* (ابن الخال ; the son of mother's sister) are entitled to get their shares with the khâl (الخالة ; the mother's brother). The author of the present work asserts that *Banû al-'Ammaḥ* and *Ibn al-Khâlaḥ* are not entitled to get anything in the presence of the deceased's *khâl*. They will be *mahjûb* (precluded from inheriting) by *khâl*. The question is dealt with mainly according to the Shâfi'î school of law and is based upon the prominent works of Shâfi'î jurists.

Beginning (fol. 124b-125a):

الحمد لله الهادى الى الحق و الصواب الدال على مناهج الهدى باوضح
بيان و افصح خطاب .... و بعد فقد سئل العلامة الاوحد ....
الشيخ احمد بن حجر الهيتمي ثم المكي .... عن شخص مات و خلف
بني عمة و خالا و ابن خالة و قلنا بتوريث ذوى الارحام فمن الوارث من هؤلاء
فاجاب بقوله لبني العمة الثلثان و الثلث الآخر بين الخال و ابن الخالة
.... ثم وقع السوال عما اجاب به العلامة المذكور .... فاستخرت الله
سبحانه و تعالى .... و سميته الاسعاف بكشف الخال عن توريث
بني العمة و ابن الخال مع الخال الخ *

The MS. ends with the following passage (fol. 127b):

ثم رايت بعض اهل العصر سئل عن الجواب السابق هل هو صحيح
موافق لما عليه اهل التنزيل .... فاجاب بانه خلاف المنقول و هو
اصوب .... و هذا آخر ما اردناه من المقال و اوردناه من الاسعاف
بكشف .... *

The MS. does not bear any clue as to the authorship. The work does not seem to have been recorded in any catalogue.

Written in scholarly Naskh upon creamy paper. Dated 15th Ḏu'l Qa'daḥ, 1125/22-11-1713.

The colophon of the scribe reads as follows (fol. 127b):

و كان الفراغ من كتابة هذه الرسالة خامس عشر ذى القعدة سنة ١١٢٥ على يد الاقل كثير الخطايا .... احمد بن عبيد الله بن حمد غفر الله لهم .... *

Scribe: احمد بن عبيد الله بن حمد.
Neither in Ḥaj. Kh. nor in Brock.
Fol. 128a contains miscellaneous extracts.

Fol. 128b–142a.

VII

اجوبة عن اسئلة

Ajwibatun 'an As'ilatin

A very rare and valuable copy of a useful work consisting of informative answers to questions relating to miscellaneous points of Fiqh. It contains in all thirty-one questions and answers. The questions were addressed to the author from *Ḥaḍramaut* (South Arabia) in 1036 A.H. about a year before his death and the answers recorded in the present MS. are only the first drafts except the answer to the first question (*see* the beginning quoted below). They mainly relate to the difficult or doubtful passages occurring in authoritative works of Shâfi'î jurists.

Beginning:

بسم الله الرحمن الرحيم - الحمد لله رب العالمين .... و بعد فقد وردت فى كراسة من جهة حضر موت على سيدنا .... السيد عمر بن عبد الرحيم فى عام ست و ثلاثين بعد الالف عدةُ اسئلة فاخترمته المنية بعد ان كتب على بعضها اجوبته هذه لكن من غير تحرير و لا تبييض لما عدا جواب السوال الاول .... فليتحرّ الآخذ بشئ من تلك الاجوبة لما عسى ان يكون من سبق القلم الخ *

After the introduction of the compiler, the work proper opens thus:

بسم الله الرحمن الرحيم - الحمد لله رب العالمين و الصلوة و السلام الاتمان الاكملان .... و بعد فهذه اجوبة عن اسئلة وردت من بعض فضلاء حضر موت .... احصر فيها لفظ السؤال و اقتصر فى جوابه على اقل مجزي خشية الملال *

The first question begins thus (fol. 128b):

الاول قال شيخ الاسلام ابن حجر فى التحفة فى شرح قول المتن و اكمله ازالة القذر قال المصنف و ينبغى ان يتفطن من يغتسل من نحو الريق لدقيقة و هى انه .... الخ *

The answer to the above opens as follows (fol. 128b):

الجواب اعلم وفقك الله .... ان الفقير لم يزل متشكاً لما وقع فى هذه الدقيقة من اعتبار الترتيب الخ *

Author: ʻUmar bin ʻAbdarraḥîm al-Baṣrî al-Ḥusainî ash-Shâfiʻî al-Makkî عمر بن عبد الرحيم البصرى الحسينى الشافعى المكى, one of the most prominent shâfiʻî scholars of the eleventh century A.H. He originally belonged to Baṣrah but later on settled at Mecca. He attended the lectures of al-Imâm Shamsaddîn Muḥammad ar-Ramlî (d. 1004 A.H.), Shihâbaddîn Aḥmad bin Qâsim al-ʻIbâdî (d. 994/1586; *see* No. 2824/I above) and other learned men of the age. Many other people also studied under him and made their mark in different branches of learning. He wrote useful notes (حواشي) on *Tuḥfat al-Muḥtâj* (for which *see* Lib. Cat., XIX, 1844–47; *see also* Sarkîs, 82) of Ibn Ḥajar al-Haiṡamî (d. 974/1567). These have been printed on the margin of Tuḥfaḥ (*see* Cairo edition, 4 volumes, 1282 A.H.; and Sarkîs, loc. cit.). Brockelmann fails to take notice of these even in his 'Supplement'. Similarly, he wrote a gloss on *Al-Bahjat al-Marḍîyaḥ* (a commentary upon *Al-Alfîyaḥ* of Ibn Mâlik, for which *see* Lib. Cat., XX, 2092) of as-Suyûṭî (d. 911/1505; for a copy of the commentary *see* Lib. Cat., XX, 2100-1; *see also* Sarkîs, 1076). Ash-Shillî, ʻUqûd al-jawâhir, fol. 117b, also makes mention of his 'judicial decisions' in the following terms:

و له فتاوى مفيدة

He was an erudite scholar as well as a great ṣûfî. He wrote a treatise (رسالة) in elucidation of the following verse of Ibn al-Fariḍ (d. 632/1235; *see* Lib. Cat., XXIII, 2527):

و ما الودق الا من تحلب ادمعى و ما البرق الا من تلهب زفرتى

which is full of mystic expressions and discussions and bears testimony to his deep knowledge of mysticism.

The treatise has been quoted verbatim in ʻUqûd al-jawâhir, fol. 118a–122a.

He died at Mecca on Thursday, the 28th Rabîʻ II, 1037/27-12-1627 (cf. ʻUqûd al-jawâhir, fol. 116b). Al-Muḥibbî mentions 'Thursday, the 18th or 28th Rabîʻ II, 1037 A.H.' as the alternative dates of the author's death and prefers the 18th in the following passage (Khulaṣat al-Aṡar, III, 212):

و كانت وفاته مع اذان الظهر يوم الخميس الثامن عشر و قيل الثامن العشرين من شهر ربيع الثانى سنة سبع و ثلاثين و الف و دفن الخ *

But the 18th Rabî' II, 1037, does not fall on Thursday. It falls on Monday, corresponding with the 17th December, 1627, whereas the 28th Rabî' II, 1037, falls on Thursday. Hence the statement of ash-Shillî seems to be accurate. For further details of the author's life and literary attainments *see* 'Uqûd al-jawâhir wa ad-Durar, fol. 116b–122b; Khulâṣat al-Aṣar, vol. III, pp. 210–12; Sulâfat al-'Aṣr, fol. 55b–56a.

No copy of the work seems to have been recorded.

The colophon of the compiler, who seems to be a pupil of the author and does not reveal his name, reads as follows (fol. 142a):

تم الكلام هذا آخر ما رقمه شيخنا و سيدنا .... السيد عمر بن عبد الرحيم الحسيني تغمده الله برحمته .... *

The present MS. is very valuable, as it was transcribed within two years from the death of the author, as appears from the following marginal note in the same hand (fol. 142a):

و الحمد لله بلغ مقابلة على اصله بحسب الطاقة و الامكان .... سنة ١٠٣٩ *

which goes to say that the present copy was collated carefully with the original in 1039 A.H.

Written in scholarly Naskh. Not dated. Apparently in or before 1039 A.H.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 142b–143a.

VIII

اجوبة عن اسئلة

Ajwibatun 'an As'ilatin

A rare copy of a short and useful treatise, consisting of answers to questions relating to miscellaneous points of Fiqh, according to the Shâfi'î school. It contains in all twelve questions and answers.

Beginning:

بسم الله الرحمن الرحيم .... هذه اسئلة سئل عنها العالم العامل الشيخ عبد الرحمن بن على الخيارى الشافعى نفع الله به و هى هذه ما قولكم رضى الله عنكم فى قول الفقهاء فى باب صلاة الجنازة تكره الصلاة عليها فى المقبرة ثم قالوا بعد ذلك .... يستحب لمن حضر بعد الصلاة و قبل الدفن ان يؤخر صلاته عليها الى ما بعد الدفن مع ان هذه صلاة عليها فى المقبرة هل بين العبارتين تناف .... فاجاب بما صورته الحمد لله الهادى الى الصواب

الجواب كلامهم الثاني مقيد للاطلاق في الاول لان ذلك ثبت من فعله صلى الله عليه و سلم فلا تنافي الخ *

Author: 'Abdarrahmân bin 'Alî bin Mûsâ bin Khadir al-Khiyârî ash-Shâfi'î عبد الرحمن بن على بن موسى بن خضر الخيارى الشافعى, a prominent scholar of the eleventh century A.H. He studied in Egypt under such eminent scholars of the place as Nûraddîn az-Zayyâdî (d. 5-3-1024/24-3-1615; Khulâsat al-Asar, III, 195–97), Abû Bakr ash-Shinwânî (d. Du'l Hijjah, 1019/February, 1611; Khulâsat al-Asar, I, 79–81) and others. He subsequently became a lecturer at Al-Azhar University, where students flocked to his lectures and a large number of reputed scholars of whom Nûraddîn ash-Shabrâmallisî (d. 1087/1676; *see* No. 2824/V above) is the most prominent who studied under him. He subsequently emigrated to Medinah in the middle of Muharram, 1029/December, 1619, and settled there for the rest of his life, teaching and benefiting people by his profound and vast learning. His death took place on 22nd Rabî' II, 1056/28-5-1646. He was buried in al-Baqi'. For further particulars of his life *see* Khulâsat al-Asar, II, 367-68.

The present MS. is very valuable, because it was transcribed during the lifetime of the author, as would appear from the sentence متع المسلمين بحياته in the following colophon of the scribe (fol. 143a):

نقل من خطه من غير زيادة و لا نقصان نفعنا الله به و بعلومه و متع المسلمين بحياته *

The following marginal note (fol. 143a):

بلغ مقابلة على خط المجيب

indicates that it was collated with the autograph of the author.

The lower half of fol. 143a and fol. 143b bears another set of short questions and answers relating to miscellaneous points of Fiqh by the same author. It opens thus (fol. 143a):

بسم الله الرحمن الرحيم - ما قولكم رضى الله عنكم فى السلم هل يصح فى الحشيش و الحطب و الوحوش ام لا الجواب الحمد لله الهادى الى الصواب يقول كاتب هذه الا حرف الفقير عبد الرحمن بن على الخيارى الشافعي نزيل خير الورى بطيبة .... مجيبا عن السؤالات المرسلة من ناحية الشرق .... السلم فى الحشيش و الحطب لا يصح لعدم انضباطه الخ الخ *

The present portion was also transcribed from an autograph of the author during his lifetime, as appears from the following concluding remarks of the scribe (fol. 143b):

نقل من خط الشيخ عبد الرحمن الخيارى بلا زيادة و لا نقصان .... فسح الله فى مدته مدةً *

The handwriting is identical with that of the rest of the MS.
Not dated. Apparently before 1056 A.H.
Not in Brock.

Fol. 144ª–147ª

IX

المسائل الاربعُ

Al-Masâ'il Al-Arba'

A short work consisting of useful answers to four questions, relating to theology. The questions were put to the author by the Bâṭinîyaḥ sect of Hamdân.

By Al-Imâm Abû Ḥâmid Muḥammad bin Muḥammad al-Ġazzâlî (d. 505/1111; *see* Lib. Cat., XIII, 833)

Beginning:

الحمد لله رب العالمين و العاقبة للمتقين ...... و بعد فهذا جواب المسائل الاربع التى سألها الباطنية بهمدان عن [*sic*] الشيخ الاجل امام الائمة ...... ابى حامد محمد بن محمد الغزالى الخ *

The four questions are as follows (cf. fol. 144ª: introduction):

I المسئلة الاولى أليس اهل الاسلام متفقين على ان البارى جل ذكره غنى عن كل شى غير محتاج الى شى مائم مع ذلك كلهم معترفون بانه كلف العباد العبادة و اوبها الخ *

II المسئلة الثانية ان الله تعالى كلف العباد الطاعة و نها هم عن المعصية ليُثيب من اطاع و يُعاقب من عصى و هذا مستحيل جدا فى العقول الخ *

III المسئلة الثالثة ان الله تعالى كلف العباد الطاعة لينفعهم بها أتراه جَل ذكره عجزان ينفعهم بغير التكليف حتى احتاج ان يكلفهم الخ *

IV المسئلة الرابعة الله تعالى لا يُسئل عما يفعل و هم يُسئلون و هذا باب يتحير فيه العقول هل يجوز ان يامر حكيم با مر يخرج عن الحكمة الخ *

No other copy seems to have been recorded. A copy of a similar work has been referred to in Brock., Suppl., I, 747/23f, with the description (Fragen Über Dogmatic und die Bâtinîya, Mauch, 171 E.F.), but nothing could be said with certainty.

Written in Naskh. Dated Monday, the 15th Sha'bân, 1126/16-8-1714.

The colophon of the scribe reads thus (fol. 147ᵃ):

تم جواب الاسولة [sic] الاربعة .... على يد الفقير ...... احمد بن عبد العزيز بن حسين العيسانى الشافعى مذهبا و القادرى طريقة يوم الاثنين يوم خمسة عشر من شعبان سنه ١٢٦ سنة و عشرون بعد المائة و الالف غفر الله الكاتبه .....

Scribe : احمد بن عبد العزيز بن حسين العيسانى الشافعى القادرى .

Not in Ḥaj. Kh.

Some folios are misplaced. It should be arranged as follows: 144, 145, 148 (146), 149 (147).

Th : margin of fol. 144ᵃ contains the following note

ملك عوض بن محمد فضل

indicating that the MS. was once in possession of one 'Iwaḍ bin Muḥammad Faḍl.

Fol. 147ᵇ–150ᵃ.

X

رسالة فى اطراف البهائم الماكولة

Risâlat fî Aṭrâf Al-Bahâ'im al-mâkûlaḥ

A short work discussing the validity of selling or purchasing the extremities of the bodies of the animals, such as the foot, the head, etc., taken forcibly by officials from the *maḍbaḥ* (slaughter-house). The author is of opinion that it is improper to purchase articles taken forcibly (غصباً) , if the purchaser has knowledge of the price. The work is based on the sayings and decisions (فتاوى) of the Shâfi'i jurists of the tenth and the eleventh centuries A.H.

Beginning:

الحمد لله الذى اظهر الحق و ابانه و اخفا الباطل الصرف و هدم بنيانه .. .... و بعد فيقول شرف الدين بن شيخ الاسلام زكريا الانصارى ...... فقد عرض على سوال يتعلق باطراف البهائم الماكولة الخ *

The question proper runs as follows (fol. 148ᵃ):

ما تقول السادة العلماء .... فى الاكارع و الرؤس .... التى توخذ من المذبح بالقهر .... و لم تسمح انفسهم بذلك ...... هل يجوز شراؤها للعالم بحالها .... الخ *

The author, who speaks of himself as 'Sharafaddîn bin Shaikh al-Islâm Zakarîyâ' (شرف الدين بن شيخ الاسلام زكريا), seems to be the great-grandson of

Shaikh al-Islâm Zainaddîn Abû yaḥyâ Zakarîyâ' bin Muḥammad al-Anṣârî ash-Shâfi'î (d. Ḏu'l Ḥijjah, 926/Nov.-Dec., 1520, or 3-12-916/3-3-1511; *see* Lib. Cat., XIII, 921; Brock., II, 99, and Suppl.), as appears from the following passage in the text (fol. 147[b]):

.... خصوصا من ...... انعقد الاجماع على علمه و صلاحه ......
سيدى و جدى جمال الدين يوسف هو ابو المحاسن ولد شيخ الاسلام لصلبه الخ *

The exact dates and further details of his life are not available. However, it is evident from the following colophon of the scribe that he was a scholar of the twelfth century A.H. (fol. 150[a]):

.... قال شيخنا المولف حفظه الله وقع الفراغ من هذه الرسالة قيلولة
الاحد يوم السادس عشر من رمضان سنة ١١٢٧ نفع الله بها الخ *

Written (carelessly) in Naskh. Not dated. The above-quoted colophon and the words حفظه الله and شيخنا therein suggest that it was transcribed by some pupil of the author during his lifetime and after 1127 A.H.

Some folios are misplaced. It should be arranged as follows: 149[b] (147), 146 (148), 147 (149), 150.

Fol. 150[b] is blank. Fol. 151[a] contains two miscellaneous verses and the signature of 'Iwaḍ bin Muḥammad Faḍl, a native of Shabâm (Ḥadramaut, South Arabia) and a previous owner of the MS. The signature is dated 1232 A.H.

Not in Brock.

Fol. 151[b]–155[b]

XI

توضيح الابيات فى الجمعة و نظيرتيها

Tauḍîḥ al-Abyât fî al-Jumu'at wa Naẓîrataihâ

A commentary upon a short metrical work on *Ṣalât al-jumu'ah* (the weekly prayer of Friday), discussing whether it is valid to hold the congregation in more than one place in a town. It also deals with some points of the laws of inheritance (الارث) and marriage (الزواج). The commentary explains the difficult points and amplifies the abridged parts of the text. The treatment of the subject is mainly according to the Shâfi'î school. Famous Shafi'î scholars have been referred to very frequently.

Beginning:

بسم الله الرحمن الرحيم .... الحمد لله رب العالمين .... و بعدا فهذا
توضيح الابيات فى الجمعة و نظيرتيها يبين مجملها و يكشف مرادها ....
قال و لعله بعد البسملة لفظا او خطا ....

الحمد لله و صلى ربنا على النبى المصطفى نبينا
افتتح المصنف كلامه بالحمد لمعتنيين الخ *

The work proper opens thus (fol. 152ᵃ):

و بعد فالجمعة ان تعددت فى بلد بغير عسر قد ثبت
خمسة احوال لها فالاول ان يعلم السابق ثم يذهل
اصل و بعد كلمة يوتى بها للانتقال من اسلوب الى آخر الخ *

Neither the author nor the commentator is known. The authorities referred to in the commentary belong mostly to the seventh and the eighth centuries. Hence, we may conclude that the commentator flourished not earlier than the ninth century A.H. Similarly, the colophon of the scribe (*see* below) suggests that he must have died in or before the beginning of the eleventh century. But as regards the author of the original we are not in a position to make any suggestion, as the MS. does not provide any clue.

The original text and the commentary both appear to be very rare. No copy of them seems to have been recorded.

Written in ordinary Naskh. Dated Tuesday, the 22nd Sha'bân, 1038/ 7-4-1629.

The colophon of the scribe reads as follows (fol. 155ᵇ):

وقع الفراغ من نساخة هذا التوضيح ضحوة يوم الثلثا الثانى و العشرون [*sic*]
من شعبان سنة ١٠٣٨ على يد الفقير الى الله محمد بن صفو غفر الله له
و لوالديه . . . . *

Scribe: محمد بن صفو.

The following note on the margin (fol. 155ᵇ) in the same hand indicates that the MS. was collated thrice with the autograph of the author:

بلغ مقابلة ثالثة على نسخة المصنف بحسب الطاقة و الامكان *

Neither in Ḥaj. Kh. nor in Brock.

Fol. 156ᵃ contains miscellaneous important notes, extracts and signatures of some previous owners of the MS.

Fol. 156ᵇ–163ᵇ

XII

شرح دعاء الصباح

Sharḥ Du'â' Aṣ-Ṣabâḥ

A commentary upon *Du'â' aṣ-Ṣabâḥ*, which is generally attributed to 'Ali bin Abî Ṭâlib (d. 40/669), the Fourth Caliph. The present commentary

deals mostly with the difficult passages of the text, explaining their meaning. For various copies of the text *see* Lib. Cat., XXIV, 2769/3; XXV, 2798/3 and 2799/7; *see also* Buhâr, II, 81/1; and Ind. Off., 371/4, where the text is noticed under title *Du'â' Ṣabâḥ* (دعاء صباح). In the main body of the present MS. no title is given. The cover bears the following note in the same hand (fol. 156ᵃ):

هذه شرح رسالة الحرز المعظم و الورد المكرم *

It might have been derived from the similar passage occurring in the opening remarks of the commentator (cf. below).

Beginning:

نحمدك يا من بيده مقاليد الامور و احاط علمه بما يخفى الصدور .... و بعد فقد ارسل الى بعض الا عزة ادام الله عمرة .... هذا الحرز المعظم و الورد المكرم الذى هو مفتاح الرزق و النجاة و مصباح اليمن و السعادات .... لا شرح لهم معانيه و افتح مبانيه فشرعت فيه على العجل و الارتجال .... *

The commentary proper opens thus:

بسم الله الرحمن الرحيم - اى ابتدا [sic] ملتبساً باسمه الكريم انه رحمن الدنيا و رحيم الآخرة .... اللهم كلمة اللهم فى اصلها يا الله حذف حرف النداء كما هو شائع الخ *

It comes to an end with the following passage (fol. 163ᵇ):

فلا تردنى من سَنِيّ مواهبك خائبا .... فلا تجعلنى مردودا من مواهبك البهية .... يا كريم يا لطيف .... يا عزيز .... يا من هو مخصوص بالعزة الباهرة نرجو فضلك فى الدنيا و الآخرة *

The commentator is not known. The MS. bears no clue either to the title or to the author.

No other copy seems to have been recorded.

Written in ordinary Naskh. Dated 1st Ḏu'l Ḥijjaḥ, 1054/19-1-1645.

The colophon of the scribe reads thus (fol. 163ᵇ):

.... تم هذا الدعاء العظيم بعون الملك العليم فى غرة شهر ذو [sic] الحجة سنة ١٠٥٤ على يد الفقير .... يوسف بن احمد بن حسين .... *

Scribe: يوسف بن احمد بن حسين .

Neither in Ḥaj. Kh. nor in Brock.

Fol. 164ᵃ–169ᵃ.

XIII

منتخب من حاشية نوابغ الكلم

Muntakhab min Ḥâshîyat Nawâbiġ al-kalim

A copy of an abridgement of an anonymous gloss upon *Nawâbiġ al-kalim* (نوابغ الكلم), the well-known work of Abu'l Qâsim Maḥmûd bin 'Umar az-Zamakhsharî (d. 9th Ḏu'l Ḥijjah, 538/14-6-1144; *see* Lib. Cat., XVIII, 1339). The work has been commented upon extensively. For copies of the text and some of its commentaries *see* Berlin, 8673–8677; *see also* Ḥaj. Kh., VI, 384-85; Sarkîs; Brock., I, 292/XV, and Suppl.

Beginning:

الحمد لله رب العالمين و صلى الله على سيدنا محمد و اله الطاهرين
و بعد فهذه نبذة انتخبتها من حاشية نوابغ الكلم قال الشيخ رحمه الله تعالى
اللهم ان مما منحتنى من النعم السوابغ الهام هذه الكلم النوابغ السوابغ الواسعة
من سبغت عليه النعمة اذا وسعت و منه السابغة الدرع الواسعة الخ *

End:

الا ان وفاة الوُفاة اشد على الحر من الوفاة اى اعلموا ان فوات اهل الوفاء
و ضياعهم اشد على الحر من هلكته و موته قال الشاعر يقولون ان الموت صعب
كريهة مفارقة الاحباب و الله اصعب *

The MS. bears no title. Neither the author of the original gloss nor the compiler of the present abridgement is known.

Written in cursive Naskh. Dated Thursday, the 16th Rabi' I, 1032/9-1-1623.

The colophon of the scribe reads thus (fol. 169ᵃ):

تمت النسخة المباركة بحمد الله و منه بكرة الخميس سادس عشر شهر
ربيع الاول احد شهور سنة اثنتين و ثلاثين و الف على يد العبد الضعيف ....
عبد الرحمن بن عبد الله بن حسين بن احمد بن سليمان الشهير بالحكيم
كان الله له الخ *

Scribe: عبد الرحمن بن عبد الله الشهير بالحكيم.

Fol. 169ᵃ and fol. 169ᵇ contain miscellaneous extracts and pieces of poetry.

Fol. 170–194b.

XIV

موصل ذوى الاسا الى دفع الاسى

Mûṣil Ḏawî al-Asâ ilâ Daf' al-Asâ

A very rare copy of a commentary upon *Daf' al-Asâ bi Aḏkâr aṣ-Ṣabâḥ wa al-Masâ'*, دفع الاسى باذكار الصباح و المسا, a rare work on prayer by ash-Shaikh Ibrâhîm bin Ḥasan al-Muftî al-Ḥanafî al-Aḥsâ'î, الشيخ ابراهيم بن حسن المفتى الحنفى الاحسائى, a noted scholar of the eleventh century A.H. (d. 7th Shawwâl, 1048/1-2-1639; *see* No. 2824/XV below). The work is included in the list of the author's compositions, given by al-Muḥibbî, Khulâṣat al-Aṯar, i, 19) under the title *Daf' al-Asâ fî Aḏkâr aṣ-Ṣubḥ wa al-Masâ'* دفع الاسى فى اذكار الصبح و المسا. But no copy of the original, referred to above, seems to be extant.

The present commentary deals with the difficult words and passages in the text and explains them fully.

By Muḥammad bin 'Alî bin Muḥammad bin 'Allân al-Bakrî aṣ-Ṣiddîqî ash-Shâfi'î, a well-known scholar of Mecca who flourished in the eleventh century A.H. (d. Ḏu'l Ḥijjah, 1057/Jan., 1648); for further particulars of his life and works *see* Lib. Cat., XIII, 932; Khulâṣat al-Aṯar, IV, 184–89; 'Uqûd al-Jawâhir wa ad-Durar, fol. 168b–171a.

Brock., II, 390-91, and Suppl. He wrote more than sixty works on different subjects, but only 15 have been mentioned in Brock., Suppl., II, 533-34.

Beginning (fol. 170b–171a):

الحمد لله فالق الاصباح خالق المساء و الصباح .... احمده حمدا
نستجلب فيه الافراح و نصرف به في الدارين انواع الاتراح ....
و بعد فيقول العبد .... محمد على بن علان الصديقى الشافعى .... هذا
ما سئلت فى جمعه رجاء نفعه من شرح دفع الاسى باذكار الصباح و المسا
من جامعه الذى جمع جواهره .... صاحب الفيض الكامل ....
الشيخ ابراهيم بن حسن المفتى الحنفى .... و سميته موصل
ذوى الاسى الى دفع الاسى الخ *

The commentary proper opens thus (fol. 171a):

بسم الله الرحمن الرحيم - الباء فيه متعلقة بمحذوف يقدر فعلا من جنس
ما ابتدى بالبسملة فيه اى ابتدى .... الحمد لله الحمد اللفظى
الثناء باللسان على الجميل الاختيارى على قصد التعظيم .... *

The present MS. is unfortunately somewhat incomplete towards the end. It ends abruptly as follows (fol. 194[b]):

و انلك المحسن الى بعد ان ذكر جملا من اعظم الاحسان و ضبط تفصيلها يطول جدا بل يعجز .... فاكد باسمية الجملة و تصديرها بان و باللام فى خبرها و انما اتى بذلك مع ان الكلام ابتدائى لانه يغزل غير المنكر منزلة المنكر اذا لاح من حاله ما يوهم ذلك و ذلك .... *

The commentary has not been mentioned among the commentator's compositions either in Khulâṣat al-Aṣar, loc. cit., or in 'Uqûd al-Jawâhir, loc. cit.

No other copy seems to have been recorded.

Written in good scholarly Naskh, the original text being in red. Not dated. Probably eleventh century A.H.

Not in Brock.

The cover bears a lengthy note in the same hand, consisting of the names of the titles and authors of both the text and the commentary in an ornate style. Further, the scribe in the following passage says that he completed the transcription at aṭ-Ṭawîlah (الطويلة), a prominent place in Qaṭar (قطر; cf. Yâqût, Mu'jam al-Buldân, IV, 135) in Eastern Arabia, and that his name is recorded at the end of the MS. (which is missing):

.... و ذلك بقلم الفقير المذكور و هو فى آخرها اسمه مسطور .... و قد تمت بالمكان المعروف ببلدة الطويلة ام قرى السيف القطرية حمانا الله تعالى و اهلها .... *

The cover also contains some extracts and signatures of some previous owners of the MS.

Fol. 195–203[a].

XV

وظيفه لناسك المعلمه لاوراد الشيخ مبارك بن سلمه

Waẓîfat An-Nasik Al-Mu'allamah li Aurâd ash-Shaikh Mubârak bin Salmah

A rare and valuable copy of a work on prayer, consisting of different kinds of prayers (as اوراد, احزاب, etc.) for different purposes and occasions, as practised and prescribed by ash-Shaikh Mubârak bin Salmah al-Qaisî.

By Ash-Shaikh Ibrâhîm bin Ḥasan al-Muftî al-Ḥanafî al-Aḥsâ'î الشيخ ابراهيم بن حسن المفتى الحنفى الاحسائى, a prominent scholar of Eastern Arabia. The author, after studying at his native place, travelled to Mecca and studied under 'Abdarraḥmân bin 'Îsâ al-Murshidî (killed in the night of Friday, the 11th Ḏu'l Ḥijjah, 1037/1-8-1628; see Khulâṣat al-Aṣar,

II, 376; cf. *also* Lib. Cat., XX, 2136, where a slight inaccuracy has occurred in giving the corresponding date), the foremost traditionist of the metropolis at that time. The said al-Murshidî bestowed upon our author a very appreciating *Ijâzah* (و كتب له اجازة حافلة اشار فيها الى تمكنة فى العلوم الخ; cf. Khulâṣah, I, 19). He took instructions in mysticism from Tâjaddîn an-Naqshbandî al-Hindî (d. Wednesday, the 18th Jumâdâ I, 1050/26-8-1640; Khulâṣah, I, 370), when the latter happened to visit al-Aḥsâ'. He wrote many works, only three of which have been mentioned in Khulâṣah, loc. cit. He died at his native place on 7th Shawwâl, 1048/1-2-1639. For further details *see* Khulâṣat al-Aṯar, I, 18-19.

Beginning (fol. 195ᵇ–196ᵃ):

الحمد لله الذى جعل ذكره سبباً لجلاء القلوب .... و بعد فقد جرت عادة كثير من مشائخ الطريق .... ان يُوظفوا على المريدين ...... شيئًا من الاوراد و الاحزاب من صلاة و ذكر و دعاء .... و كان الذى وظفه شيخنا بالنسبة .... الشيخ مبارك بن سلمه القيسى .... و لم يعتن مشائخنا الاولون بجمعها فى تاليف ...... الا ان شيخنا فى العلم و الطريق سيدى و اخى ...... الشيخ محمد بن الملا على الواعظ .. ... جمع من ذلك المهم ...... و لم يستوف الجميع فاحببت ان أقيّد فى هذه الاوراق .... ما وصل اليه علمى و تلقفة منه .... فاقول .... مما رتبه سيدنا الشيخ من وظايف النهار اذا طلع الفجر و استعمل شيئًا مما ورد فى هذا الوقت عن النبى المختار و صلى سنة الفجر ان يقرا بعدها قوله تعالى فسبحان الله حين تُمسون الخ *

In the above-quoted introduction, the compiler says that his immediate *Shaikh*, ash-Shaikh Muḥammad bin al-Mullâ 'Alî al-Wâ'iẓ, was the first person to collect the *Waẓâ'if* of ash-Shaikh Mubârak, but he did not make it comprehensive. Hence, he compiled the present work.

In the following colophon (fol. 203ᵃ):

نجز تمامها فى آخر ساعة من يوم الاربعا الثانى من شهر جمادى الاول [*sic*] سنة سبع و اربعين بعد الالف من الهجرة النبوية .... *

the author says that he completed the present work on Wednesday, the 2nd Jumâdâ I, 1047/13-9-1637.

No other copy seems to have been recorded.

Written in ordinary Naskh. Dated 27th Jumâdâ I, 1048/26-9-1638. A note by the scribe on the cover reads thus:

كتبه اقل العباد [*sic*] الله و احوجهم الى رحمة عبد الرحيم كاتبه [*sic*] ابن المرحوم المبرور تغمده الله تعالى بالرحمة و الرضوان الشيخ ابراهيم بن حسن المرحوم *

Scribe: عبد الرحيم بن ابراهيم بن حسن .

It appears from the above that the present MS. was transcribed by a son of the compiler and during his lifetime a little before his death. Hence it is much valuable. But the addition of the words المرحوم المبرور الخ , by the scribe with the compiler's name, contradicts the above conclusion. It means that the compiler died before 27th Jumâdâ I, 1048, and we cannot reject Khulâṣat al-Aṣar's statement that he died in Shawwâl, 1048 (cf. loc. cit.), merely on this ground.

The cover contains signatures and seals of some previous owners of the MS. One of the seals seems to bear the inscription of the name of عبد الرحيم بن ابراهيم بن حسن .

Fol. 203[a] (in the margin) contains also a prayer.

Fol. 203[b] bears an incomplete prayer.

Not in Brock.

Fol. 204–215[b].

XVI

شرح القصيدة الخمرية الميمية

Sharḥ Al-Qaṣîdat Al-Khamrîyat Al-mîmîyah

A very rare commentary upon the famous *mîmîyah* (the Qaṣîdah ending with the letter '*mîm*' م) of Ibn al-Fâriḍ (d. 632/1235; *see* for a copy of his *dîwân* and other details, Lib. Cat., XXIII, 2527, and Sarkîs, 201), which opens as follows:

شربنا على ذكر الحبيب مدامة　　　سكرنا بها من قبل ان يخلق الكرم

It consists in all of 33 verses (cf. Lib. MS., No. 2527/H.L. 1761; Ḥaj. Kh., IV, 536-37, mentions 32 verses only), ending with the following line:

على نفسه فليبك من ضاع عمره　　　و ليس له فيها نصيب و لا سهم

Beginning:

الحمد لله الذى هدانا لهذا و ما كنا لنهتدى لولا ان هدانا الله ....
اما بعد فيقول العبد الفقير .... محمد بن ناصر غفر الله له .... لما كانت القصيدة الخمرية المنسوبة الى الشيخ العارف بالله عمر بن محمد الشهير بابن الفارض .... و قدشرحها الامام .... داؤد القيصرى .... رحمه الله شرحاً بذلى فيه جهده .... لكنه لم يتعرض فيه للاعراب .... فكتبتُ هذا الشرح مستعينا بالله و قدرته .... فجاء ...... هذا الشرح ممزوجا بالقصيدة مزج الماء بالعسل الخ *

Commentator: Muhammad bin Nâṣir al-Muftî ash-Shâfi'i محمد بن ناصر المفتى الشافعى. Reference books (available here) do not provide us with any

account of his life and works. However, it is certain that he flourished between the eighth and the eleventh centuries A.H., as he refers to Dâ'ûd bin Maḥmûd al-Qaiṣarî (d. 751/1350; *see* Lib. Cat., XIII, 876; Brock., II, 231, and Suppl.) as deceased (e.g. رحمه الله; cf. beginning quoted above) and the present MS. is dated 1058 A.H. (*see* colophon quoted below).

The present commentary gives an explanation and a grammatical analysis of passages in the text and in giving the gist of the meaning, it often relies upon al-Qaiṣarî's commentary.

The commentary proper opens thus (fol. 254b):

شربنا الشرب مثلث الفاء و هو بالفتح مصدر ...... و اسند الفعل الى ضمير المتكلم و معه غيره اشارة الى انه لم ينفرد به وحده بل شاركه فيه غيره .... على للمصاحبة كقوله تعالى و آتى المال على حبه .... ذكر مجرور بعلى و الجار و المجرور يتعلق بشربنا الخ *

No other copy seems to have been recorded. Hence, it seems to be very rare. Both Ḥaj. Kh., loc. cit., and Brock. (II, 262, and Suppl.) fail to take notice of it. For other various commentaries upon the text (e.g. *mîmîyah* of Ibn al-Fâriḍ), *see* Ḥaj. Kh., and Brock., loc. cit.

Written in cursive Naskh. Dated Friday, the 6th Shawwâl, 1058/ 13-10-1648.

The colophon of the scribe reads thus (fol. 215b):

.... و كان الفراغ من نسخة [sic] المباركة بعد صلاة الجمعة سادس [sic] من شهر شوال سنة ثمانية [sic] و خمسين بعد الالف على يد الفقير الحقير ...... على بن اسماعيل غفر الله له و لوالديه .... *

Scribe: على بن اسماعيل.

Neither in Ḥaj. Kh. nor in Brock.

Fol. 216a bears an important discussion on a point of Fiqh.

The cover contains the signature of 'Iwaḍ bin Muḥammad bin Faḍl, an inhabitant of Shibâm, a place in Yemen (cf. Yâqût, iii, 245–250), dated 1222 A.H.

Fol. 216b–223a.

XVII

شرح مناجات الشاذلى

Sharḥ Munâjât Ash-Shâdilî

A very rare copy of a commentary on the *munâjât* (مناجاة) (for a copy of which *see* Berlin, 3904, and Brock., Suppl., II, 145) of Shaikh Tâjaddîn Abu'l Faḍl Aḥmad bin Muḥammad bin 'Abdalkarîm bin 'Aṭâ'allâh al-Iskandarî ash-Shâdilî شيخ تاج الدين ابو الفضل احمد بن محمد بن عبد الكريم بن عطاء الله الاسكندرى الشاذلى, a prominent ṣûfî scholar of his age (d. 16th Jumâdâ II, 709/21-11-1309; *see* Lib. Cat., XIII, 899; Brock., II, 117, and Suppl.).

By Aḥmad bin Aḥmad bin Muḥammad bin ʻÎsâ bin Zarrûq al-Burnusî al-Fâsî احمد بن احمد بن محمد بن عيسى بن زروق البرنسى الفاسى (d. Ṣafar, 899/ Nov., 1493; *see* Lib. Cat., XXIV, 2715; for a comprehensive bibliography of the same, *see* Brock., Suppl., II, 360-61).

Beginning :

بسم الله الرحمن الرحيم - و به نستعين قال رضى الله عنه فى مناجاته لمولاه و قد ضمنها ما فى هذا الكتاب .... و قد اتيت بها مسبوكة مع يدل على معناها التزاما لقانون التاليف فليذكرها من ارادها مجردة من غيرها بعد تحقيق معناها قايلا الهى انا الفقير فى غناى اذ ليس وجوده منى و لا دوامه لى و لا بقاؤه من عندى فكيف لا اكون فقيرا فى فقرى الذى ترجع اليه احوالى و هو غاية امرى الخ *

The commentary has not been mentioned in Brock.

No other copy seems to have been recorded.

The title is deduced from the following note in the same hand at the top of fol. 216ᵇ :

هذه مناجات [sic] الكامل .... الشيخ الامام تاج الدين ابو الفضل احمد بن محمد بن عبد الكريم بن عطاء الله الخزامى الاسكندرى المالكى الشاذلى المتوفى بالقاهرة سنة تسع و سبعمائة و شرحها للشيخ العالم المحقق سيدى احمد زروق المغربى رحمه الله *

Written in scholarly Naskh, the text being underlined in red ink.

Not dated. Probably the eleventh century A.H.

Fol. 223 bears miscellaneous quotations.

Neither in Ḥaj. Kh. nor in Brock.

The MS. also contains signatures of some previous owners thereof (fol. 216ᵇ, 223ᵃ).

Fol. 224–226ᵇ.

XVIII

دعاء يوم عرفة

Du'â' Yaum 'Arafah

A prayer, beginning as follows :

اسالك يا الله يا ربى و معبودى اسالك باسمك الاعظم العظيم الاكبر الذى من دعاك به اجبته الخ *

The compiler is not known.

Written in scholarly Naskh. Not dated. Probably eleventh century

ARABIC MANUSCRIPTS.

TRADITION.

AL AḤÂDÎṢ AL QUDSÎYAH.*

SUNNÎ ḤADÎṢ QUDSÎ.

No. 293.

foll. 20; lines 21; size 7 × 5; 5 × 3½.

مشكاة الانوار

MISHKÂT AL ANWÂR.

A collection of 101 Ḥadîṣ Qudsî (also called Ḥadîṣ Ilâhî), divided into three classes and arranged in three parts; each part contains

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* Any statement made by the Prophet on the strength of that which he received from God, either in a dream, or in Ilhâm (dìvine revelation), is called Ḥadîṣ Qudṣî. The definition given by the traditionists runs thus:—

الحديث القدسي ما اخبر الله تعالى به نبيه بالالهام او بالمنام فاخبر عليه الصلوة والسلام بعبارة نفسه

See Dastûr al 'Ulama, fol. 177.

'Alî bin Ibrâhîm al Baġdâdî, in his work Ad Durr aṣ Ṣamîn, on fol. 9a, remarks that as far as he knew no one else, prior to the author of Mis͟hkât al Anwâr, had turned his attention to collecting Ḥadîṣ Qudsî and composing a work on the subject. (ولم اعلم احدا اعتني بجمعه و ظفر بحصره قبل الشيخ محي الدين) Ar Riyâd al Firdausîyah fî Jama' al Aḥâdîṣ al Qudsîyah, a work on a complete collection of Ḥadîṣ Qudsî by the present author (Muḥîaddîn), is mentioned in Ad Durr aṣ Ṣamîn. A work on 40 Ḥadîṣ Qudsî by 'Alî Qârî (*d.* A.H. 1014=A.D. 1605) is mentioned in Berlin, No. 1523. Al Itḥâfât as Saniyah, a work on the present subject by 'Abdarra'ûf al Munâwî (*d.* A.H. 1053=A.D. 1642), is noticed in Ḥâj. K͟hal., vol. i., p. 39. Another work on 80 Ḥadîṣ Qudsî, collected from the six canonical collections of traditions, is noticed in Itḥâf, p. 5,

the Ḥadīṣ of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon.

The beginning of the work runs thus:—

رضي الله علي سيدنا محمد و آله الطاهرين قال العبد الفقير الى الله تعالى ابو عبد الله محمد بن علي بن محمد بن احمد بن الطائي الاندلسي الحمد لله رب العالمين و العاقبة للمتقين .... اما بعد فاني لما وقفت .... جمعت هذه الاربعين بمكة سنة تسع و تسعين و خمسمائة و شرطت فيها ان تكون من الاحاديث المسندة الى الله تعالى خاصة و ربما اتبعتها اربعين من الله تعالى موفوعة اليه غير مسندة الى رسول الله صلى الله عليه و سلم مما رويتها و قيدتها ثم اردفتها باحد ، عشرين حديثا فجاوت راحدا و مائة حديث الاتية *

Part I., foll. 1–10[b], contains 40 Ḥadīṣ with Isnād, commencing from the author's Shaikh and ending with God through the Prophet (الاحاديث المسندة الى الله تعالى).

Beginning thus:—

الحديث الاول حدثنا محمد بن قاسم قال نا ابو القاسم احمد بن محمد قال نا ابو عبد الله الحسن بن علي الطبرى عن ابي الحسن عبد الغافر بن محمد عن ابي احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن بن ام الدارمي قال نا مروان يعني ابن محمد الدمشقي قال ثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر عن النبي صلى الله عليه و سلم فيما روى عن الله تعالى قال يا عبادي اني حرمت الظلم على نفسي وجعلته بينكم محرما الخ *

The colophon of this part runs thus:—

قال العبد الفقير الى الله سبحانه محمد بن علي بن العربي انتهت لاربعون على ما شرطته فيه ...... انتهي الجزء الاول *

---

under the title of Al Aḥādīṣ al Qudsīyah. Ibn Ḥajar in Ad Durr, fol. 399, vol. ii, mentions a work on 40 Ḥadīṣ Qudsī by Ibn Daqīq (*d.* A.H. 702 = A.D. 1302).

Part II, foll. 10ᵇ–14ᵃ, contains 40 Ḥadîṣ, quoted without Isnâd, as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Ḥadîṣ (الاحاديث المرفوعة الى الله تعالى).

Beginning:—

رب يسر ببركة نبيك عليه السلام خبر اول قال الله عز و جل نبيه و خليله عليه السلام ما هذا الوجل الشديد *

The present part ends thus:—

قال العبد الفقير الى الله تعالى و انتهت الاربعون المرفوعة الى الله سبحانه من غير اسناد كما شرطته *

Part III, foll. 14–20, contains 21 Ḥadîṣ, quoted without author's Isnâd; but the Isnâd of the Ḥadîṣ as given in reliable works is quoted below each. (المستندة باسانيد الكتب التي خرجتها منها لا باسنادي)

Beginning:—

الجزء الثالث و صلى الله على سيدنا محمد و آله الحديث الاول قال رسول الله صلى الله عليه و سلم تضمن الله عز و جل لمن خرج في سبيله الخ *

This part ends thus:—

و هو الحديث الواحد و مائة من الاحاديث الآلهية *

Author: Abû 'Abdallâh Muḥammad bin 'Alî bin Muḥammad bin Aḥmad bin 'Abdallâh al 'Arabî aṭ Ṭâ'î, ابو عبدالله محمد بن علي بن محمد بن احمد بن عبد الله العربي الطائي الحاتمي, commonly called Muḥiaddîn al 'Arabî, an eminent Ṣûfî theologian and propounder of many theories and principles of asceticism and Ṣûfism (see Futûḥât Hand-list, Nos. 1356–60), and the author of more than 500 works on the different branches of learning, mostly on Ṣûfism and theology. He was born in Muricia, where he was brought up. At the age of eight years he was taken away to Ishbilîyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Ṣûfî theologians and traditionists. The love of learning induced him to visit Syria, Egypt, Bagdâd, Khurâsân and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works. It is stated in Ad Durr aş Şamîn, by Fîruzâbâdî (*d.* A.H. 817 = A.D. 1414), that he saw an autograph Ijâza (license) granted by the author to the ruler of Damascus. The Ijâza contains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the Qur'ân by our present author are also known. In his old age, the author undertook to compose a big commentary on the Qur'ân; and his commentary in 99 volumes extends from the Sûra Fâtiḥâ to Sura Kaḥf as far as the Âya و علمناه من لدنا علما الايه; but he did not survive to finish it. He died in Damascus, A.H. 638 = A.D. 1240, leaving behind him a large number of disciples and pupils. See Ad Durr aş Şamîn, Brock., vol. i., p. 441.

For other copies of the work, compare Berlin, No. 1469; India Office, 658; Br. Mus., 918.

The following colophon of the author, quoted by the scribe, says that the present work was composed in A.H. 599 in Mecca:

انتهى الكتاب بالحرم الشريف .... سنة تسع و تسعين و خمسمائة

The present copy is a transcription of an autograph copy.

Written in good Naskh.

Dated, A.H. 691.

Scribe: ابراهيم بن محمد.

SHÎ'A ḤADÎŞ QUDSÎ.

No. 294.

foll. 42; lines 30; size 15 × 9; 10 × 6.

الجواهر السنيه

AL JAWÂHIR AS SANÎYAH.

A rare work on Ḥadîş Qudsî, by Muḥammad bin Ḥasan bin 'Alî bin Muḥammad al 'Âmulî, محمد بن حسن بن علي بن محمد العاملي, the first of all the Shî'a traditionists who ever composed a work on Shî'a

Ḥadîṣ Qudsi.* This well-known scholar of Syria and specialist in Arabic literature died in A.H. 1073 = A.D. 1662. See Khulâṣat al Aṣar, vol. iii, p. 332.

Beginning :—

الحمد لله الذي اوضح في كلامه سبيل الهداية و اطلع في افلاك القلوب من مشارق النصوص اقمار الولاية .... اما بعد فيقول الفقير الى الله تعالى الغني محمد بن حسن الحر العاملي .... و قد وردت جملة منه يرويها العلماء الاخيار من الائمة الاطهار عن النبي المختار عن الذات المقدسة الالهية و هي المشهورة بالاحاديث القدسية غير اني لم اجدها مجموعة في الكتاب و لا تعرض لتاليفها فيما اعلم احدا من الاصحاب فاحببت افرادها بالتاليف .... و سميته الجواهر السنية في الاحاديث القدسية *

The work is divided into 21 Bâbs. The date of composition, as given in Kashf al Ḥujub, fol. 46b, is A.H. 1056.

Written in good Naskh, within gold-ruled borders; it bears a double page 'Unwân.

Dated, A.H. 1077.

Scribe : حسن بن منصور

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* It appears from the date of the present work that the Shî'a traditionists did not devote their attention to compositions on the present subject until more than 400 years after the Sunnî authors.

AL MUTAWÂTIR.*

No. 295.

foll. 11; lines 28; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الازهار المتناثره
في الاخبار المتواتره

AL AZHÂR AL MUTANÂṢIRAH FÎ AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called Al Fawâ'id, comprising 113 Ḥadîṣ Mutawâtir. The Isnâd is omitted throughout in the present abridgment.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî, جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505. See Lib. Cat., vol. v., part i., p. 3).

The following colophon of the author, quoted by the scribe, tells us that Suyûti composed the present work in A.H. 881. قال مؤلفه رحمه الله فرغت من ترتيبه يوم الاربعاء رابع عشر جمادي الاولى سنة احدى و ثمانين و تسعمائة *

Beginning:—

الحمد لله على نعمائه الخ *

For a copy of the MS., see Cairo, vol. vii., p. 607.

Written in good Naskh.

Dated, A.H. 1002.

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* Mutawâtir is a Ḥadîṣ transmitted, in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity. The present class of Ḥadîṣ stands first as regards its correctness.

AL MASHHÛR.*

No. 296.

foll. 41; lines 23; size 8 × 6; 5½ × 4.

اللآلي المنثورة في الاحاديث المشهورة

AL LA'ÂLÎ AL MANṢÛRAH FÎ AL AḤÂDÎṢ AL MASHHÛRAH.

A very rare work comprising 220 Mashhûr Ḥadîṣ, which are generally quoted without Isnâd or reference. It is divided into 9 Bâbs.

By Badraddîn Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî, بدر الدين محمد بن بهادر بن عبد الله التركي المصري (*d.* A.H. 794 = A.D. 1392. See Lib. Cat., vol. v., part i, p. 48)

Beginning :—

الحمد لله حمدا يليق بجلاله .... و سميته اللآلي المنثورة في

الاحاديث المشهورة الخ *

The author, in the preface, points out that, at first, he described the Ḥadîṣ of each Bâb free from Isnâd and reference, as they were picked up from different works on different subjects; later on, he added the Isnâd and reference to each Ḥadîṣ, deriving them from the works on Ḥadîṣ. Occasionally, the Ḥadîṣ is followed by an explanatory note. The number of Ḥadîṣ in each chapter is given below :—

		Number of Ḥadîṣ in each Bâb.
(i) foll. 1-10.	الباب الأول فيما اشتهر على السنتهم من احاديث الاحكام	31
(ii) foll. 10-18ᵃ	الباب الثاني فن الحكم و الآداب	61
(iii) foll. 18ᵇ-22	الباب الثالث في الزهد	31

* (1) Mashhûr Ḥadîṣ is a Ḥadîṣ transmitted, at least in three distinct chains of narrators, by a large number of the traditionists; but the number of such traditionists is less than in the case of the Mutawâtir. (2) The term Mashhûr Ḥadîṣ is also applied to a known Ḥadîṣ, frequently used and commonly quoted, without observation of the condition referred to above; but it also sometimes refers to a known Ḥadîṣ which is not genuine.

		Number of Hadîṣ in each Bâb.
(iv) foll. 23–26	الباب الرابع في الطب	18
(v) foll. 27–36	الباب الخامس في الفضائل	52
(vi) foll. 37–38ª	الباب السادس في الا دعية	3
(vii) foll. 38ᵇ–39	الباب السابع في القصص و الاخبار	14
(viii) foll. 40–41ª	الباب الثامن في الفتن	9
(ix) foll. 41ᵇ	الباب التاسع في امور منثورة	1
		220

Written in good Naskh.

Not dated, apparently 9th century A.H.

The scribe, who does not reveal his name, says that the present copy is a transcription of the copy belonging to the author's son: الى هذا وجد في الاصل المنقول عن نسخة لا بن المؤلف.

No. 297.

foll. 39; lines 21; size 8 × 6; 5½ × 3½.

الدرر المنثورة

AD DURAR AL MANṢÛRAH.

An abridgment of the preceding work. The traditions in the present work are arranged in alphabetical order.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v., part i., p. 3.

Beginning:—

الحمد لله تعظيما لشانه الخ *

For other copies of the work, see Berlin, Nos. 1401–4, Cairo, vol. i., p. 340.

Written in good Naskh.

Dated, Muḥarram A.H. 992.

Scribe: محمد بن عبد الله التمرتاشي.

The scribe, Muḥammad bin 'Abdallâh at Timartâshî (*d.* A.H. 1004 = A.D. 1595, see Brock., vol. ii., p. 311), a well-known scholar and author, tells us on the title-page that the copy was in his possession for some time: انتظم هذا المجموع الشريف في ملک كاتبه الفقير محمد بن عبد الله التمرتاشي.

No. 298.

foll. 230; lines 18; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

المقاصد الحسنة

AL MAQÂṢID AL ḤASANAH.

A collection of a large number of Mashhûr Ḥadis̤ from various works, arranged in alphabetical order.

By Abû 'Abdallâh Muḥammad bin 'Abdarraḥmân as Sakhâwi, ابو عبد الله محمد بن عبد الرحمن السخاوي. *According to Zainaddîn*, the author's pupil, he was born in Egypt, A.H. 831 = A.D. 1428, see Al Qabs al Ḥâwî, fol. 227[a]; while Brock., vol ii., p. 35, fixes the author's birth in A.H. 830 = A.D. 1427. The author, after completing his studies in his native place, visited Dimyâṭ, Alexandria, Mecca and Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikhs, with details, in his work Bugyat ar Râwî, in three volumes. He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt :—

I. Kâmilîyah.
II. Sargtamshîyah.
III. Ẓâhirîyah.
IV. Barqûqîyah.

He died in Medina, A.H. 902 = A.D. 1497, and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author, including the present one, are mentioned in Brock.

For author's life, see Al Qabs al Hâwî, fol. 227, Brock., vol. ii., p. 35.

Beginning :—

الحمد لله مميز الخبيث من الطيب .... و سميته المقاصد

الحسنة في بيان كثير من الاحاديث المشتهرة •

The author, in the preface, says that in the present composition he has paid particular attention to distinguishing genuine from weak and false Ḥadis̤. For other copies of the work, see Cairo, vol. i., p. 427; Jeni, 297.

The MS. is written by two scribes: foll. 1–208 are written in fair Naskh, not dated, apparently 9th century A.H.; foll. 209–230 in rough Naskh, dated, A.H. 877.

A note on the margin on fol. 1[b] tells us that the present copy

was studied by some one under the author, and bears an autograph note of the author (هذه النسخة عليها بلغ المصنف و خطه في آخرها).

The autograph note referred to above is found at the end, which is much mutilated; the passages which are distinguishable run thus:—

الحمد لله و سلام على عباده الذين اصطفى اما بعد فيقول جامع

هذا الكتاب قرأ *sic* الشيخ الامام الفاضل ...... مفيد الطالبين ابوالحسن

اليماني الشافعي *sic* *

This note suggests that Abû'al Ḥasan ash Shâfi'i studied under the author; and the words used in the note اما بعد فيقول جامع هذا الكتاب (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note.

No. 299.

foll. 253; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 300.

foll. 67; lines 25; size 8×6; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة زيادات احمد الغزي

MAJMÛ'ATUZIYÂDÂTIAḤMAD AL GAZZÎ.

An autograph copy of a rare work, comprising the extra Mashhûr Hadîṣ omitted in the above-mentioned three works (Nos. 296–298), but included in the Itqân of Najmaddîn al Gazzî (*d.* A.H. 1016 = A.D. 1607). Itqân is a work dealing with the Mashhûr Ḥadîṣ contained in the above-mentioned three works, with the addition of a number of Hadîṣ of the same class. The traditions in the present work are arranged in alphabetical order.

Author: Ibrâhîm bin Sulaimân bin Muḥammad bin 'Abdal'azîz al Hanafi al Jinînî, ابراهيم بن سليمان بن محمد بن عبد العزيز الحنفي الجنيني

He was born in Jinîn (Damascus), A.H. 1014 = A.D. 1605, and after completing his studies in Damascus he travelled to Egypt and Mecca, where he also studied under famous professors of his age. He compiled many treatises on various subjects, and a historical work on Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), which was left incomplete by him. He was well versed in biography, general history, jurisprudence and tradition. He is also known to us as a good scribe, and a number of works were transcribed by him. He died in Damascus, A.H. 1108 = A.D. 1696. See Brock., vol. ii., p. 314; Tâj aṭ Ṭabaqât, vol. xii., fol. 101; Ḥadâ'iq al Ḥanafiyah, p. 429.

Beginning:—

الحمد لله رب العالمين ...... فان العلامة شيخ شيوخنا نجم الدين الغزي الدمشقي العامري تغمده الله برحمته قد جمع في الاحاديث المشتهرة كتابا حافلا سماه باتقان........و جمع فيه من تاليف الزركشي و الدر المنثورة للسيوطي و المقاصد الحسنة للسخاوي و زاد عليه بعض احاديث و فداردت افراد ما زاد في هذه الكراريس *

The following abbreviations, used to indicate the work in which these traditions are found, are quoted below each Ḥadîṣ:—

خ for Bukhâri, م for Muslim, د for Abu Dâ'ûd, ت for Turmuḏi, ن for Nasa'î, ما for Ibn Mâja, مي for Dârimî, نيا for Ibn Abi ad Dunyâ, بز for Bazzâz, ع for Abû Ya'lâ, ط for Ṭabarânî, حب for Ibn Ḥayyân, حا for Ḥâkim, قط for Dâraquṭnî, ق for Baihaqî, عم for Abu Na'îm, ي for Ibn 'Adî, ش for Abû Shaikh, عس for 'Asâkir, ل for Dailamî, خط for Khaṭîb, قض for Quḍâ'î.

The following marginal note on fol. 65ᵃ tells us that Itqân was composed in A.H. 1010, and that the author of Itqân was born in A.H. 970 and died in A.H. 1061.

و كان فراغ المؤلف من تاليف اصله المسمى باتقان ما يحسن من بيان اخبار الدائرة على الالسن يوم الثلثاء تاسع عشري شهر ربيع الاول سنه عشر و الف ولد رحمه الله تعالى سنة ٩٧٠ و توفي سنه ١٠٦١ *

The author, in the following colophon, says that in collecting the materials for the present work, he relied on the autograph copy of Itqân, which was very badly written; and that he completed the present work in A.H. 1091.

و هذا آخر ما وجدنا من زيادات ...... على يد مجرده من مسودة
المؤلف .... الفقير ابراهيم بن سليمان بن محمد بن عبد العزيز
الحنفي بدمشق المحروسة و خط المؤلف في غاية من الحصر و عدم
النقط .... و كان الفراغ نهار الاحد ربيع الثاني سنة ۱۰۹۱ *

Written in good Naskh.
Dated, A.H. 1091.

MU'ALLAL.*

No. 301.

foll. 340 ; lines 25 ; size 11 × 7½ ; 7 × 5½.

علل الحديث

'ILAL AL HADÎS.

A rare work on a collection of Mu'allal Hadîs. The entire work is in four volumes, of which the fourth volume and the larger portion of volume i are wanting. The last 13 foll. (1–13) of volume i, beginning abruptly thus :—

* A Musnad Hadîs, having a defect, either in the Isnâd or in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Hadîs from the category of Sahîh Hadîs to that of untrustworthy ones. The definition given by the traditionists runs thus :—

و المعلّل ما فيه علة و اصطلاحاً (اي في حديث و اسناده) علة (اي عيب خفي
غامض) خفية قادحة (اي في صحة الحديث مانعة عن العمل به) *

See 'Alî Qârî's commentary on Nukhba, fol. 336. Hâj. Khal., in vol. ii., p. 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the present work, and the works of the following, are noted for their special value: —

I. Muslim bin Hajjâj (*d.* A.H. 261=A.D. 875).

II. Muhammad bin 'Abdullâh al Hâkim (*d.* A.H. 405=A.D. 1014).

عنه و حدث محمد بن محمد الباغندي عن محمد بن عبد الله نمير

عن محمد بن بشر فوهم في اسناده في موضعين الخ •

and ending thus :—

آخر الجزء و يتلوه انشاء الله تعالى جل و علا ...... سئل عن حديث

عامر بن سعيد للذين احسنو الحسنى الخ •

are bound up with the second volume in the present copy of the work.

VOLUME II.

Beginning :—

سئل عن حديث عامر بن سعيد البجلي عن ابي بكر الصديق في

قوله تعالى للذين احسنو الحسنى ... قال النظر الى وجه الله و قال هو

حديث رواه اسرائيل بن يونس الخ •

This volume deals with the defects pointed out in Musnad Ḥadîṣ, transmitted from the Prophet by the following Ṣaḥâbî (companions of the Prophet), Abû Bakr 'Umar, 'Uṣmân, 'Alî, Ṭalḥa, Zubair, 'Abdarraḥmân bin 'Auf, 'Abdallâh bin Mas'ûd, Mas'ûd bin Jabal and Abû Ḏarr, and partly deals with the defects in some Musnad Ḥadîṣ, narrated by Abû Hurairah (a well-known Ṣaḥâbî).

Author: Abû'l Ḥasan 'Alî bin 'Umar ad Dâraquṭnî, ابو الحسن علی بن عمر الدار قطنی, an author of two other well-known works on Ḥadîṣ, viz., As Sunan and *Al Mu'talaf*, was a follower of the Shâfi'î school. He was born, in A.H. 306 = A.D. 918, in Dâr al Quṭn (a big Maḥallah in Baġdâd); and, because of his birth-place, he is commonly known as Dâraquṭnî. He spent some time, for the purpose of educating himself, in the following places: Baṣra, Kûfa, Baġdâd and Wâsiṭ, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as :—

I. Qur'ânic branches under Muḥammad bin Ḥasan an Naqqâsh (*d.* A.H. 351 = A.D. 961).

II. Jurisprudence under Abû Sa'd Ḥasan bin Aḥmad bin Yazîd bin 'Îsâ (*d.* A.H. 328 = A.D. 939).

III. Philology under Muhammad bin Hasan bin Duraid (*d.* A.H. 321 = A.D. 930).

IV. Ḥadîṣ under Abû Ṭâlib al Baġdâdî (*d.* A.H. 324 = A.D. 935) and 'Alî bin 'Abdallâh al Mubashshir (*d.* A.H. 324 = A.D. 936).

Dâraqutni, on account of his masterly command of Arabic

learning, secured a special fame and gained a wide-spread reputation. Khaṭib Baġdâdi, a well-known historian and traditionist, calls the author Imâm in Ḥadiṣ, jurisprudence and philology: قال الخطيب كان الدار قطني فريد عصره .... و امام و قته انتهى اليه علم الاثر و المعرفة بمذاهب العلماء و بالادب و الشعر See Mir'ât al Janân, fol. 232b.

A number of the traditionists, such as Ḥâkim (*d.* A.H. 405 = A.D. 1014), Abu Na'îm Isfahânî (*d.* A.H. 430 = A.D. 1038), and others, studied Ḥadiṣ under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by Al Faḍl bin Ja'far bin Muḥammad (*d.* A.H. 391 = A.D. 1000), the minister of Kâfûr, the fourth King of the Ikhshidid dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on Musnad Ḥadiṣ, and hence Dâraquṭnî's arrival induced him to compile the same. He accordingly commenced the work, with the assistance of Dâraquṭnî, and in a short time completed it. Dâraquṭnî was sufficiently rewarded by the minister for his labour, and shortly after he returned to Baġdâd, where he died in A.H. 385 = A.D. 995, and was buried near the tomb of Ma'rûf Karkhi, a well-known Sûfî, who died in A.H. 201 = A.D. 812. The author was renowned for his memory. Barqânî (*d.* A.H. 425 = A.D 1035), a pupil of his, says that Dâraquṭnî used to dictate the materials of the present work to him from memory; and he (Barqâni) arranged those materials in the form of a book. Thus the present work was composed: قال الخطيب في ترجمة الدارقطني سألت البرقاني هل كان ابو الحسن يملي عليك العلل من حفظه قال نعم و انا الذي جمعتها و قرأ الناس من نسختي See Ḥuffâẓ, vol. iii., p. 201. Hence each Ḥadiṣ of the present work is preceded by the words: سئل الدارقطني عن حديث الخ (Dâraquṭnî was asked to point out the merits of the Ḥadiṣ). For the author's life and works, see Ḥuffâẓ, vol. iii., p. 199; Mir'ât al Janân, fol. 232b; Isnâwî, fol. 181a; Brock., vol. i., p. 165. The present volume, which is incomplete for want of a few foll. at the end, concludes thus:—

سئل عن حديث سعيد بن المسيب عن ابي هريرة عن النبي صلى الله عليه و سلم قال لينتقين كما ينتقا التمر عن حبالة فقال يرويه الزهري *

The work is not mentioned in any catalogue.

Written in good Naskh; not dated, apparently 8th century A.H.

No. 302.

foll. 260 ; lines 23 ; size $9\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

المجلد الثالث

AL MUJALLAD AS ṢÂLIṢ.

The third volume of the preceding work, dealing with the defects of the remaining Musnad Hadîṣ, narrated by Abû Hurairah.

Beginning .—

سئل عن حديث يروي عن سعيد المسيب عن ابي هريرة عن النبي صلى الله اذا قلم احد كم في الليل فلا يدخل يده في الاناء حتى الحديث فقال يرويه الزهري و اختلف منه فرواه الاوزاعي الخ *

Written in good Naskh, in a later hand; dated A.H. 1309

No. 303.

foll. 269 ; lines 23 ; size $9\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

المجلد الخامس

AL MUJALLAD AL KHÂMIS.

The fifth and the last volume of the above work, dealing with the defects in the Musnad Ḥadîṣ narrated by some male and female companions of the Prophet.

Beginning :—

و سئل عن حديث حراز عن النبي صلى الله عليه و سلم قال انكم اصبحتم .... فقال يرويه الزهري القسم بن عبد الرحمن الانصاري الخ *

The colophon runs thus :—

آخر مسند النساء من كتاب العلل *

The scribe, who does not reveal his name, says that he transcribed the present copy in A.H. 1309, from a copy dated A.H. 708.

The present and preceding volumes are written in the same hand.

MUKHTALAF.*

No. 304.

foll. 71; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

اختلاف الحديث

IKHTILÂF AL ḤADÎṢ.

A rare work on a collection of Mukhtalaf Ḥadîṣ, with explanations.

By a well-known Imâm, Muḥammad bin Idrîs bin 'Uṣmân bin Shâfi' bin as Sâ'ib bin 'Ubaid al Quraishi, إمام محمد بن ادريس بن عثمان بن شافع بن السائب بن عبيد القريشي This well-known Imâm traced his descent from the grandfather of the Prophet, and was born in Ġazza A.H. 150 = A.D. 767. Though there is some controversy among the biographers of the Imâm regarding his birth-place, and the following places are given (Gazza, 'Asqalân, Minâ, Yaman), yet the first one is commonly accepted to be his birth-place (المشهور الذي عليه ان الشافعي ولد بغزة; see Tahḏîb, fol. 15a). Shâfi'i's father died before his birth, and he was brought up by 'Abdallâh bin Ḥasan, the maternal grandfather of the Imâm, and in his childhood was taken away by 'Abdallâh to Mecca, where, after his primary education, he studied under many well-known scholars, jurists and traditionists of the

* Where there are discrepancies in sense between any two Ḥadîṣ, equal in genuineness and in other respects, and there is room for removing the same by an explanation, the discrepancy is called Ikhtilâf, and those traditions are called Mukhtalaf; in cases where such explanation is not possible, and one Ḥadîṣ cancels another, such are called Nâsikh and Mansûkh. The definition of Ikhtilâf given by the traditionists runs thus:— ان كانت المعارضة بمثله فلا يخلوا اما ان يمكن الجمع بين مدلوليهما بغير تعسف فان امكن الجمع فهو مختلف الحديث (ثم المراد بالاختلاف اختلاف مدلوله) See 'Alî Qârî's commentary on Nukhba, fol. 58. 'Alî Qârî, in the same work, remarks that Imâm Shafi'î (the present author) was the first author to compose a work on the subject. Ḥâj. Khal., vol. i., p. 51, gives us to understand that, after Imân Shafi'i, Ibn Qutaibâ (d. A.H. 263 = A.D. 877) and Abû Zakarîyâ Yaḥyâ (d. A.H. 307 = A.D. 919) are known to have dealt with the subject, and to have composed works on it. For Ibn Qutaibâ's work on the subject, see Berlin, No. 1213. 'Alî Qârî, again, remarks that Ṭaḥâwî also wrote two useful works on the subject:—

I. Ma'ânî al Âṣâr, see present volume, Nos. 305–7.

II. Mushkil al Âṣâr, see Berlin, Nos. 1266–67.

place. At the age of 15 years, he received the Sanad for issuing Fatwâ from Mubashshir bin Khâlid (*d.* A.H. 180 = A.D. 797). In A.H. 170 he left the place for Medina, where he studied for a considerable time under Imâm Mâlik (*d.* A.H. 179 = A.D. 995) and, at the end of A.H. 179, he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishâm bin Yûsuf (*d.* A.H. 197 = A.D. 814). Thence he started to 'Irâq, where, according to the author of Tuḥfat az Zaman, he studied under Muḥammad bin Ḥasan-ash Shaibânî (*d.* A.H. 189 = A.D. 804), ثم ارتحل الى العراق فاخذ بالكوفة عن محمد بن حسن و استعار منه كتب ابي حنيفة ; but the other biographers of the Imâm do not agree with this statement of Tuḥfa. After a short stay in 'Irâq, he left for Bagdâd (a great seat of learning in those days), where his merits in Qur'ânic branches of philology, jurisprudence and traditions were specially appreciated; and many discussions on different subjects between the Imâm and the reputed scholars of the place were held, in most of which the Imâm won the day. Thus the fame of the Imâm spread all over Islâmic countries, and he received a good deal of regard from the Caliph Hârûn Rashîd (A.H. 170–193 = A.D. 786–809). Soon afterwards, owing to his differing from the Mâlakî and Ḥanafî schools on many points, he founded a new school, known as Shâfi'î, which is by many regarded as most conformable to the spirit of Islâm. His authority was widely recognised; and a large number of scholars became followers of his school. In A.H. 198 he left Bagdâd for Egypt, where he spent his time in Jâmi' 'Umar in delivering lectures and compiling works till his death in A.H. 204 = A.D. 820. He left behind him a large number of pupils and followers. His reputation as an author and as an Imâm are equal. He wrote 113 works on Tafsîr, Ḥadîs, jurisprudence, and on some other subjects. Besides being the first author on the present branch of tradition, Imâm Shâfi'î is the first author on jurisprudence and archery. His work on archery is known as كتاب السبق والرمي ; see Hand-list, No. 2527. For Shâfi'î's life and works, see Tahḏîb, fol. 15; Mir'ât al Janân, fol. 124; Subkî, vol. i, fol. 223; Isnâwî, fol. 7; Tuḥfat az Zaman, fol. 30; Ḥuffâẓ, vol. i, p. 331; Brock., vol. i, p. 178.

The present work is divided into five parts; and each part bears the following Isnâds, thus:—

اخبرنا الشيخ الفقيه الامام الصدر الكامل جامع اشتات الفضائل علي بن هبة الله بن سلامة اللخمي الشافعي بقرأتي عليه قلت له اخبركم ابو الحسن عبد الحق بن عبد الخالق بن احمد بن عبد القادر بن محمد

بن يوسف البغدادي بها قرأة عليه و انت تسمع سنة احدى وسبعين و خمسائة لجميع هذ الكتاب الا النصف الاول من الجزء الاول فانه اجازة له منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن البناء و ابو عبد الله محمد بن عبد الباقي بن الفرج الدوري قرأة عليه و هو يسمع و انا اسمع و هو اقربه انا ابو عمر محمد بن العباس بن محمد بن زكرياء قرأة عليه و انا اسمع ثنا ابوبكر احمد عبد الله بن سيف السجستاني *sic* ثنا الربيع قل قال محمد بن ادريس المطلبي الشافعي *

It appears from the Isnâd that, in A.H. 571, 'Alî bin Hibatallâh (*d.* A.H. 640 = A.D. 1242) studied and transmitted the present work from his Shaikh, 'Abdalḥaqq, a traditionist of Baġdâd. 'Abdalḥaqq gives the chain of the narrators of the present work, ending with the author.

The MS., after the Isnâd, begins thus :—

الحمد لله كما هو اهله و كما ينبغي له و اشهد ان لا اله الا الله وحده لا شريک له و اشهد ان محمدا عبده و رسوله اما بعد فان الله جل ثناؤه وضع رسوله صلى الله عليه و سلم موضع الامامة الخ *

The work is divided into 92 Bâbs. It is written in good Naskh. The fact that the MS. bears an Isnâd of a traditionist of the 7th century A.H., while the present copy is dated A.H. 1301, gives us reason to hold that the present MS. is a copy of a MS. bearing the above Isnâd.

The colophon runs thus :—

و افق الفراغ منه يوم الاربعاء لعشر مضين من شهر شعبان سنة احدى و ثلثمائة بعد الالف *

Scribe : عبد الرحمن بن عثمان.

No. 305.

foll. 229 ; lines 27 , size 8½ × 6½ ; 8 × 5½.

معاني الاثار
MA'ÂNÎ AL ÂṢÂR.

Also designated Sharḥ u Ma'ânî al Âṣâr and Az Ziyâdât Min Sharḥ Ma'ânî al Âṣâr.

An old, correct, and valuable copy of the first volume of Ma'âni al Âṣâr, a work on Mukhtalaf al Ḥadîṣ, dealing with the removal of discrepancies in traditions, especially those relating to points of jurisprudence, either by explanation (after referring to the Qur'ân, Ḥadîṣ and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one Ḥadîṣ is cancelled by another, owing to discrepancies which cannot be removed.

Author: Abû Ja'far Aḥmad bin Muḥammad Aṭ Ṭaḥâwî, ابو جعفر احمد بن محمد الطحاوي, an eminent Ḥanafî traditionist and jurist, who was born in Ṭaḥâ (a village in Egypt). A.H. 229 = A.D. 843 was noted by some of his biographers to be the date of his birth, while, according to Ṭaḥawi's own statement, quoted in Al Jawâhir al Muḍiyyah, fol. 44b, he was born in A.H. 239 = A.D. 853 : قال ابو سعيد بن يونس قال لي الطحاوي ولدت سنة تسع و ثلاثين ومايتين. He studied Ḥadîṣ under his father and some others, among them Yûnus bin 'Abdallâh (d. A.H. 264 = A.D. 878) and Sulaimân bin Shu'aib (d. A.H. 268 = A.D. 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismâ'îl bin Yaḥyâ al Muzanî (d. A.H. 264 = A.D. 878), a well-known Shâfi'î jurist and a pupil of Imâm Shâfi'î. Ṭaḥâwî, like his uncle Muzanî, was a follower of the Shâfi'î school; but differing from Muzanî in some principles, he gave up the Shâfi'î school, and became a follower of the Ḥanafî school, and undertook to study Ḥanafî jurisprudence and attended lectures delivered by Aḥmad bin Mûsâ in Egypt. In A.H. 268 he travelled to Syria, where he also studied Ḥanafî jurisprudence under Abû Ḥâzim 'Abdalḥamîd bin 'Abdal'azîz (d. A.H. 292 = A.D. 904), a Ḥanafî scholar and Chief Justice of Syria. Soon after, Ṭaḥâwî's authority as an author, jurist and traditionist was unanimously admitted. A number of traditionists, such as Ṭabarâni (d. A.H. 360 = A.D. 971) and others, quoted Ḥadîṣ on his authority. He composed several works on different subjects; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works

see Al Jawâhir al Muḍîyyah, fol. 44ß ; Ṭabaqât al Aḥnâf' by 'Alî Qârî, fol. 98ß ; Ḥuffâẓ vol. iii, p. 29 ; Brock., vol. i, p. 173.

Beginning :—

اخبرنا الشيخ الامام العالم شيخ الاسلام برهان الدين ابو الفتوح مسعود بن شجاع الاموي .... قال ابو جعفر احمد بن محمد بن سلامة الازدي الطحاوي رحمة الله سألني بعض اصحابنا من اهل العلم ان اضع له كتابا اذكر فيه الآثار المأثورة عن النبي صلى الله عليه و سلم فى الاحكام التي يتوهم اهل الالحاد و الضعفة من اهل الاسلام ان بعضها ينقض بعضا لقلة علمهم بنسخها و منسوخها و ما يجب العمل به بما يشهد له من الكتاب الناطق و السنة المجتمع عليها و اجعل لذلك ابوابا اذكر في كل كتاب منها ما فيه من الناسخ و المنسوخ و تأويل العلماء و احتجاج بعضهم على البعض و اقامة الحجة بما صح عندي الخ *

The author says in his preface that some heretics, owing to their ignorance of Ikhtilâf al Ḥadîṣ, especially of Naskh Ḥadîṣ, because of the existence of discrepancies, disputed the genuineness of certain Ḥadîṣ ; hence the present composition. The author, in dealing with the explanation of Ḥadîṣ, in some cases strongly supported the opinion of Ḥanafî jurists, for which Baihaqî (*d.* A.H 458 = A.D. 1066) condemned him. Ḥâj. Khal., vol. ii, p. 286, defends the author thus :— لعمري هذا تحامل ظاهر من هذا الامام فى شان هذا الاستاذ. The present volume ends with the chapter المتمتع الذي لا يجد هد يا ولا يصوم of the كتاب الحج.

The following colophon tell us that the present volume was transcribed in Jerusalem, A.H. 735, by 'Alî bin Manṣûr al Ḥanafî (*d.* A.H. 740 = A.D. 1339 ; see Ad Durar, vol. ii, fol. 81b) : تم المجلد الاول فى نهار الثلثاء جمادى الاولى سنة خمس و ثلاثين و سبعمائة بالقدس الشريف على يد العبد الفقير الى عفو ربه علي بن منصور الحنفي *

The title of the work, which is written in beautiful gold Naskh, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS. was transcribed for one Bashîr bin 'Abdallâh, a noble of Jerusalem of the 8th century A.H. : اول الزيادات من شرح معاني الآثار – برسم خزانة العبد الفقير الى الله بشير بن عبد الله غفر له و لمن قرأ فيه و دعا له بالعفو و المغفرة *

Another note, on the title page, gives us to understand that the present MS. was in possession of Mutawakkil Alâallâh : من كتب المتوكل على الله رحمة الله عليه. This Mutawakkil 'Alâallâh (A.H. 1054–1087 = A.D. 1644–1674), as we know, was one of the rulers of Ṣan'â (in Yaman) known as an Imâm ; see Lane Poole, p. 103. He was also a good scholar and traditionist. Though he was a follower of the Zaidî school, yet his love for learning made him free from prejudice. The merits of scholars in his time, especially of authors and professors, were highly appreciated by him. He composed an Arba'în and a commentary on Jâmi'al Uṣûl (Nos. 223–224) ; see Khulaṣat al Aṣar, vol. iii, p. 411. He was very fond of books, and collected a large number which, as counted by his son, reached 13,000 in number : و في هذه الايام جمع عز الاسلام كتب والده المتوكل على الله فحصلت ثلاثة عشر الف كتاب ; see Ṭabq al Ḥalwâ, fol. 72 (Hand-list No. 2313).

There are other but mutilated notes on the title page.

No. 306.

foll. 381 ; lines 31 ; size 12 × 8 ; 9 × 4.

VOLUME II.

The continuation of the preceding volume, ending with the chapter الامة يطأها مولاها of the كتاب العتاق. Written in Naskh in a later hand, not dated ; apparently 12th century A.H.

The following passage from a note, the main portion of which has been completely and intentionally washed out with water, suggests that the present volume, with volumes i and iii, was purchased in Hudaida (in Arabia): ثم دخل هذا المجلد مع المجلدين *sic* بالشراء الصحيح في بندر حديدة في ملک.

The condition of the MS., and the frequent corrections made in the margin, suggest that the copy was used by some scholar.

No. 307.

foll. 177 ; lines 25 ; size 10 × 7 ; 7 × 4½.

VOLUME III.

The continuation of the second volume, ending with the chapter فرض الزكوة في الابل السائمة. Though these three volumes complete

the work, yet they are different from each other in the following respects: date of transcription, hand and paper.

Written in good Naskh. Dated, A.H. 684.

Scribe: عمر بن عبد الرحمن المراغي.

The condition of the present volume and the concluding words: هذا آخر كتاب الزيادات و بتمامه تم الكتاب (it is the end of the work) suggest that the preceding volumes, written by the present scribe, are wanting.

For other copies of the work, see Berlin, Nos. 1263–5; Jeni, 571. The entire work was lithographed in Lucknow, A.H. 1300–2.

The present volume is an older and more valuable copy than are the preceding volumes: and it deserves special notice, as it has been studied by a number of traditionists and used by many scholars.

A Sanad on fol. 178, written by Raḍwân bin Muḥammad (*d.* A.H. 852 = A.D. 1449), gives us to understand that at the Monastery of Nâṣirîyah in Egypt, in A.H. 815, the writer of the Sanad, along with a group of students not less than 70 in number, studied the entire work (from the present third wolume and from the two missing volumes, written by the same scribe) under Muḥammad bin Abî an Namîm, commonly called ابن الكويك (*d.* A.H. 821 = A.D. 1418), a traditionist of Egypt (see Mu'jam Ibn Fahd, fol. 261): and a licence for narrating the Ḥadîṣ was granted by Muḥammad bin 'Abî an Namîm, who attended the sitting. The Sanad runs thus:—

اما بعد حمد الله على نواله......فقد سمع هذ الجزء و الاجزاء قبله وهي جميع كتاب شرح معاني الآثار على الشيخ الامام العلامه الرحلة مسند عصره في مصره القاضي شرف الدين ابو طاهر محمد بن الشيخ الامام العلامه عز الدين بن ابي نعيم محمد بن قاضي سراج الدين ابي الفرج عبد اللطيف بن احمد بن محمود بن ابى الفتح بن محمود بن القاسم بن الكويك .... العبد ابو نعيم رضوان بن محمد بن يوسف بقرأة كاتبه رضوان المذكور ...... و قد اجاز المسمع لمن قرأ *

The Sanad is attested by Muhammad bin Abi an Namim thus:—

صح ذلک و قد اعاد كاتبه بدر الدين رضوان ما فاته منه علي و كتبه محمد بن ابى النميم ابن الكويک غفرله و مولدي في شهر ذي قعدة سنة سبع ثلاثين و سبعمائة و حسبنا الله و نعم الوكيل *

The two notes on fol. 14 and fol. 132, quoted below, tell us that the present volume is a transcription of a copy of the third volume, belonging to Bani an Naḥḥâs; and that it consists of parts 14–23 of the same. About Bani an Naḥḥâs, it is stated in Al Jawâhir al Muḍiyah, fol. 168, that أيوب بن ابى بكر (*d.* A.H. 699 = A.D. 1301) and members of his family are called Bani an Naḥḥâs.

I. آخر الجزء الرابع عشر من المجلد الثالث من نسخة بني النحاس.

II. آخر الجزء الثالث والعشرين من المجلد الثالث من نسخة بني النحاس

A note informing us that the present copy was compared with the original is found on fol. 130ᵃ. Another note, below the colophon, says that the MS. was for some time in the possession of the Chief Justice of Mecca, Aḥmad bin Muḥammad al Anṣârî al Ḥanafî (*d.* A.H. 825 = A.D. 1422): من كتب مولانا وسيدنا و شيخنا قاضي القضاة حاكم الحكام حجة الاسلام شمس الدين ابي عبد الله احمد بن الشيخ الامام الامام العالم صفى الدين ابى الحسن الانصاري عامله الله تعالى بلطفه الخفي.

No. 308.

foll. 279; lines 23; size 10 × 7; 7 × 4½.

تصحيح معاني الآثار

TAṢḤÎḤ U MA'ÂNÎ AL ÂṢÂR.

An incomplete copy of the commentary on Ma'âni al Âṣâr, designated Kitâb Taṣḥîḥ Ma'ânî al Âṣâr, beginning with the commentary on chapter الماء يقع فيه النجاسة (the first chapter of Ma'âni) and ending with chapter كيف يكون القسامة (the 8th chapter of كتاب الجنايات; see vol. iii, fol. 108 of Ma'âni). Ḥâj. Khal., vol. ii. p. 286, mentions two commentaries on Ma'âni, one being by 'Aainî (*d.* A.H. 855 = A.D. 1451), regarding which Ibn Fahd remarks in his Mu'jam that it is a big work in 12 volumes, designated معاني الاخبار. Hence the present work can scarcely be by 'Aainî. The second commentary, mentioned by Ḥâj. Khal., is by Abû'l Ḥasan Muḥammad bin Muḥammad al Bâhilî (*d.* A.H. 321 = A.D. 933), a contemporary of Ṭaḥâwî and a follower of the Mâlikî school. Since no account of this commentary is to be traced in any catalogue, we cannot say for certain that the present commentary is by him; but the fact that the present

commentator strongly supports the views of the Mâlikî school, and the fact that the words used for dead persons are not generally used by the commentator for Ṭaḥâwi, give us reason to believe that the above-mentioned Bâbilî is the author of the present commentary. The commentary, which is without preface, begins thus :—

صلى الله على محمد و السلام باب الماء يقع فيه النجاسة ذكر ابو جعفر في هذا الباب ما رواه ابو سعيد الخدري رضى الله ان رسول الله صلى الله عليه و سلم كان يتوضأ من بئر بضاعة *

The commentator, wherever he differs from Ṭaḥâwî, introduces his own view with the word قلت (I say) ; for example on fol. 163[b] : قلت هذا الاصل الذي قدره في قيامه هذا ممن ان من تزوج بمهر مجهول كمن لم يسم مهرا لا يقول به مالك فلا يلزم ماالزم عليه الخ, and again on fol. 241[a] قلت قد ذهب ابو جعفر في هذا الحديث الى ما حمله عليه اهل المقالة الاولى في كتاب بيان مشكل الاحاديث و انظر ذلک و تدبر الخ.

No. 309.

foll. 273 ; lines 23 ; size 10 × 7 ; 7 × 5.

المعتصر عن المختصر من مشكل الا ثار

AL MU'TAṢAR 'AN AL MUKHTAṢAR MIN MUSHKIL AL ÂṢÂR.

This is an abridgment of the Mukhtaṣar of Abû'l Walid Bâji (*d.* A.H. 474 = A.D. 1081), which was itself the first abridgment of Ṭawâhî's last composition, Mushkil al Âṣâr (for copies see Berlin, Nos. 1266—7 ; Br. Mus., p. 707), a work dealing in a masterly way with Ḥadîṣ in which there are discrepancies, and pointing out where discrepancies can be removed and where the Ḥadîṣ must be cancelled.

Author : Yûsûf bin Mûsâ al Ḥanafî, يوسف بن موسى الحنفي. The words عفي عنه used by the scribe in referring to the author in the colophon quoted below, and the fact that such a phrase is generally applied to a living person, give us reason to hold that the author was alive in A.H. 797, the date when the transcription of the copy was completed :—

و كان الفراغ ...... منه سبع و تسعين و سبعمائه ...... و الحمد لله وحده .... و رضي الله عن مؤلف الكتاب الشيخ ابى جعفر الطحاوي و عن مختصره الاول القاضي ابى الوليد الباجي المالكي و عفي عن كاتبه و جامعه و مُختَصِره عن المختصر الاول *

One Yûsûf bin Mûsâ al Ḥanafî (*d.* A.H. 803 = A.D. 1400) is mentioned in Tâj âṭ Ṭabaqât, vol. ix, fol. 49ª, but the present work is not mentioned in the list of his compositions. The present work and its author are mentioned in Br. Mus., p. 709; but no account of the author is given. Ḥâj. Khal., vol. ii, p. 287, mentions the work without naming the author.

Beginning :—

احمد الله حمدا يليق بجلال ذاته و جمال صفاته ...... و بعد فقد قال استاذي و شيخي متعنى الله و المسلمين بحياته الشيخ ...... ابو المحاسن يوسف بن العبد الفقير موسى الحنفي الخ *

The beginning of the work tells us that the work was arranged in its present form by a pupil of the author; the word جامع in the colophon quoted above refers to this unknown pupil of the author. The present abridgment was printed in the Dâirat al Ma'ârif Press, Haidarabâd, A.H. 1307.

Written in good Naskh. Dated, A.H. 797.

Scribe : حيدر بن حبيب بن حيدر بن إحمد النوجي.

The following note on the title page (not dated, but apparently written in the 9th century A.H.) says that the present MS. was purchased for 200 Dirams by one Ilyâs bin Musâfir, during his stay in the Madrasah of Ṭûlûn in Jerusalem.

انتقل هذا الكتاب المبارك بالبيع و الملك الشرعي ..... لى ملك الشيخ بن الياس بن مسافر الملطى النازل بمدينة القدس الشريف بالمدرسة الطولونية بمبلغ من الدراهم مبلغ مائتين بحضور احمد بن محمد العقيلي بيعاً صحيحا شرعياً *

كتبه على ابن ظفر

AN NÂSIKH WA AL MANSÛKH.*

No. 310.

foll. 122; lines 21; size 4½ × 7; 7 × 5.

الاعتبار في الناسخ والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL MANSÛKH.

A collection of cancelled and cancelling Ḥadîs̱. The division of the work into books and chapters is the same as in works of jurisprudence.

Author: Abû Bakr Muḥammad bin Mûsâ bin 'Us̱mân al Ḥâzimî, ابوبكر محمد بن موسى بن عثمان الحازمي, a famous Shâfi'î scholar and traditionist, who was born in A.H. 548 = A.D. 1155. He studied in Hamadân, under Abû'l 'Ulâ (*d.* A.H. 569 = A.D. 1174) and others. Then, for his further studies, he travelled to Mawṣil, Wâsiṭ, Baṣra, Iṣfahan and Arabia, and studied in those places under the foremost scholars and traditionists. Later, he was recognised as a specialist in tradition. Nearly all the compositions of the author are on different important branches of Ḥadîs̱, and are highly regarded by the traditionists on account of their reliability and the critical discussions contained in them, a fact which testifies to his merits and masterly attainments. He settled permanently in Bagdâd, where he died in Jumâda I., A.H. 584 = A.D. 1188, and was buried near the tomb of the famous Ṣûfî Junaid.

For the author's life and work, see Ḥuffâẓ, vol. iv. p. 157; Tabaqât u Ibn Shuhba, fol. 64[a]; Mir'ât al Janân, fol. 355[a]; Isnâwî, fol. 147; Brock., vol. i. p. 356.

* This is one of the most important branches of Ḥadîs̱. According to the statement of Zuhrî (*d.* A.H. 124 = A.D. 741), quoted in the preface of the present work (وهو (الزهري) القائل لم يدون هذا العلم احد قبل تدويني), he was the first traditionist who turned his attention to this subject, picked out the cancelled and cancelling Ḥadîs̱, and framed rules and principles for distinguishing them. After Zuhrî, Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820) is known to have dealt with this branch in his work, Ar Risâla. Later on, a number of traditionists composed works on the same subject. See Ḥâj. Khal., vol. ii, p. 376; Itḥâf, p. 170.

Beginning :—

الحمد لله الكبير المتعال الكثير المنوال المنعم المفضال الموصوف بالقدرة و الكمال ...... و بعد فهذا كتاب اذكر فيه ما انتهت الىّ معرفته من ناسخ حديث رسول الله صلى الله عليه و سلم و منسوخه اذ هو علم جليل الخ *

After dealing with the definition of Nâsikh and Mansûkh, the author in his preface explains the causes and necessity for the cancellation of Ḥadîs. The colophon runs thus :—

آخر الكتاب الحمد لله حق حمده اولا و آخرا و صلوته على سيدنا محمد نبيه و آله و صحبه انتهى تعليقه في يوم الخميس قبل العصر سابع عشر شعبان من اثنين و ثلثين و سبعمائة الخ *

For other copies of the work, see Berlin, No. 1627; Cairo, vol. ii, p. 269. Written in good Naskh. Dated, A.H. 732.

Sanads, dated A.H. 584, 586, 640, 643 and 692, which were evidently contained in the original MS., are transcribed at the end of the present copy, the following words being written at the top of every Sanad :—مما شاهدته على الاصل المنقول منه هذه النسخة. ("It is from that which I have seen on the original copy.")

One of the above Sanads is dated Muḥarram A.H. 584, which gives us reason to believe that the present copy is a transcription of a reliable copy of the original MS. written during the life-time of the author, in or before A.H. 584.

No. 311.

foll. 188; lines 17; size 10 × 6; 7 × 4.

THE SAME.

Another copy of the same, written in fair Naskh. The copy is not dated; but a note on the title page, written in identically the same hand, containing biographical notices of the author quoted from Ibn Khallikân, is dated A.H. 1270, which suggests that the MS. was written in or before that year.

No. 312.

foll. 54; lines 19; size 8½ × 5; 6½ × 4.

اعلام العلم بحقائق ناسخ الحديث و منسوخه

I'LÂM AL 'ÂLAM BI ḤAQÂ'IQ NÂSIKH AL ḤADÎṢ WA MANSÛKHIHÎ.

A work on a collection of cancelled and cancelling Ḥadîṣ.

By Abû'l Faraj 'Abdarraḥmân al Jawzî, ابوالفرج عبد الرحمن الجوزي (d. A.H. 597 = A.D. 1250. See Lib. Cat., vol. v, part i, p. 95.)

Beginning :—

الحمد لله الذي اكرمنا بمحمد صفوته وجعلنا من علماء امته و اطلعنا علی اسرار شريعته الخ *

In the preface, Ibn al Jawzi describes, in four Faṣls, the causes and necessity for the cancellation of Ḥadîṣ; and he says that, for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence. The work is a rare one. It is merely mentioned in the list of the author's compositions, see Lib. Cat., vol. v, part i, p. 95. The author of Itḥâf (p. 170) refers to a work of the author on the present subject, contained in only one fol., beginning thus :—

دهم امام ابوالفرج عبد الرحمن بن علی الجوزي اوله الحمد لله العظيم في مجده و الكريم في وفده و آن در يک ورق است *

This beginning entirely differs from the beginning of our copy, containing 54 foll. The following words, quoted in Itḥâf, tell us that the work there referred to consists of only 21 Ḥadîṣ (اورد في هذا الكتاب ما قد صح نسخه و احتمل و اعرض عما لاوجه لنسخه ولا احتمال فمن سمع بخبر يدعي النسخ وليس في هذا الكتاب فليعلم و هاء تلک الدعوی وقد تدبرته فاذا هو احد وعشرون حديثا). These words are not found in our copy, which contains more than 100 Ḥadîṣ. However, the fact that only one work of the author on the present subject, under the title of 'Ilâm, is noticed by his biographers, and the fact that the Isnâd in the present work frequently begins with Muḥammad bin Naṣir (d. A.H. 556 = A.D. 1116), one of the author's teachers, give us reason to suppose that the author of Itḥâf wrongly ascribed a work by some other

person to Ibn Jawzî, and to hold that the present work is one of Ibn Jawzî's compositions.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 313.

foll. 156; lines 21; size 10 × 6½; 8 × 5½.

الناسخ و المنسوخ في الحديث

AN NÂSIKH WA AL MANSÛKH FÎ AL ḤADÎṢ

An incomplete work, on a collection of cancelled Ḥadîṣ relating to the ordinances of jurisprudence.

By an anonymous author. He quotes authors of the second, third, fourth, fifth and sixth centuries A.H.; the latest of them is Qâḍî 'Iyaḍ (*d.* A.H. 544 = A.D. 1149), whom he mentions on fol. 1, thus :—

قال القاضي و الغزالي الخطاب الدال على ارتفاع الحكم الثابت *

On fol. 56ᵃ the author mentions his composition, An Nasikh Wa Al Munsukh Fî Al Qur'ân, dealing with cancelled and cancelling verses of the Qur'ân, thus :—

فعلى ما فصلته في خاتمة الناسخ و المنسوخ في كتاب الله *

Ibn Jawzî is known to have composed two works on Nâsikh and Mansûkh, one relating to Ḥadîṣ (see No. 312, above) and another relating to the Qur'ân (see Hand-list, No. 344); but the contents of the present work entirely differ from the contents of Ibn Jawzî's work. The present copy is incomplete, for the want of a few foll. at the beginning.

The MS. begins abruptly thus :—

الرحمن ابي موسى الاشعري رضي الله عنه و هو يقص على الناس

فقال آتعرف الناسخ و المنسوخ قال هلكت و اهلكت الخ *

The arrangement and divisions are the same as in works of jurisprudence. The first Kitâb begins on fol. 6ᵃ, thus :—

كتاب العبادات و اصلها الخدمة و الطاعة والغرض من الانسان عبادة الرحمن لقوله تعالى و ماخلقت الجن و الانس الا ليعبدون و لها كيفية شرعية الخ *

Written on thick paper, in good Naskh. Though the MS. is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A.H.

AL MAUḌU'ÂT.*

No. 314.

foll. 201 : lines 23 ; size 9½ × 5½ ; 7½ × 3½.

الذيل لا للآلي المصنوعه والنكت البديعات

AḎ ḎAIL LI AL LA'ÂLÎ AL MAṢNÛ'AH WA AN NUKAT AL BADÎ'ÂT.

Two works of Suyûṭî (*d.* A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part, i, p. 3).

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* This is a most important critical branch of tradition for helping us to distinguish false Ḥadîṣ. According to the statement of 'Uqailî (*d.* A.H. 322=A.D. 939), quoted in the preface of MS. No. 316 below, faithless people, owing to their bad motives towards the Muslim belief in Ḥadîṣ, the second of the four Islâmic principles, fabricated Ḥadîṣ from time to time, and ascribed them to the Prophet. The number of such Ḥadîṣ, according to 'Uqailî, comes to 12,000: قال العقيلي .... وضعت الزنادقة على رسول الله صلى الله عليه وسلم اثني عشر الف حديث. A few of the so-called authorities in Islâm ventured to fabricate false Ḥadîṣ in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islamic principles than the former. Ibn Ṣalâh in his Muqaddimah, p. 44, criticises the latter, thus: اعظمهم ضرراقوم من المنسوبين الى الزهد وضعوا الحديث احتسابا فيما زعموا. It is commonly supposed that the fabrication of Ḥadîṣ began at the end of the 1st century A.H., but a very reliable Ḥadîṣ (من كذب على متعمدا فليتبوأ مقعدة من النار) contains a serious

Foll. 1–153. Aḏ Ḏail, a continuation of Suyûṭî's own larger work, called Al La'âli al Maṣnû'âḥ, which is an abridgment of Al Mauḍu'ât al Kubrâ, a work on a collection of false Ḥadîṣ, by Ibn Jawzî (*d.* A.H. 597 = A.D. 1250). The present Aḏ Ḏail mentions only those false Ḥadîṣ which are omitted by Ibn Jawzî in his work.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فاني لما فرغت من اختصار كتاب الموضوعات للحافظ ابن الجوزي و تحرير احاديثه و ما يتعقب عليه على الوجه الاتم ثم اردفته بهذا الذيل موردا اليه جملا من الموضوعات التي لم يذكرها و رتبته على الابواب كترتيبه *

The arrangement and divisions are the same as in the abridgment. A note on the title-page, indicating the title of the work as well as the author's name, runs thus :—

كتاب الذيل لكتاب اللآلي المصنوعة فى الاحاديث الموضوعة و هو الذى اورد فيه من الموضوعات التي لم يذكرها ابن الجوزي فى كتاب الموضوعات - للشيخ عبد الرحمن جلال الدين السيوطي *

The work was printed at the 'Alawî Press, Lucknow, A.H. 1303.

Foll. 154–201 : An Nukat al Badî'at, a collection of nearly 300 reliable Ḥadîṣ, which were wrongly entered by Ibn Jawzî in his work as false Ḥadîṣ.

Beginning :—

الحمد لله و الصلوة والسلام على رسوله و بعد فان كتاب الموضوعات جمع الامام ابو الفرج ابن الجوزي قد نبه الحفاظ قديماً وحديثاً على ان فيه تساهلا كثيرا او احاديث ليست بموضوعة *

The colophon runs thus :—

هذا آخر ما اردته في هذا الكتاب من الاحاديث المتعقبة لا سبيل الى ادراجها في مسلك الموضوعات وعددتها نحو ثلثمائة *

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warning directed against those who commit the offence of fabricating Ḥadîṣ, which shows clearly that the Prophet noticed the offence in his own time, and foresaw its being committed in the future. The leading traditionists, in order to preserve the faith of Muslims in tradition, devoted much labour to collecting the false Ḥadîṣ, and in settling the principles and rules for testing them (ثم نهضت جهابذة الحديث بكشف عوارها و محوها), see Ibn Ṣalâḥ, p. 45. A number of the traditionists composed works on this branch.

A copy of the work is noticed in Cairo, vol. i, p. 445.

The present work was also printed at the 'Alawî Press, A.H. 1303.

Both works are written in good Naskh. Not dated, apparently 11th century A.H.

No. 315.

foll. 118; lines 19; size 9¾ × 6; 7 × 4.

تذكرة الموضوعات

TADKIRAT AL MAUDÛ'ÂT.

A work on a collection of false Hadîs, arranged in 110 Bâbs and a Khâtimah, by Muhammad bin Tâhir al Patanî, محمد بن طاهر الپتني, a well-known Indian traditionist, who was born in A.H. 914 = A.D. 1501 at Nahar Wâlih (a city in Gujarât), where he completed the greater part of his studies. The author, after thirty years of study in India, left that country in A.H. 944 for Mecca, where he studied for a considerable period and completed his studies under Ibn Hajar (*d.* A.H 974 = A.D. 1665), 'Alî Muttaqî (*d.* A.H. 975 = A.D. 1666), and others. After gaining a vast knowledge of Muhammadan literature, he devoted special attention to Sûfism and received spiritual training from the above mentioned 'Alî Muttaqî, an eminent traditionist and Sûfî of India, who had settled permanently in Mecca. Then he returned to Patan (in Gujarât), where he established a great reputation as a traditionist, scholar and Sûfî; and numerous persons studied under him and received spiritual training from him. Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawîs (the followers of Sayyid of Muhammad of Jawanpore, who had declared himself Imâm Mahdî). At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines; but they did not listen, and declared war. However, the author, with his disciples and pupils, also marched against them, and took an oath that until he defeated them, he would not put his turban on his head. The fighting continued for more than a year till A.H. 980, with no result. When the Emperor Akbar (A.H. 963–1014 = A.D. 1556–1605) captured Gujarât, he honoured the author with a royal visit, and ordered Mirzâ 'Azîz Kuka, the first Governor of Gujarât, to help the author against the Mahdawîs; and he put the turban on the author's head with his own royal hand. With the help of the Governor, the Mahdawîs were totally defeated. In the time of 'Abdarrahîm Khân Khânân (the

second governor), the Mahdawîs again flourished, and at his instigation plotted against the author who, noticing this happening, set out to pay a visit to Akbar to inform him about the event; but unfortunately, on his way to Agra, in A.H. 986 = A.D. 1598, he was killed by some Mahdawîs between 'Ujain and Sârangpore. His dead body was brought to Patan, where it was buried. More than eight works of the author are known. For the author's life, see An Nûr as Sâfir, fol. 367; Subhat al Marjân, fol. 98[a]; Itḥâf an Nubalâ, p. 397; Ḥadâ'iq al Ḥanafiyah, p. 386.

Beginning:—

الحمد لله الذي ميّز الخبيث من الطيب و احرز الحديث بالعلماء النقاد عن الخطا والكذب ..... و بعد فقد قال اضعف عباده القوي الولي محمد بن طاهر بن علي الهندي الخ *

In the preface the author, after dealing with the principles of this branch, makes a serious attack against the traditionists who were in favour of fabricating Ḥadîṣ for ترهيب وترغيب (warning and encouragement). The present work was composed in A.H. 958, as appears from the following: وكان اختتام التبييض في سابع ذي قعدة يوم الجمعة سنة ثمان و خمسين و تسعمائة.

For other copies of the work see Âṣifiya Library, Haiderabâd printed list, vol. i, No. 133; Rampûr printed list, p. 69.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 316.

foll. 108; lines 15; size 8½ × 5¼; 6 × 3.

الموضوعات

AL MAUḌÛ'ÂT.

A work on a collection of those Ḥadîṣ which are unanimously regarded as false Ḥadîṣ, arranged in alphabetical order, by Mullâ 'Alî Qârî ملا علي القاري (*d.* A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, p. 287).

Beginning:—

الحمد لله الذي انزل القرآن العظيم وبينه بالاحاديث الثابتة من النبي الكريم الخ *

Foll. 1–12 : Contain a short history of the fabrication of Ḥadîṣ, and a warning against doing so.

Foll. 13–76[a] : Ḥadîṣ admitted to be false.

Foll. 76[b]–108 : Rules and principles for the present branch, and some other connected points. The author says he did not give any space in the present work to a Ḥadîṣ, which, according to some, is false, while others hold it to be correct.

For other copies of the work, see Cairo, vol. i. p. 404 ; A.S., 938–9 ; Alger, 552. This very work under the title of اللباب السنيات في تبليين احاديث الموضوعات, is noted in Berlin, No. 1636.

This work was lithographed in India ; see Raf' as Sutûr, p. 55.

Written in good Naskh. Not dated, apparently 11th century A.H.

AL AMÂLÎ.*

No. 317.

foll. 8 ; lines 17 ; size 9 × 6 ; 6 × 4½.

الجزء فيه مجالس من امالى ابى القاسم
ومن حديث ابى محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ ABÎ'AL QÂSIM WA MIN ḤADÎṢ ABÎ MUḤAMMAD AL ḤASAN BIN MUḤAMMAD AL KHALLÂL.

A fragment of 8 foll., consisting of an incomplete portion of Amâlî Abî 'al Qâsim and certain other Ḥadîṣ, narrated by Ḥasan al Khallâl.

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* Al Amâlî refers to a work on Ḥadîṣ, comprising the traditions dictated by the Shaikhs to their pupils, while sitting for teaching of the Ḥadîṣ. The teaching of Ḥadîṣ, by means of dictation in a special *Majlis* (sitting) formed for the same, was one of the methods observed by former traditionists. More than 25 works on the present subject are noticed in Itḥâf, p. 24 ; Ḥâj. Khal.,

Foll. 1–2 : Incomplete portion of Amâlî; contain only the first fol. of the first Majlis and the last fol. of the last Majlis. The intermediate Majlises and some Ḥadîṣ of the first and the last Majlis are wanting in this copy.

By Abû'al Qâsim 'Abdalmalik bin Muḥammad bin 'Abdallâh bin Bishrân ابو القاسم عبد الملك بن محمد بن عبد الله بن بشران, a traditionist of the 5th century A.H., who was alive in A.H. 428, and studied under Da'laj bin Aḥmad (*d.* A.H. 351 = A.D. 962); see Ḥuffâẓ, vol. iii, p. 97.

Beginning :—

قُرِئ على السيد الاجل الامام قاضي القضاة جمال الاسلام ابي بكر محمد
بن المظفر بن بكران بن عبد الصمد بن سلمان الشامي و انا اسمع و ابني
ابو الفتح محمد يسمع فاقر به اخبركم بل حدثكم الشيخ ابوالقسم عبد الملك
بن محمد بن عبد الله بن بشران في ربيع الاول سنة ثمان و عشرين و اربعمائة
ببغداد قال اخبرنا ابو محمد دعلج بن احمد بن دعلج ...... اتيت رسول الله
صلى الله عليه وسلم وهو يجمع الخ *

The above-quoted beginning, and the following note on the title-page, tell us that in Bagdâd in A.H. 428 'Alî bin Hibatallâh and his son, Abû al Fatḥ, studied the present work under Muḥammad bin Muẓaffar (*d.* A.H. 488 = A.D. 1095 ; see Ṭabaqât Ibn Shuhba, fol. 420), who transmitted the Hadîṣ of Amâlî from Abû'al Qâsim, and the other Ḥadîṣ from Khallâl :—

الجزء فيه مجلس من امالى ابى القاسم بن بشران و من حديث
ابي محمد الحسن بن محمد الخلال رضى الله عنهما اخبرنا بذلک عنهما
السيد الاجل قاضي القضاة ابوبكر محمد بن المظفر بن بكران الشامي ......
سماع على بن هبة الله بن عبد السلام و ابنه ابي الفتح محمد *

The present Amâlî ends with the following note at the end of the last Majlis, which says that the MS. was studied by a group of traditionists in A.H. 487 under Muḥammad bin Muẓaffar, noted above.

بلغت سماعا من اوله الى آخره على قاضي القضاة محمد بن المظفر بن
بكران الشامي اطال الله بقاه... في شهر رمضان سنة سبع و ثمانين و اربعمائة *

Foll. 2ᵇ–8ᵃ contain some Ḥadîṣ, narrated by Abû Muhammad al Ḥasan bin Muḥammad bin Ḥasan bin al Khallâl ابو محمد الحسن بن محمد بن حسن الخلال, a traditionist remarkable for his memory, who was born in A.H. 352 = A.D. 963 and died in A.H. 439 = A.D. 1048.

Beginning :—

و قُرِئ على الاجل قاضي القضاة ابي بكر محمد بن المظفر بن بكران الشامي و نحن نسمع اخبركم الشيخ ابو محمد الحسن بن محمد الحسن الخلال ...... قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو شهيد *

The notes on the title-page say that in A.H. 548 the MS. was studied by reliable traditionists of that period.

The note on fol. 2ᵃ, dated A.H. 487, suggests that the MS. was written in or before that year.

Written in good Naskh on thick paper.

No. 318.

foll. 8 ; lines 16 ; size $6\frac{1}{2} \times 5$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الا مالي

AL AMÂLÎ.

An incomplete copy of Al Amâlî, consisting of Ḥadîṣ dictated by Aḥmad bin 'Abdarraḥim Al 'Irâqî (احمد بن عبد الرحيم العراقي) to his pupils.

The author, who is commonly known as Abû Zar'a, was a Chief Justice of Egypt, and was reckoned for his special merits the equal of his father in tradition and jurisprudence ; and he composed a number of works on those branches of literature, which testify to those merits. He was born in A.H. 762 = A.D. 1362, and studied in Egypt under his father, 'Abdarraḥîm al 'Irâqi (*d.* A.H. 806 = A.D. 1404), and others. In A.H. 795 he travelled to Syria, where he attended lectures on Ḥadîṣ under the pupils of Ibn al Bukhârî (*d.* A.H. 690 = A.D. 1291). In A.H. 810 he renewed the system of teaching Ḥadîṣ by means of dictation, which had been discontinued from A.H. 806, after his father's death, as we learn from Raf' al Iṣr, fol. 33 . وعقد مجلس الا ملاء بعد ان كان انقطع بموت شيخنا والدنا من سنة ست و ثمانمائة الى ان شرع هو في سنة عشر. In A.H. 824 he was appointed Chief Justice

of Egypt. He died in A.H. 826 = A.D 1422, see Brock., vol. ii, p. 67; Raf' al Iṣr, fol. 33; Ṭabaqât Ibn Shuhba, fol. 202.

The complete work is divided into many Majlis, while the present incomplete copy contains only the last eight lines of the 21st Majlis, the whole of the 22nd, 23rd and 24th Majlis, and the first folio of the 25th Majlis.

The MS. begins abruptly with the last portion of the 21st Majlis, thus:—

و سلم اهل المعروف فی الدنیا اهل المعروف فی الاخرة و اهل المنکر فی الدنیا اهل المنکر فی الاخرة آخر المجلس الحادی و العشرین من امالی الشیخ ولی الدین العراقی *

The 22nd Majlis (or sitting), which took place in the Madrasah Kâmiliyah of Egypt on the 27th Rabî' II, A.H. 811, begins thus:—

الحمد لله رب العلمین حدثنا الشیخ الامام العلامه الحافظ المحقق مفتی المسلمین حجة المحدثین ابی زرعة احمد بن الشیخ الامام العلامة الحافظ شیخ الاسلام زین الدین عبد الرحیم العراقی بالمدرسة الفاضلیة بالقاهرة المحروسة یوم الثلثاء سابع عشرین شهر ربیع الاخر احدی عشر و ثمانمائة...... قال قال رسول الله صلی الله علیه و سلم انا اول شفیع یوم القیمة الخ *

The 23rd, 24th and 25th Majlis took place in the above-mentioned institution, A.H. 811, on the 4th, 11th and 18th Jumâda, I, respectively.

This work is rare; only one other copy of it is mentioned, viz., in Koper, 251.

Written in Naskh. Not dated, apparently 9th century A.H.

AL MU'JAM.*

No. 319.

foll. 146 : lines 19 ; size 9¼ × 6½ ; 6 × 4½.

المعجم الصغير

AL MU'JAM AS ṢAĠÎR.

A collection of more than 1,000 Hadiṣ, transmitted by the author from his Shaikhs who exceed 1,000 in number. The names of the Shaikhs are arranged in alphabetical order, and only one Hadîṣ is quoted from each.

Author: Sulaimân bin Aḥmad bin Ayyûb at Ṭabarânî سليمان بن احمد بن ايوب الطبراني, an eminent author and traditionist, who was born in 'Akka (a city in Syria), A.H. 260 = A.D. 870. His father, after educating him at his birth-place, travelled with him to Baġdâd, Mecca, Yaman and Egypt, where he studied under a number of traditionists, and became recognized as a most reliable authority on Ḥadiṣ; hence he is called Musnad ad Dunyâ (the world's authority in Musnad Hadîṣ). He composed more than 20 works, most of which are on Ḥadiṣ. He died in A.H. 360 = A.D. 971; see Ḥuffâẓ, vol iii, p. 126; Brock., vol. i, p. 167.

Ṭabarânî composed three works under the title of Mu'jam.

I. Al Mu'jam Al Kabîr, a work consisting of a list of names of Ṣaḥâbîs (companions of the Prophet) arranged in alphabetical order, with Musnad Ḥadîṣ transmitted from them. The Musnad Ḥadiṣ transmitted from Abû Hurairah was intentionally omitted by the author from this Mu'jam, because he intended to compile an independent work on the said Musnad Ḥadîṣ; but it appears that he could not carry out his plan.

II. Al Mu'jam al Ausaṭ, a work containing the Shaikhs of the author, and the entire Ḥadiṣ transmitted from them, in six volumes.

III. The present Mu'jam.

* Mu'jam means a work on any subject arranged in alphabetical order; but here it refers to a collection of Ḥadîṣ transmitted by the traditionist from his Shaikhs (teachers), arranged in alphabetical order. More than 20 authors are known, who composed works on this particular branch: see Ḥâj. Khal., vol. ii, p. 289.

Beginning :—

الحمد لله رب العلمين و صلى الله على سيدنا محمد و آله و صحبه و سلم اخبرنا الامام الحافظ ابو القاسم سليمان بن احمد بن ايوب اللخمي الطبراني احمد الله تعالى قال هذا اول كتاب فوائد مشائخي الذين كتبت عنهم بالامصار خرجت عن كل واحد منهم حديثاً واحدا وجعلت اسمائهم على حروف المعجم *

For other copies of the work, see Paris, 2011; Br. Mus., 875.

The MS. is written in good Naskh, dated A.H. 1217.

One Maulavi Abdal'aziz, a big zamindār and scholar of Bihar-sharif in the Patna district, during his stay in Mecca sent the present MS. to one Maulavi Muḥammad Rafī'addin, a scholar and zamindār of Shakrāwān, a village in the Patna district.

بخدمت مولوي محمد رفيع الدين صاحب ساكن موضع شكراوان ضلع عظيم آباد *

مرسلهٔ عبد العزيز عفى الله عنه

از مكهٔ مشرفه

Maulavi Muḥammad Rafī'addin presented the MS. to the Oriental Public Library, Bankipore.

No. 320.

foll. 160; lines 18; size 9¼ × 5⅓; 7 × 4.

The Same.

Another copy of the preceding work. Written in Naskh dated A.H. 1245.

A note on the title page says that the MS. was studied in A.H. 1276 by Ḥusain bin Ḥasan, and again in A.H. 1280 by his son, Muḥammad bin Ḥasan. It was purchased for 7 Riyâl (a Riyâl was equal to about two rupees) in Mecca, A.H. 1218.

No. 321.

foll. 4 ; lines 11 ; size 9 × 6 ; 5½ × 3½.

قطعة من معجم ابن جميع

QIṬ‘AT MIN MU‘JAM IBN JAMÎ‘.

A fragment of an old and reliable copy of the rare work, Mu‘jam Ibn Jamî‘, containing 7 Ḥadîṣ, transmitted from the author's seven Shaikhs.

By Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin ‘Abdarraḥmân bin Yaḥyâ bin Jamî‘ محمد بن احمد بن محمد بن احمد بن عبد الرحمن بن يحيى بن جميع, a Syrian traditionist of repute, who travelled in various Islâmic countries in order to study the Ḥadîṣ under various Shaikhs; hence he is called ذو الرحلة الكثيرة (a great traveller). A traditionist, who journeys to different countries for the purpose of collecting and learning Ḥadîṣ, acquires the reputation of an authority in Ḥadîṣ and becomes known as ذو الرحلة.

He was born in A.H. 305 = A.D. 917, and died in A.H. 402 = A.D. 1013. See Bustân al Muḥaddiṣîn, fol. 62b

Beginning:—

غالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي

الزاهرية عن جبير بن يقين عن معاذ بن جبل قال قال رسول الله صلى الله

عليه وسلم اذا احببت رجلا فلا تماره ٭

The colophon runs thus:— هذا آخر كتاب المعجم و الحمد لله رب العلمين.

A note at the end of the colophon says that the present MS. was compared carefully with the copy from which it was transcribed: قوبل بالاصل المنقول حسب الطاقة. Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies. Foll. 3–4 contain Sanads, of which the oldest one is dated A.H. 606, which suggests that the present copy was written in or before that year.

AL MASHIKHAT.*

No. 322.

foll. 250 ; lines 21 ; size 10 x 7 ; $8\frac{1}{4}$ x 5.

المشيخة مع التخريج

AL MASHÎKHAT MA'A AT TAKHRÎJ.

An old and extremely valuable copy of Mashîkhat Ma'a 'At Takhrij, a work consisting of additional references to the traditions of Ibn al Bukhâri's Mashîkhat, a collection of traditions transmitted by Ibn al Bukhârî from his 65 male Shaikhs and 6 female Shaikhs. By Ibn az Zâhirî, a pupil of Ibn al Bukhârî. The traditions, with Isnâd of Ibn al Bukhârî's Mashîkhat, have been transferred verbatim to the present work ; and each Hadîs is followed by references to the other works on Hadîs in which it is found, as given by Ibn az Zâhirî.

The Mashîkhat with Takhrij is in 13 parts, containing traditions transmitted from 62 male and 6 female Shaikhs; but a continuation of the same by Ibn az Zâhirî and Mizzî is designated here the 14th part of the work, and contains traditions transmitted from 3 male Shaikhs.

The author of Mashîkhat, whose full name runs thus, 'Alî bin Ahmad bin 'Abdalwâhid bin Ahmad bin 'Abdarrahmân as Sa'dî al Maqdisî al Bagdâdi علي بن احمد بن عبد الواحد بن احمد بن عبد الرحمن السعدي المقدسي البغدادي is known as Ibn al Bukhârî (ابن البخاري). He was born in Damascus, A.H. 595 = A.D. 1198, and studied there under his father, uncle and several other persons. He left the place, and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Bagdâd, and studied in those places under 65 male and 6 female Shaikhs, from whom he gathered the Hadîs in this work. Ibn al Bukhârî, by means of trade, earned considerable wealth during the course of his journeys ; and it is said that on his return to Damascus he bequeathed a large amount of his money to the Madrasah Diyâ'iyah,

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* Mashîkhat refers to a work on a collection of traditions, transmitted only from the Shaikhs who are admitted as authorities on the Hadîs and are specially reckoned as professors of the same. The Shaikhs in Mu'jam are arranged in alphabetical order, in Mashîkhat in serial order. More than 15 authors are known, who composed works on this branch. For these works, see Hâj. Khal., vol. ii, p. 273.

founded by his uncle. From A.H. 621 till his death in A.H. 690 = A.D. 1291 he spent his life as a professor of Ḥadîṣ in the Madrasah Ḍiya'iyah and other institutions of Damascus. His reputation as a professor of Ḥadîṣ spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Ḥadîṣ. His notes and Sanads on the Musnâd Ṭayâlasî (No. 241, Lib. Cat., vol. v, part i) prove him to have been an authority on Ḥadîṣ.

His autograph is found on fol. 344 of Musnâd Ṭayâlasî attesting the Sanad, which runs thus :—

صح ذلک كتبه علي بن احمد عبد الوهاب *

Ibn Rajab, on the authority of Ḏahabî, remarks that the present author was the last traditionist who, in transmitting the Ḥadîṣ from the Prophet, based his narration on the eight reliable intermediate sources: و هو آخر من كان فى الدنيا بينه و بين رسول الله صلى الله عليه ثمانية رجال ثقات. As stated above, the author devoted the greater portion of his life to the teaching of Ḥadîṣ; hence no other composition of the author, except the present one, is known to us. For the author's life, see Ṭabaqât Ibn Rajab, fol. 202.

The full name of the author who added the Takhrîj (references) runs thus: Jamâladdîn Abû'l 'Abbâs Aḥmad bin Muḥammad bin 'Abdallâh, commonly called Ibn az Ẓâhirî, جمال الدين ابو العباس احمد بن محمد بن عبد الله المشهور با بن الظاهري. He was born in Aleppo, A.H. 626 = A.D. 1226, and studied under the author of Mashîkhat and under several other persons. He died in A.H. 699 = A.D. 1299, see Ḥuffâẓ, vol. iv, p. 271. Ibn az Ẓâhirî submitted a copy of Mashîkhat with Takhrîj to Ibn al Bukhârî in Damascus, who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhârî.

A short account of the author of Mashîkhat, written by some one unknown, not dated, apparently 8th century A.H., is found on the folio attached to the title page, which runs thus :—

ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة علي وجه الاختصار هو علي بن عبد الواحد ...... ولد سنة خمس و تسعين و خمسمائة ... و اول ما سمع سنة عشرين وستمائة و توفي الى رحمة الله في ثاني ربيع الاخر سنة تسعين و ستمائة و دفن بسفح قاسيون *

The title page bears the following Sanad and notes :—

1. A Sanad, not dated: apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in

A.H. 730 Fakhraddîn Muḥammad bin ʻAbdarraḥmân bin Muḥammad bin ʻAbdarraḥmân al Baʻlî (*d.* A.H. 732 = A.D. 1331) and others studied the work at the Madrasah ʻAṣrûniyah in Ḥalab in five sittings under the following two Shaikhs :—

I. Muḥammad bin Abî Bakr an Naqîb (*d.* A.H. 745 = A.D. 1345).

II. Bahâʼaddin (*d.* A.H. 744 = A.D. 1344).

Ḥusaîn bin ʻUmar (*d.* A.H. 779 = A.D. 1397) and others joined the sittings, and a licence to narrate the Ḥadîṣ was granted by the two above-mentioned Shaikhs to the scribe of the note and the students who attended the sittings. During their studies the present MS. was compared with the one they studied.

الحمد لله سمع جميع هذه المشيخة و هي ثلاثة عشر جزأ مشتمل
على اثنين و ستين شيخا من الرجال و ست نسوة من الشيخات على
سيدنا ... ابي عبد الله محمد بن ابي بكربن ابراهيم بن عبد الرحمن بن
نقيب الشافعي ...... و الشيخ بهاء الدين ابن اسحق بن ابراهيم بن
محمد ... بسماعهما ... من المخرجة له ... فخرالدين ابى الحسن علي
ابن البخاري بقرأة ...... فخرالدين محمد بن عبد الرحمن بن محمد
بن عبد الرحمن البعلبكي جماعة اسمائهم على النسخة المقرؤة منها وعورض
بهذه النسخة حال القرأة منهم الامام المحدث محي الدين عبد القادر بن
ابراهيم بن محمد بن ابراهيم الحنبلي و الحسين بن عمر بن حسن بن
حبيب الدمشقي ...... صح ذلك في خمسة مجالس سنة ثلثين
و سبعمائة بالمدرسة العصرونية بحلب و اجاز لمن سمع ما يجوز لهما روايته •

II. An autograph note by Ḥusaîn bin ʻUmar (*d.* A.H. 779 = A.D. 1397), who is mentioned in the above Sanad, and inherited the MS. from his father, ʻUmar (*d.* A.H. 726 = A.D 1326), says that he studied the present MS. twice, once in Ḥalab, A.H. 730 (see above Sanad), and again in Damascus, A.H, 733 (see Sanad on fol. 237 [b]).

سمع هذه المشيخة بحلب و دمشق حسين بن عمر •

III. A note indicating the fact that the first part was also studied by ʻUmar, the father of the above-mentioned Ḥusaîn, and the former owner of our copy, runs thus بسماع ما لكه عمر بن حسن بن

عمر بن حبيب عفى الله عنهم. A similar note is found at the end of each part. These notes are based on the statements contained in Sanad, No. II, on fol. 238ª, in which it is mentioned that 'Umar studied the work from the present copy.

IV. An autograph note by Muḥammad bin Ḥasan al Ḥalabî (*d.* A.H. 876 = A.D. 1472), commonly called ابن الحاج, an eminent Ḥanafî scholar, who in his note says that the MS. was in his possession for some time.

يثق بلطف الله الخفي محمد بن الحسن المشتهر با بن الحاج الحنفي *

Foll. 1-16: Part I. Contains Ḥadîṣ from the following four Shaikhs *:

1. I. *Aḥmad bin 'Abdalwâḥid* (*d.* A.H. 623 = A.D. 1223), the father of Ibn al Bukhârî.
2. II. Muḥammad bin Kâmil (*d.* A.H. 603 = A.D. 1203).
3. III. Abû'l Ḥasan al Makkî (*d.* A.H. 603 = A.D. 1203).
4. IV. Abû Muḥammad Sa'd (*d.* A.H. 603 = A.D. 1203).

It is claimed by the author that no one except himself received authority for transmitting Ḥadîṣ from the 2nd and the 3rd Shaikhs; hence, after the Ḥadîṣ of the 2nd and the 3rd Shaikhs, he remarks thus:—

ليس على وجه الارض من يروى عنه سواي *

Beginning:—

اخبرنا الشيخ الامام بقية المسندين رحلة وقته و حسنة دهره ملحق الاحفاد بالاجداد فخر الدين ابو الحسن علي بن احمد المقدسي اثابه الله الجنه و ايانا برحمته بقرأتي عليه غير مرة قلت له اخبرك والدك الامام شمس الدين مفتى المسلمين ابو العباس احمد بن ابي احمد عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدي الحنبلي قرأة عليه و انت تسمع بحمص المحروسه شهر رجب من سنة احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد بن عبد الواحد القزاز قرأة عليه و انا اسمع ببغداد في المحرم من سنة ثلاث

* The Arabic numerals indicate the complete series of 62 Shaikhs; the Roman numerals indicate the Shaikhs mentioned in each separate part of the work.

و ثمانين و خمسمائة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفي المعروف بابن الطيوري انا ابو الحسن علي بن احمد الفالي انا ابو عبد الله احمد بن اسحاق بن خربان القاضي و ابو عبد الله محمد بن ابراهيم جارست ... قالا نا ابوبكر محمد بن بكر بن محمد بن عبد الرزاق بن داسه نا عبد الله بن عمر نا الوليد بن مسلم بن ثور بن يزيد عن خالد بن سعدان بن عبد الرحمن بن عمر السلمي عن عرباض بن سارية رضي الله عنه قال صلى لنا رسول الله صلى الله عليه و سلم الغداة ثم اقبل علينا فوعظنا موعظة بليغة ذرفت منها العيون و وجلت منها القلوب فقال قائل يا رسول الله ان هذه الموعظة مودع فماذا تعهد الينا قال اوصيكم بتقوى الله و السمع و الطاعة و ان عبدا حبشيا فانه من يعش منكم فسيرى اختلافا كثيرا فعليكم بسنتي و سنة خلفاء الراشدين المهديين عضوا عليها بالنواجذ و اياكم و محدثات الامور فان كل بدعة ضلالة *

Ibn az Zâhirî, after quoting verbatim the Ḥadîs transmitted by Ibn al Bukhârî, enumerates the works in which the traditions are found, thus :—

هذا حديث شامي الاسناد حدث به الامام احمد بن حنبل في مسنده ...... رواه ابو داؤد في السنه - و رواه الترمذي في العلم *

It appears from the following note, to be found at the end of the present part as well as at the end of each remaining part, that the present copy was arranged in 13 parts, according to divisions made by Ibn az Zâhirî :— اخرالجزء من تجزية المخرج

The following notes are found at the end of the present part.

I. Says that the present MS. is a transcription of a copy written by Ṣafiaddin al Armawî (*d.* A.H. 723 = A.D. 1323), and that it was compared with the same.

بلغ مقابلة بالاصل المنقول و هو بخط صفي الدين محمود الارموي *

II. One Muḥammad bin Damilkû says that he studied from the present copy in the Madrasah Jahâr Kasîyah, founded by جهر كس الخليلي (*d.* A.H. 791 = A.D. 1391), under Shaikh Ibrâhîm (*d.* A.H. 724 = A.D. 1324) : بلغ قرأة على الشيخ ابراهيم العطار بمدرسة جهار كسية و كتبه محمد بن دميلكو.

III. Muḥammad bin Fahd (*d.* A.H. 885 = A.D. 1480), in the following autograph note, tells us that in A.H. 836 he studied from the present copy in Damascus under a famous female traditionist, 'Â'isha, commonly called ابنة الشرائحي

بلغت قرأة في الاول على ابنة الشرائحي بسفح قاسيون بدمشق كتبه

محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة *

Muḥammad bin Fahd, in his work Al Mu'jam, mentions 'Â'isha as one of his Shaikhs, and corroborates the fact mentioned in the above autograph note, thus:—

قرأت عليها (عائشه) مشيخة ابن البخاري و ذيلها و الترجمة الملحقة

بها *

Foll. 17–31: Part II Contains Hadîs from two Shaikhs:

5. I. Abû 'Alî Ḥanbal bin 'Abdallâh (*d.* A.H. 604 = A.D. 1204).
6. II. Abû'l Ma'âlî bin Muḥammad (*d.* A.H. 606 = A.D. 1206).

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part.

I. An autograph note by Ibrâhîm bin Yûnus al Ba'lî (*d.* A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddîn al Ba'lî (*d.* A.H. 732 = A.D. 1332) studied the work in A.H. 730 in Ḥalab, under Muḥammad bin Naqîb (*d.* A.H. 745 = A.D. 1345) and Bahâ'addîn (*d.* A.H. 744 = A.D. 1344).

بلغ الحافظ فخر الدين ابن البعلي قرأة على قاضي القضاة شمس

الدين ابي عبد الله محمد بن النقيب و بهاء الدين ابن عصرون بسماعه من

ابن البخاري و ذلك بمدينة حلب في يوم السبت مستهل ذي الحجة

سنة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبكي *

It is evident that the present note is an abstract of the Sanad on the title-page (see above).

II. One Ibrâhîm al 'Ajlûnî (*d.* A.H. 872 = A.D. 1470) tells us that he studied the work under Shaikh 'Alî بلغ ابراهيم العجلوني على الشيخ على.

III. An autograph note by Ḥusain bin Umar (*d.* A.H. 779 = A.D 1397), to whom this copy once belonged, who in the Sanad on fol. 237 says that in A.H. 733 he studied the work from the present copy in Damascus.

بلغت قرأة فى الاول على شيخنا الحافظ علم الدين البرزالي في
يوم الاربعاء ثالث عشر ذي الحجة سنه ٧٣٣ بدار الحديث النورية بدمشق
كتبه الحسين بن عمر بن حبيب الدمشقي *

The close resemblance of the handwriting of the present note to that of the Sanad on the title-page strongly suggests that the scribe of the Sanad was Ḥusain bin ʿUmar.

Foll. 32–50 : Part III. Contains Ḥadîs̤ from two Shaikhs and a few Ḥadîs̤ from a third Shaikh :

7. I. Abu ʿUmar Muḥammad bin Aḥmad al Maqdisî (*d.* A.H. 607 = A.D. 1207).

8. II. Muḥammad bin Wahab bin Salamân (*d.* A.H. 606 = A.D. 1206).

9. III. ʿUmar bin Muḥammad (*d.* A.H. 607 = A.D. 1207).

The present part, besides notes identical with those at the end of the 2nd part, contains the following notes towards the end :—

I. A note by an anonymous person, who, on the evidence of the Sanad, No. I, on fol. 250, remarks that Muḥammad bin Khaiḍarî (*d.* A.H. 894 = A.D. 1489) and his sister, Sâʾira, studied the work under ʿÂʾisha (*d.* A.H. 836 = A.D. 1434), a female traditionist referred to in the note, No. III, at the end of the 1st part.

II. Some one, on the evidence of the Sanad on fol. 240[b], remarks that in A.H. 736 Muḥammad bin Ṭugrul (*d.* A.H. 736 = A.D. 1336) studied the work under ʿAlî bin Ibrâhim aṣ Ṣairafî (*d.* A.H. 740 = A.D. 1340), in Ḥalab.

بلغ السماع فى الاول علي ابن الصيرفي بحلب سنه ٧٣٦ بقرأة
محمد بن طغرل *

Foll. 51–68 : Part IV. Contains the few remaining Ḥadîs̤ from the third Shaikh referred to in the 3rd part and Ḥadîs̤ from the following two Shaikhs :

10. I. Al Khiḍr bin Kâmil (*d.* A.H. 608 = A.D. 1208).

11. II. Ġâlib bin Abî Muḥammad (*d.* A.H. 608 = A.D. 1208).

All the notes at the end of this part are the same as at the end of the 3rd part.

Foll. 69–80[a] : Part V. Contains Ḥadîs̤ from the following four Shaikhs :

12. I. ʿAbdaljalîl (*d.* A.H. 610 = A.D. 1210).

13. II. Abûʾl Futûḥ Muḥammad bin ʿAlî (*d.* A.H. 612 = A.D. 1212).

14. III. Muḥammad bin 'Abdallâh (*d.* A.H. 612 = A.D. 1212);
15. IV. 'Abdalwâḥid bin Ismâ'îl (*d.* A.H. 613 = A.D. 1213).

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end :—

بلغ كاتبه قرأة على والده الحافظ العلامه برهان الدين سبط ابن العجمي
و اجاز بسوالي و كتبه احمد بن ابراهيم المحدث *

Aḥmad bin Ibrâhim, the scribe of the above note, says that he studied the work from this copy under his father, Ibrâhîm (*d.* A.H. 841 = A.D. 1339), and received the Sanad for narrating the present work from his father.

Foll. 80ᵇ–106 : Part VI. Contains Ḥadîṣ from three Shaikhs :

16. I. Abû'l Yaman Zaid bin Ḥasan al Kindî (*d.* A.H. 613 = A.D. 1213).
17. II. Abû'l Fatḥ Muḥammad bin 'Abdalganî (*d.* A.H. 613 = A.D. 1213).
18. III. Abû Aḥmad Shujâ' (*d.* A.H. 613 = A.D. 1213).

The notes at the end of this part are the same as in the previous part.

Foll. 107–129 : Part VII. Contains Ḥadîṣ from six Shaikhs :

19. I. Hibatallâh bin Aḥmad (*d.* A.H. 614 = A.D. 1214).
20. II. Abû'l Ḥajjâj Yûsuf (*d.* A.H. 614 = A.D. 1214).
21. III. Ibrâhîm bin 'Abdalwâḥid (*d.* A.H. 614 = A.D. 1214).
22. IV. 'Abdaṣṣamad bin Muḥammad (*d.* A.H. 614 = A.D. 1214).
23. V. Abû Muḥammad Abdalwahhâb (*d.* A.H. 615 = A.D. 1215).
24. VI. Abû'l Futûḥ Muḥammad bin Maḥmûd (*d.* A.H. 615 = A.D. 1215).

The notes at the end of this part are the same as at the end of the preceding part.

Foll. 130–147 : Part VIII. Contains Ḥadîṣ from five Shaikhs :

25. I. Aḥmad bin 'Abdallâh as Salamî (*d.* A.H. 615 = A.D. 1215)
26. II. Abû'l Barakât Dâ'ûd bin Aḥmad (*d.* A.H. 616 = A.D. 1216).
27. III. Aḥmad bin Muḥammad al Anṣârî (*d.* A.H. 616 = A.D. 1216)
28. IV. 'Abdallâh bin 'Umar (*d.* A.H. 616 = A.D. 1216).
29. V. Muḥammad bin 'Umar (*d.* A.H. 618 = A.D. 1218).

The notes at the end of the present part are the same as in the previous part.

Foll. 148–167 : Part ix Contains Ḥadîṣ from six Shaikhs :—

30. I. Muḥammad bin Khalaf (*d.* A.H. 618 = A.D. 1218).

31. II. Abû Muḥammad Hibatallâh (*d.* A.H. 618 = A.D. 1218).

32. III. Abû'l Ḥasan 'Alî bin Ṣâbit (*d.* A.H. 618 = A.D. 1218).

33. IV. Abû 'Abdallâh Muḥammad bin Ibrâhîm (*d.* A.H. 618 = A.D. 1218).

34. V. Abû 'Abdallâh al Ḥasan (*d.* A.H. 620 = A.D. 1220).

35. VI. 'Abdallâh bin Aḥmad (*d.* A.H. 620 = A.D. 1220).

All the notes at the end are the same as in the previous part.

Foll. 168–184 : Part x. Contains Ḥadîṣ from nine Shaikhs :—

36. I. 'Abdalqawî (*d.* A.H. 621 = A.D. 1221).

37. II. Muḥammad bin Ḥasan (*d.* A.H. 622 = A.D. 1222).

38. III. 'Umar bin Badr (*d.* A.H. 622 = A.D. 1222).

39. IV. 'Abdarraḥmân bin Ibrâhîm (*d.* A.H. 624 = A.D. 1224).

40. V. Ḥusain bin Hibatallâh (*d.* A.H. 626 = A.D. 1226).

41. VI. 'Abdassalâm bin Aḥmad (*d.* A.H. 626 = A.D. 1226).

42. VII. 'Umar bin Karim (*d.* A.H. 629 = A.D. 1229).

43. VIII. 'Abdallâh bin 'Abdalġanî (*d.* A.H. 629 = A.D. 1229).

44. IX. Abû 'Alî Ḥasan bin Aḥmad (*d.* A.H. 630 = A.D. 1230).

The notes at the end are the same as in the previous part.

Foll. 185–202 : Part xi. Contains Ḥadîṣ from seven Shaikhs :—

45. I. Ḥasan bin Yaḥyâ (*d.* A.H. 632 = A.D. 1232).

46. II. Aḥmad bin 'Umar (*d.* A.H. 633 = A.D. 1233).

47. III. Murtaḍâ bin Ḥâtim (*d.* A.H. 634 = A.D. 1234).

48. IV. 'Abdallâh bin Umar (*d.* A.H. 635 = A.D. 1235).

49. V. Mukarram bin Muḥammad (*d.* A.H. 635 = A.D. 1235).

50. VI. Ja'far bin 'Alî (*d.* A.H. 636 = A.D. 1236).

51. VII. Muḥammad bin Ṭarkhân (*d.* A.H. 637 = A.D. 1237).

Foll. 203–219 : Part xii. Contains Ḥadîṣ from eleven Shaikhs :—

52. I. Ḥusain bin Yûsuf (*d.* A.H. 637 = A.D. 1237).

53. II. Ẓâfir bin Ṭâhir (*d.* A.H. 642 = A.D. 1242).

54. III. Abû Sulaimân 'Abdarraḥmân (*d.* A.H. 643 = A.D. 1243).

55. IV. Muḥammad bin 'Abdalwâḥid (*d.* A.H. 643 = A.D. 1243). The uncle of Ibn al-Bukhârî.

56 V. Abû Muhammad 'Abdarrahmân (*d.* A.H. 642 = A.D. 1242).
57. VI. Yûsuf bin Khâlid (*d.* A.H. 648 = A.D. 1248).
58. VII. 'Abdalwahhâb bin Zâfir (*d.* A.H. 648 = A.D. 1248).
59. VIII. Abû'l Qâsim bin 'Abdarrahmân (*d.* A.H. 651 = A.D. 1251).
60 IX. 'Umar bin Sa'îd (*d.* A.H. 655 = A.D. 1255).
61. X. Ahmad bin 'Abdoddâ'im (*d.* A.H. 668 = A.D. 1268).
62. XI. Nasrallâh bin Hasan (*d.* A.H. 648 = A.D. 1248).

Ibn az Zâhirî, relying on his memory, states that Parts i–xii complete the list of male Shaikhs, from whom Ibn al Bukharî transmitted the Hadîs; and the succeeding part contains Hadîs from female Shaikhs, as appears from the following colophon:—

قال المخرج رحمه الله هذا آخر ما تيسر جمعه مما وقع لنا من حديث شيوخ شيخنا فخر الدين من الرجال انابهم الله في الجنة و اذكر في الجزء الذي يليه ما وقع لنا من حديث من سمع منه من النساء •

But, later on, Ibn az Zâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv.

Foll. 220–237ᵃ: Part xiii. Contains Hadîs from six female Shaikhs:—

I. Ummu 'Abdalganî (*d.* A.H. 604 = A.D. 1204)
II. Zainab (*d.* A.H. 616 = A.D. 1216).
III. Ummu 'Abdalhakam (*d.* A.H. 623 = A.D. 1223).
IV. Râbi'ah (*d.* A.H. 620 = A.D. 1320).
V. Ruqaiyah (*d.* A.H. 621 = A.D. 1221).
VI. Âminah (*d.* A.H. 631 = A.D. 1231).

Foll. 237ᵇ–240: An autograph Sanad, dated A.H. 733, granted by Qâsim bin Muhammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) to his pupil, Husain bin 'Umar (*d.* A.H. 779 = A.D. 1397), the owner of our copy. The Sanad tells us that Husain bin 'Umar studied the entire work from the present copy under the above-mentioned Barzâlî in the Madrasah Nûrîyah of Damascus, in ten sittings, and that authority for narrating the Hadîs of the present work, as well as some other works, was given to Husain bin 'Umar by Barzâlî.

قرأ على جميع هذه المشيخة المخرجة للشيخ فخر الدين على المقدسي المعروف بابن البخاري تخرج الشيخ جمال الدين الظاهري رحمهما

الله و هی ثلاثة عشر جزأ و الجزء المذیل علیها و فیه ثلاث تراجم ترجمة ابن

مسلمة الحقها المخرج المذکور و ترجمة عبد المجیب الحربي و ابن البن

ذیل بهما علی المشیخة الحافظ جمال الدین المزي صاحب هذه النسخة

الفقیه الفاضل المحدث الرئیس العدل شرف الدین ابو عبد الله الحسین

بن الشیخ الامام العالم المحدث الصدر الکبیر العدل الرضي زین الدین

ابو حفص عمر بن حسن بن حبیب الدمشقي نفعه الله بالعلم و نفع به

و قابل نسخته هذه معي حال القرأة و صححها ذلک في مجالس عشرة اولها

یوم الاربعاء ثالث عشرذي الحجة و آخرها یوم الخمیس الثامن و العشرون

منه من سنة ثلاث و سبعین و سبعمائة بدار الحدیث النوریة بمدرسة دمشق

و اجزت له روایة ذلک عني و روایة جمیع ما یجوز لي روایته و بسمعة

و بالشروط المعتبرة في ذلک ... ...

... ...

و کتب ابو القاسم بن محمد بن یوسف البرزالي الاشبیلي ثم الدمشقي

غفر الله له و رحمه و الحمد لله رب العالمین *

In a note, below the Sanad, Barzâlî remarks that Taqîaddîn al Bukhârî (*d.* A.H. 735 = A.D. 1335) and others also joined the sittings.

II. A Sanad on foll. 238–240ᵃ, written by the above-mentioned al Barzâlî, dated A.H. 687, gives us to understand that Aḥmad bin Ibrâhîm al Farâzî (*d.* A.H. 705 = A.D. 1305) studied the present MS. under the author of Mashîkhat (Ibn al Bukhârî), in eleven sittings, at Jâmi‘ ‘Umar in Damascus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including ‘Umar bin Ḥasan, the owner of the present copy, and Barzâlî, the scribe of the present Sanad, joined the sittings; and Ijâze (permission) to narrate the Ḥadîṣ was granted by Ibn al Bukhârî, the author, to all students who attended the sitting. The Sanad runs thus :—

سمع جمیع هذه المشیخة و هي ثلاثة عشر جزاً علی المخرجة له

الشیخ السید الامام العامل ...... ملحق الاصاغر بالاکابر فخر الدین ابي

الحسن علی بن الشیخ الامام العلامة شمس الدین ابي العباس احمد بن

عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله ببركته بروايته عن الشيوخ المذكورين بقرأة الشيخ الامام العلامة ...... بقية السلف شرف الدين ابي العباس احمد بن ابراهيم السباع الفزاري الجماعة السادة ......

... ...

و صاحب هذه النسخة الفقيه الفاضل المحدث زين الدين ابو حفص عمر بن حسن بن حبيب الدمشقي ... ...و كاتب السماع القاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس احد عشر سنة سبع و ثمانين و ستمائة بالجامع المظفري ظاهر دمشق •

'Umar bin Ḥasan, the owner of our copy, was a traditionist, and held the post of حسبة or Inspector of Weights and Measures of Ḥalab. After his death, in A.H. 726 = A.D. 1326, his son, Ḥusain bin 'Umar, inherited the MS.

III. A Sanad on fol. 240[b], dated A.H. 736, written by Muḥammad bin Tugrul, commonly called Ibn aṣ Ṣairafî (*d.* A.H. 737 = A.D. 1337), tells us that, in A.H. 736, the scribe of the Sanad studied the Mas͟hîk͟hat and its continuation from the present copy, under 'Alî bin Ibrâhîm aṣ Ṣairafî (*d.* A.H. 740 = A.D. 1340), in six sittings, in Ḥalab.

A group of male and female traditionists, noted in the Sanad, numbering not less than 200, joined the sittings; and Ijâza for narrating the Ḥadîs̤ was granted by 'Alî bin Ibrâhîm to all the students who attended the sittings.

The Sanad runs thus :—

سمع جميع هذه المشيخة الامام المسند فخر الدين ابن البخاري هذه تخريج ابن الظاهري و هي ثلاثة عشر جزأ و الجزء المذيل عليها و فيه ثلاث تراجم ترجمة ابن مسلمة الحقها المخرج المذكور و ترجمة عبد المجيب العربي و ابن البن ذيل بهما على المشيخة شيخنا الحافظ جمال الدين على القاضي الصدر الفاضل المحدث الكبير علاء الدين ابي الحسن علي بن ابراهيم بن علي بن ابراهيم بن ابي القاسم بن جعفر الانصاري ابن الصيرفي ...... بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف بابن الصيرفي عفي الله عنه و الجماعة السادة ... ... صح

ذلک و ثبت في مجالس اخرها يوم السبت ثالث عشر جمادي الاولى سنة ست و ثلاثين و سبعمائة ...... بحلب المحروسة و لجازهم المسمع جميع ما يجوز له روايته *

Foll. 241–249: Part xiii. Continuation of the Ma<u>sh</u>îk<u>h</u>at with Tak<u>h</u>rîj, by Ibn aẓ Ẓâhirî and Mizzî, containing the Ḥadîṣ of Ibn al Buk<u>h</u>ârî transmitted from his three male <u>Sh</u>aik<u>h</u>s, omitted by Ibn aẓ Ẓâhirî from the previous parts.

Foll. 241–242: Contains the Ḥadîṣ which were noted by Ibn aẓ Ẓâhirî himself, after completing the work in 13 parts, as the Ḥadîṣ transmitted by Ibn al Buk<u>h</u>ârî from his <u>Sh</u>aik<u>h</u>, Ibrâhîm at Tanûk<u>h</u>î, in A.H. 626.

The Ḥadîṣ is followed, as usual, by a reference by Ibn aẓ Ẓâhirî to the works in which it is found.

The Ḥadîṣ opens thus :—

اخبرنا الشيخ ابو القسم الحسن بن ابراهيم بن هبة الله بن مسلمة التنوخي و انا اسمع في ثاني شهر رمضان سنة عشرين و ستمائة بالجامع المظفري بدمشق......... ان النبي صلى الله عليه و سلم قال سووا صفو فكم فان تسوية الصف من تمام الصلواة *

Foll. 242–249: Contains the Ḥadîṣ which were noted by Mizzî (*d.* A.H. 742 = A.D. 1342) as the Ḥadîṣ transmitted by Ibn al Buk<u>h</u>ârî from his two <u>Sh</u>aik<u>h</u>s, and omitted by Ibn aẓ Ẓâhirî from Ma<u>sh</u>îk<u>h</u>at Ma'a-at-Tak<u>h</u>rîj. Mizzî, who was one of Ibn al Buk<u>h</u>ârî's pupils (see, for his life, Lib. Cat., vol. v, part i, p. 141), quotes the Ḥadîṣ of Ibn al Buk<u>h</u>ârî transmitted from the following two <u>Sh</u>aik<u>h</u>s, and gives references to the works in which they are to be found.

I. 'Abdalmujîb (*d.* A.H. 604 = A.D. 1204).

II. Ḥasan bin 'Alî (*d.* A.H. 625 = A.D. 1225).

Beginning :—

و مما الحقه الامام جمال الدين ابو الحجاج يوسف بن الزكي عبد الرحمن بن عبد الرحمن بن يوسف المزي بذلک شيخان - الشيخ الاول اخبرنا الشيخ الامام العامل الاجل الكبير عبد المجيب بن ابي القاسم الخ *

The present part ends thus :—

اخر ما ذيل على هذه المشيخة الحمد لله و صلى الله على محمد و آله و صحبه *

The present part contains the following notes, in addition to notes identical with those contained in the preceding part :—

I. Some one, in the following note, says that, in A.H. 687, Ṣafîaddîn al-Armawî (*d.* A.H. 723 = A.D. 1323) and Ṣafîaddîn Muḥammad bin 'Abdarraḥmân (*d.* A.H. 715 = A.D. 1315) studied the present continuation under Ibn al Bukhârî.

سمع هذا الذيل اخرجه المزي على الشيخ فخر الدين بقرأة صفي

الدين الارموي القرا في الشيخ صفي الدين محمد بن عبد الرحيم الارموي *

This note gives us every reason to hold that the Ḥadîs̤ noted therein is admitted by Ibn al Bukhârî to be a Ḥadîs̤ narrated by him.

II. Aḥmad bin Ibrâhîm, the scribe of the following note, says that he studied the present work with Ibn Ḥajar, the famous author (*d.* A.H. 852 = A.D. 1449; see, for his life, Lib. Cat., vol. v, part i, p. 49), under Ibrâhîm (*d.* A.H. 814 = A.D. 1438), the father of the scribe.

سمعت جميع هذه المشيخة ..... على و الدي الحافظ برهان الدين

بن اسحق ابراهيم المحدث بقرأة الحافظ العلامة شهاب الدين احمد بن

حجر ..... كتبه احمد بن ابراهيم *

Fol. 250 bears two Sanads :—

I. A Sanad, dated A.H. 837, written by Muḥammad bin Muḥammad al Khaidarî (*d.* A.H. 894 = A.D. 1489), gives us to understand that, in A.H. 837, the same Muḥammad bin al Khaidarî studied the work from the present copy, in five sittings, in Damascus, under a famous female traditionist, 'Â'ishah (*d.* A.H. 848 = A.D. 1445). A number of male and female students, not less than 50, mentioned in the Sanad, joined the sittings; and Ijâza was granted by 'Â'ishah to all the students who joined the sittings. The Sanad runs thus :—

الحمد لله و سلام علي عباده الذين اصطفى سمع جميع المشيخة الامام

فخر الدين ابى الحسن علي بن احمد بن عبد الواحد البخاري و تخريج

شهاب الدين احمد الظاهري و الذيل عليها للحافظ المزي - علي الشيخة

الصالحة ام عبد الله ابنة ابراهيم بن خليل بن محمود بن يوسف بن تمام

البعلبكي ... ...

وصح ذلک في خمسة مجالس سنة سبع و ثلاثين و ثمانمائة و كاتب السماع محمد بن محمد بن عبد الله الخيضري و اجازت المسمعة كلا من الحاضرين *

11. A Sanad, dated A.H. 839, written by Muḥammad bin Ṭibî aṣ Ṣafawî, who informs us that with a few others, in A.H. 839, he studied the work from the present copy under the above-mentioned 'Â'ishah, and received the Sanad from her.

The work is rare; only one copy of it is noticed in Paris, No. 750.

Though the copy is not dated, yet the Sanad on foll. 238-240 [a] (which is dated A.H. 687) gives us reason to hold that the present MS. was written in or before that year.

Written in good Naskh.

The fact that a large number of scholars and traditionists, male and female, studied from the present copy, and that a group of more than 500 students (male and female) together studied from this copy under the author, Ibn al Bukhârî (see Sanad on foll. 238–240 [a]), and that many autograph notes and Sanads are found in the present copy, is evidence that this is one of the most valuable MSS. in the Oriental Public Library. The founder of the Library, Khudâ Bakhsh, remarks thus on the title-page :—

اس کتاب کو کبھي کتابخانه سے باھر نہونا چاھئے خدا بخش *

(The MS. must never be allowed to be taken out of the Library.) The facts noted above may, perhaps, be among the reasons for this remark of the founder; but it is also to be noted, as Mr. V. C. Scott O'Connor states, on the authority of Professor Jadunath Sarkar, in his 'An Eastern Library,' p. 7, that the present MS. is one of two MSS. which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself.

AL HADYU.*

No. 323.

foll. 326; lines 35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

زاد المعاد فى هدي

خير العباد

ZÂḎ AL MAʻÂD FÎ HADYI KH̲AIR AL ʻIBÂD.

A collection of the Prophet's acts and orders in the author's own words, relating to prayers (عبادات), ethics (اخلاق), customs (عادات), medicine, etc. Every act and order is authenticated by Ḥadîṣ, quoted from reliable works. The Ḥadîṣ is frequently explained by the author, with the variant opinions of jurists, and very often the author supports the views of Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328) in questions relating to jurisprudence and theology; and, wherever necessary, he remarks upon the merit of the Ḥadîṣ. The entire work is in three parts, bound in one volume.

Author: Abû ʻAbdallâh Muḥammad om Abî Bakr bin Ayyûb al Qaiyimî ابو عبد الله محمد بن ابى بكر بن ايوب القيمي,, a follower of the Ḥanbalî school, who is specially known for his vast erudition in the Qur'ânic branches, jurisprudence, Ḥadîṣ, theology and grammar. He was born in A.H. 691 = A.D. 1299. He studied under Ibn Taimîyah and others. He worked as a professor in the Madrasah Ṣadarîyah in Damascuṣ, and was appointed Principal of the Madrasah Jawzîyah in Damascus. He had a great love for his S̲haik̲h, Ibn Taimîyah, and from A.H. 712 till the death of Ibn Taimîyah in A.H. 728 spent his life in supporting the latter's views in religious discourse; and, for this reason, he was sent to jail with Ibn Taimîyah in A.H. 726, and remained in prison till A.H. 728. (For the cause of the latter's imprisonment, see No. 462/1 below.) The author com-

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* The author of Itḥâf, on p. 86, remarks that no one else prior to the author of Zâd al Maʻâd is known to have composed a work on the present subject; and whoever after him composed any work on it based his opinions on Zâd al Maʻâd مثل وي در اسلام تأليفي نشده و هر كه در هدي تصنيفي كرد تابع و آخذ ازو است الخ *

posed more than 20 works on different subjects. As he based his works, in general, on his own critical investigations, they are regarded as of high value. He died in A.H. 751 = A.D. 1350. See, for his life and works, Ad Durar al Kâminah, vol. ii, fol. 265; Ṭabaqât Ibn Rajab, fol. 275; Brock., vol. ii, p. 106.

Foll 1–97: Part I.

Beginning :—

رب يسر و اتن يا كريم و صلى الله علي سيدنا محمد الامين و علي آله الاكرمين الحمد لله رب العالمين و العاقبة للمتقين و لاعدوان الا علي الظالمين الخ *

The author, after giving a short life of the Prophet, begins the work on fol. 17 thus :—

فصل و كذلک كان هديه صلى الله عليه وسلم و سيرته في الطعام لايرد موجودا الخ *

The present part ends on fol. 97 thus :—

انتهي الجزء الاول من ثلثة اجزاء من كتاب زاد المعاد *

The present part was transcribed in A.H. 1154.

Foll. 97–210: Part II.

Beginning :—

و به نستعين فصل في هديه في الجهاد و الغزوات الخ *

The present part was transcribed in A.H. 1156, and ends thus: تم الجزء الثاني من زاد المعاد.

Foll. 211–326: Part III.

Beginning :—

فصل في هديه صلى الله عليه وسلم في علاج العشق *

The colophon, telling us that the present part was transcribed in A.H. 1157, runs thus :—

تم الكتاب بعون الملک الوهاب و كان الفراغ من شهر جمادي الاولي سنة ١١٥٧ علي يد مالكه افقر العباد و احقرهم اسمعيل بن محمد بن احمد بن الحسين *

The present work was lithographed in the Cawnpore Niẓâmi Press, A.H. 1298.

For other copies of the work, see Cairo, vol. i, p. 346; Goth, 2.

All the parts are written by the scribe اسمعيل بن محمد بن احمد بن الحسين. A note by the scribe suggests that he transcribed the present work for his own use.

The following note by the scribe, on the title-page, tells us that the marginal notes in the present copy were transcribed from a copy belonging to Muḥammad bin Ismâ'îl al Amîr (*d.* A.H. 1182 = A.D. 1769), a well-known author and a scholar of repute. See No. 339, below.

و كل ما كان في حواشي هذه النسخة منسوبا و غير منسوب فهو من نسخة شهيد السنة العلامة الحافظ محمد بن اسمعيل الامير *

Muḥammad bin Ismâ'îl al Amîr, in the following verses, quoted in Itḥâf, p. 175:—

اتعبت نفسي في تحصيله نعسى
افوز بالهدي في مستقبل العمر

expresses his long-felt desire to have a copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present copy.

AḤÂDÎṢ AL AḤKÂM.*

No. 324.

foll. 206; lines 25; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

[منتخب شرح السنة]

MUNTAKHAB U SHARḤ AS SUNNAH.

An incomplete copy of an abridgment of the Sharḥ as Sunnah of Bagawî (*d.* A.H. 516 = A.D. 1122), a work chiefly on a collection

* The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions on Ḥadîṣ, called Aḥâdîṣ al Aḥkâm, consisting of a collection of Ḥadîṣ relating

of traditions which are sources of ordinances of jurisprudence, and also on some other Ḥadîṣ on miscellaneous matters, with an explanation of difficult passages in these Ḥadîṣ. (For a copy of the work, see Berlin, No. 1295.)

By Ṣafîaddîn Muḥammad bin Abî Bakr al Armawî صفي الدين محمد بن ابي بكر الارموي, a traditionist and scholar of vast information, who was born in Qirafa (in Egypt), A.H. 647 = A.D. 1247, and studied under a number of scholars and traditionists. He settled permanently in Damascus, where he died in A.H. 723 = A.D. 1323. See Ad Durar al Kâminah, vol. ii, fol. 590.

The MS. begins abruptly thus :—

اخبرنا والدي املاءً اخبرنا ابوبكر محمد بن اسحاق اخبرنا محمد بن العلاء ابن كريب اخبرنا ابو اسامه بن هشام بن عروة عن ابيه عن سفيان بن عبد الله الثقفي قال قلت يا رسول الله قل لی فی الاسلام قولا لا اسئل احدا بعدك قال قل امنت با لله الخ *

The author, in several places, introduces his own views regarding the explanation of Ḥadîṣ with the following words و مختصره قال ملخصه (he who made the abridgment says thus); and on fol. 50[a] his full name is mentioned thus :—

قال الشيخ صفی الدين ابو الثناء محمود بن ابی بكر محمد بن حامد الارموي لعله اراد ما روی ان الله كتب الاحسان علی كل شيء *

The use of the word Shaikh for the author in the above-quoted passage is one indication, among others, that the work was arranged by some pupil of the author. Frequent reference is made to the Nihâyâ of Ibn Aṣîr (*d.* A.H. 606 = A.D. 1209), thus : قال ملخصه قال ابن الاثير فی النهايه. On the margin of fol. 151[a] it is stated that he (Armawî) studied Sharḥ as Sunna, in A.H. 673, under Yaḥyâ bin 'Alî and Abû Muḥammad bin 'Abddallâh bin 'Alî. Ḥâj. Khâl., vol. i, p. 493, mentions an abridgment by Maḥmûd al Armawî, without quoting the beginning or giving any description of it.

The MS. ends thus :—

قال حدثنی ابي عن جدي انهم جمعوا القران علی عهد عثمان و انهم فضضوا المصاحف علی هذا *

---

to points of jurisprudence, collected from reliable works. The object of these compositions is to assist jurists and scholars in referring to the Ḥadîṣ connected with jurisprudence. The compositions occasionally show us how the jurists interpret the Ḥadîṣ in support of their versions.

The following note at the end says that, in A.H. 734, the present copy was compared by one Muḥammad bin 'Attar with the original MS.

بلغ مقابلة باصل المؤلف بحسب الطاقة و الامكان و ذلک في مجالس
اخرها يوم الخميس الثامن و العشرين من شهر رمضان سنة اربع و ثلثين
و سبعمائة و صلى الله على محمد و آله و صحبه وسلم تسليما كتبه محمد بن
العطار الشافعي •

The above note suggests that the present copy was transcribed in or before A.H. 734.

Written in good Naskh.

No. 325.

foll. 379; lines 25; size 12 × 7; 9½ × 5½.

اللباب منتخب شرح السنة

AL LUBÂB MUNTAKHAB U SHARḤ AS SUNNAH.

An old and incomplete copy of another abridgment of Bagawi's Sharḥ as Sunnah, in two parts, bound in one volume; designated at the end of the first part, as well as at the beginning of the second part, as Al Lubâb by the scribe who completed the transcription in A.H. 736. Some one, most probably on the authority of the scribe, noted on the title-page Al Lubâb as the title of the present abridgment. Ḥâj. Khal., vol. i, p. 493, mentions an abridgment of Sharḥ as Sunnah, under the title of Al Lubâb, by 'Abdallâh bin Ḥasan bin 'Abdalmâlik al Wâsiṭî; but the beginning given by Ḥâj. Khal., which runs thus: والحمد لله رب العلمين does not agree with the beginning of the present work. Ḥâj. Khal. does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS.. No other copy of the work is to be traced in any catalogue. Hence we do not find any strong reason to reject the statement of the scribe. The date of the death of 'Abdallâh bin Ḥasan, the author of the abridgment mentioned by Ḥâj. Khal., is not given by him, and has not been traced in any biographical work; but the

following words of the scribe quoted in the colophon, dated A.H. 736, (افاض على مؤلفه وعلى منتخبه شآبيب الرحمة و الغفران وكساهما جلا بيب الرضوان) suggest that the author of the present abridgment died before A.H. 736. Again, the fact that the author, on fol. 7ᵇ, when mentioning Baiḍâwî (*d.* A H. 685 = A.D. 1286) as his teacher, uses for him the words قدس سره (a term which is particularly applied to a dead person) at once gives us reason to believe that the work was composed after A.H. 685, as appears from the following :—

و هي مذكورة في شرح كتاب المصابيح لسيدي و استاذي ...... عبد الله بن عمر البيضاوي قدس الله سره فليطلب منه الخ *

Foll. 1–209 : Part I.

Beginning :—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجاً و ارسل محمدا بالحق رحمة للعالمين .... اما بعد و لما كان علم الحديث رئيس علوم الدين و رأسها ...... فكان كتاب شرح السنة للشيخ الامام الرباني ناصر الحديث ركن الاسلام ابي محمد الحسن بن مسعود البغوي...سنح لي ان اتشرف لها باختصاره و تجريد درره و فوائده و التقاط نقره حاذفاً للاسانيد الخ *

The present part was transcribed in A.H. 734, as appears from the following colophon, which runs :—

تم النصف الاول من لباب كتاب شرح السنة ...... على يد احقر خلق الله برطاس بن داؤد الفاروقي الاصطخري ...... سنه اربع و ثلثين و سبعمائة و الحمد لله حق و حده *

Foll. 210–379 : Part II.

Beginning :—

اما بعد حمد الله الكبير المتعال ... فهذا هو النصف الاول من لباب كتاب شرح السنة ...... كتاب النكاح *

The present part was transcribed in A.H. 736 by the same scribe. The colophon runs thus :—

وقع الفراغ من تحرير هذا المنتخب من شرح السنة افاض على مؤلفه و على منتخبه شأبيب الرحمة و الغفران و كساهما جلا بيب الرضوان على يد احقر العباد ...... برطاس بن داؤد لسنة ست و ثلثين و سبعمائة *

Written in good Naskh.

Scribe : بر طاس بن داود

The present copy was, in A.H. 930, in possession of one 'Allâma bin Ḥasan bin 'Alî al Baihaqî, as appears from the following note :—

من عواری الزمن دخل في نوبة العبد الفقير المحتاج الی روية ربه ...... علامه بن حسن بن علی البيهقي اماله فی شهر ربيع الاول سنة ثلثين و تسعمائة *

Another note suggests that it was one of the MSS. collected by **Mutawakkil 'Alallâh**, a ruler of Yaman, for a short account of whom see **No. 305, above**.

من كتب المتوكل علی الله.

The following three autograph notes by the successors of Mutawakkil give us to understand that the MS. was in their possession till A.H. 1211 :—

I. An autograph note by Mahdî li dînallâh (A.H. 1160-1190 = A.D. 1774-1747 ; see Lane Poole, p. 153) runs thus :—

الحمد لله من كتب افقر عباد الله الی رحمة الله المهدی لدين الله العباس بن منصور بالله غفر الله له و للمؤمنين و المؤمنات انه ولي الحسنات *

II. An autograph note by Qâsim, the first son of Mahdî li dînallâh, runs thus :—

الحمد في دول افقر العباد القاسم بن اميرالمومنين المهدي لدين الله *

III. An autograph note by Manṣûr billâh, the youngest son of Mahdî li dinallâh, runs thus :—

الحمد لله من كتب المنصور بالله رب العلمين و لد امير المؤمنين المهدی لدين الله *

In A.H. 1264 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Ḥâmidallâh Khân, an Arabic scholar and zamîndar of Bardawân, in Bengal, from one Muḥammad Khân Ṣâḥib, as appears from the following autograph of Ḥâmidallâh Khân :—

بتاريخ سيوم شهرربيع الثانی سنة ۱۲۶۴ هجری مطابق شانزدهم ماه پهاگن سنة ۱۲۵۵ بنگله از محمد خانصاحب بمبلغ هشت روپيه خريده‌ام ...... سيد حامد الله خان *

The signatures of Ḥâmidallân Khân and of his son Maḥmûd are found in many places, at the beginning as well as at the end of this copy.

No. 326.

foll. 274 : lines 35 : size 12 × 8 ; 9½ × 5.

الاحكام الكبرى

AL AḤKÂM AL KUBRÂ.

A collection of traditions which are the sources of the ordinances of jurisprudence, ethics and prayers, collected from the six canonical collections of traditions, and from other reliab'e works, in two parts, bound in one volume.

Author: ʻAbdalḥaqq bin ʻAbdarraḥmân bin ʻAbdallâh al Azdî عبد الحق بن عبد الرحمن الازدي (*d.* A.H. 581 = A.D. 1185, see Lib. Cat., vol. v, part i, No. 204).

Foll. 1–120 : Part I.

Beginning :—

قال الشيخ الفقيه المحدث ابو محمد عبد الحق بن عبد الرحمن الازدى الا شبيلي .... الحمد لله رب العلمين و الصلوة و السلام على محمد خاتم النبيئين و امام المرسلين ... اما بعد فقد وفقنا الله و اياكم فاني جمعت هذا الكتاب متفرقاً من احاديث رسول الله صلى الله عليه و سلم في لوازم الشرائع و احكامه و حلاله و حرامه الى غير ذلك من الآداب ...... و فنونا من الادعية و الاذكار الخ *

The author, in the preface, remarks that the names of the works from which the traditions are quoted are noted below each Ḥadîṣ, and that the arrangement and division are the same as in the works of jurisprudence.

Foll. 102ᵇ–274 : Part II.

Beginning :—

الجزء الثاني من الاحكام الكبرى تأليف شيخ الامام الحافظ ابى محمد عبد الحق بن عبد الرحمن بن عبد الله الازدى ... مسلم عن ابي هريرة تبلغ به قال تقوم الساعة الخ *

For other copies of the work, see Br. Mus 1574; Cairo, vol. p. 260.

Written in good Naskh. Not dated, apparently 8th century A.H. Part I, and 8 folios at the beginning of the second part, are added in a later hand.

No. 327.

foll. 259; lines 44; size 10 × 7; 8 × 5½.

رياض الافهام في شرح عمدة الاحكام

RIYÂḌ AL AFHÂM FÎ SHARḤ 'UMDAT AL AḤKÂM.

An old copy of the rare commentary on the 'Umdat al Aḥkâm of Taqîaddîn 'Abdalġani (*d.* A.H. 600 = A.D. 1203), a work on a collection of Ḥadîs which are the sources for the ordinances of jurisprudence, collected from Bukhârî and Muslim. The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Ḥadîs in support of their versions.

By Abû Ḥafṣ 'Umar bin 'Alî bin Sâlim bin Ṣadaqa ابو حفص عمر بن علي بن سالم بن صدقة, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlikî jurist and philologist of Alexandria. He visited Mecca on a pilgrimage, passing through Damascus in A.H. 730; and, shortly after his return to his native place, he died in A.H. 731 = A.D. 1331. See, for his life, Ad Durnal Kâminah, vol. ii, fol. 108.

Beginning:—

الحمد لله المتوحد بالكبرياء و الكمال المتفرد بالعزة و الجلال ....

اما بعد فانه لما عزم جماعة من الطلبة على قرأة كتاب عمدة الاحكام ...... اردت

ان اجمع فى هذا التعليق ما يمضي في اثناء ذلك من المباحث المحققة

...... و سميته رياض الافهام في شرح عمدة الاحكام *

The following abbreviations are used by the commentator in the present work:

I. ع. for Qâḍî 'Iyâḍ (*d.* A.H. 544 = A.D. 1149).

II. ح. for Muḥîaddîn an Nawawî (*d.* A.H. 676 = A.D. 1278).

III. ق. for Taqîaddîn bin Daqîq (*d.* A.H. 702 = A.D. 1302).

We are not acquainted with any other copy of the present work.

The following colophon of the author, transcribed by the scribe gives as the date of composition A.H. 710.

قال المصنف رحمه الله تعالى و كان الفراغ من تصنيفه فى الكرة الثانية يوم الاربعاء فى اثنا عشر جمادي الاولى سنه عشر و سبعمائة *

Written in good Naskh. Dated, A.H. 792.

Scribe : قاسم بن محمد بن مسلم المالكى.

No. 328.

foll. 147 ; lines 35 ; size 12 × 7 ; 9½ × 5½.

المنتقى

AL MUNTAQÂ.

An abridgment by the author himself of Aḥkâm al Kubrâ, a larger work in five volumes, on a collection of traditions which are the sources of the ordinances of jurisprudence. The arrangement and divisions followed in the present abridgment are the same as in the works of jurisprudence.

Author: Abû'l Barakât Majdaddîn 'Abdassalâm bin 'Abdallâh bin Taimîyah ابوالبركات مجدالدين عبدالسلام بن عبد الله بن تيمية, the grandfather of the eminent author, Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328). He is known as an authority on the following branches of Islamic learning, Ḥadîṣ, Jurisprudence and Grammar. He was born in Ḥarrân (A.H. 590 = A.D. 1194), and studied in his native place under his uncle, and some other persons, till the end of A.H. 602. In A.H. 603 he left Ḥarrân for Bagdâd, and studied there under Khaṭîb Bagdâdî (*d.* A.H. 622 = A.D. 1222) and other distinguished scholars. In A.H. 609 he came back to Ḥarrân, where he spent his time in further studies. Before long he established his reputation in learning, and numbers of scholars and traditionists studied under him Many traditionists transmitted Ḥadîṣ on his authority. In A.H. 651 he started for Mecca to perform the pilgrimage; and, shortly after his return, died in Ḥarrân, A.H. 652 = A.D. 1254, or according to some in A.H. 653 = A.D. 1255.

For the author's life and works, see Ṭabaqât Ibn Rajab, vol. ii, fol. 151 ; Brock., vol. i, p. 394.

Beginning :—

قال الشيخ الامام العالم الورع الحافظ ... ابو البركات عبد السلام بن عبد الله ... ... الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك الخ *

The author, in the preface, says that he collected the Ḥadîs in the present work (omitting the Isnâd) from the Musnad of Imâm Aḥmad bin Ḥanbal and from the six canonical collections of traditions.

Written in fair Naskh. Dated, Ṣan'â (in Yaman), A.H. 1112.

Scribe : محمد بن صالح بن يوسف.

No. 329.

foll. 266 ; lines 26 ; size 12 × 6 ; 8 × 3½.

THE SAME.

Another copy of the preceding work, written in bold Naskh, dated A.H. 1274, beginning and ending like the above.

A note on the margin of fol. 566 says that the MS. came into the possession of one 'Abdalâziz in Mecca, A.H. 1292.

No. 330.

foll. 377 ; lines 32 ; size 12½ × 8½ ; 9½ × 5½.

نيل الاوطار

NAIL AL AUṬÂR.

A well-known and useful commentary on the preceding work in four volumes, by Muḥammad bin 'Alî bin Muḥammad Ash Shawkânî محمد بن علي بن محمد الشوكاني, a famous traditionist and scholar of Ṣan'â (in Yaman), who was born in A.H 1177 = A.D. 1763. He studied various branches of learning, but was best known as an authority on tradition, jurisprudence and theology. More than half of his compositions, which exceed 30 in number, are on the above-mentioned subjects. He worked as a professor of Ḥadîs and jurisprudence, as well as being Chief Justice of Ṣan'â. He died in A.H. 1250 = A.D 1834. See, for his life, Itḥâf p. 409. The author of Itḥâf

claims that he was the first to bring a MS. copy of Shawkâni's Nail al Auṭâr into India, and to introduce it to Indian scholars and traditionists.

VOLUME I.

Beginning :—

احمدك يا من شرح صدورنا الخ *

The present volume ends with the commentary on the chapter التشهد لسجود السهو بعد السلام

Written in fair Naskh. Dated, 22nd Muḥarram, A.H. 1240.

A note at the end tells us that, in A.H. 1269. the present MS. was studied by one 'Alî bin Aḥmad under Aḥmad bin Muḥammad the commentator's son.

No. 331.

foll. 328; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

Beginning with the commentary on the chapter ابواب صلوة الجماعة باب وجوبها و الحث عليها and ending with the chapter باب ما جاء في الفرع و العتيرة.

Written in fair Naskh. Dated, A.H. 1240.

A note on the title-page, which runs thus: الحمد لله استكتبه لنفسه و لمن شاء من بعده المفتقر الى رحمة ربه القدير حسين بن احمد بن محمد الخوازي tells us that one Ḥusain bin Aḥmad transcribed the present copy for his own use. As the handwriting of the first and second volumes is identical, we have reason to hold that the scribe of both volumes is the same Ḥusain bin Aḥmad.

No. 332.

foll. 188; lines 38; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME III.

Beginning with the commentary on the chapter ما جاء في بيع النجاسة, one of the chapters of كتاب البيوع, and ending with the chapter العاقلة و ما تحمله.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسين بن احمد الرفاعي.

A note, written by the scribe at the end, gives us to understand that in A.H. 1228 he studied the present work from this very copy in the month of Ramaḍân under the author. This note is verified by the author, thus :—

صحيح ذلك كتبه مؤلفه غفر الله له

A note on the title-page, written by the scribe of the two first volumes, tells us that in A.H. 1244 he purchased the present copy of the third volume from Ḥusain bin Aḥmad ar Rifâ'i, the scribe and owner of the same.

صار في ملك الفقير الى رحمة الله حسين بن احمد الخرازي وفقه الله و فتح عليه في شهرجمادي سنه ١٢٤٤ و كان شراه من مالكه بواسطة الفقيه عبد الله دلال الكتب *

No. 333.

foll. 217 ; lines 35 ; size 12 × 8 ; 9½ × 5.

VOLUME IV.

Beginning with the commentary on the chapter ما جاء في رجم الزاني, a chapter from كتاب الحدود, and ending with the chapter ثم من حلف قبل ان يستحلف, the last chapter of the work.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسين بن احمد الرفاعي.

A note is found on the title-page, stating that the present copy came into the possession of Ḥusain bin Aḥmad al Kharrâzî in A.H. 1244.

Ḥusain bin Aḥmad al Kharrâzi, as stated in the note at the end of the second volume, transcribed the first two volumes of the work for his own use in A.H. 1240 ; and later on, in A.H. 1244, he purchased the last two volumes (see notes at the end of volumes III and IV). Thus he succeeded in obtaining the complete work.

The entire work was printed in eight volumes in Egypt, A.H. 1297.

No. 334.

foll. 360; lines 34–35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

THE SAME.

Another incomplete copy of the same, corresponding with the first volume of the above.

Dated, A.H. 1244.

No. 335.

foll. 145; lines 9; size 7×5; $5\frac{1}{2} \times 4$.

الالمام باحاديث الاحكام

AL ILMÂM BI AḤÂDÎṢ AL AḤKÂM.

An old copy of an abridgment by the author of his larger work known as Imâm fî Aḥâdîṣ al Aḥkâm, a big work on a collection of Ḥadîṣ which are the sources of the ordinances of jurisprudence, in 20 volumes.

Author: Muḥammad bin 'Alî bin Wahab محمد بن علي بن وهب, commonly known as Ibn Daqîq al 'Îd, born in A.H. 625 = A.D. 1228. He was formerly a follower of the Malikî school; but something turned his mind from that school, and made him a follower of the Shâfi'i school. In A.H. 695, after serving as a professor of Mâliki and Shâfi'i jurisprudence in certain institutions in Egypt, he was appointed Qâḍî of the same place, and continued to serve as Qâḍî till his death in A.H. 702 = A.D. 1302. He is commonly accepted as an authority by jurists and traditionists.

For the author's life, see Ad Durar al Kâminah, vol. ii, fol. 399; Rafâ al 'Iṣr, fol. 204; Huffâẓ, vol. iv, p. 273; Brock., vol. ii, p. 263.

Beginning:—

قال الشيخ الامام العالم الحافظ المحدث تقي الدين ابو الفتح محمد بن الشيخ الامام مجد الدين ابى الحسن علي بن وهب بن مطيع القشيري رضى الله عنه الشهير با بن دقيق العيد... ... ... الحمد لله منزل الشرائع و الاحكام و مفصل الحلال و الحرام ... ... و سميته كتاب الالمام باحاديث الاحكام و شرطي فيه ان لا اورد الا حديث من و ثقه امام من مزكي رواة الاخبار و كان صحيحاً على طريقة اهل الحديث الحفاظ الخ *

The work is rare; only one copy is noticed in Kupr., p. 250.

Written in good Naskh, twenty-three years after the author's death, in A.H. 725.

Scribe: عبد الله المستغفر.

A note on the title-page says that the following verses, composed by 'Abdal'azîz bin 'Abdal'azîm al Mâlikî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy:—

شوهد على ظهر نسخة من الالمام بخط مؤلفه الامام الحافظ تقي الدين ... لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكي *

جوزيت بالحسنى من الاسلام
يا واضع الالمام في الاحكام
لخصت فيه فوائد السنن التي
هي عمدة الفتى لكل امام
نبهت فيه على الصحيح و اهله
و يسرت مطويا من الافهام
جعلته كنزا لكل مدرس
و اعانة لافادة الاعلام
داويت ادواء الخلاف فمالنا
بالناس انما مع الالمام

No. 336.

foll. 195; lines 19. size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{3} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. Fol. 1 is supplied in a later hand.

Written in fair Naskh. Dated, A.H. 861.

Scribe: ابراهيم بن احمد

No. 337.

foll. 71; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×5.

المحرر في الحديث

AL MUḤARRAR FÎ AL ḤADÎṢ.

A very rare work on a collection of Ḥadîṣ without Isnâd, dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnâd of Imâm Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855), Kitâb al 'Anwâ' by Ibn Ḥayyân (*d.* A.H. 354 = A.D. 965), Mustadrak by Ḥâkim (*d.* A.H. 405 = A.D. 1014). The arrangement and divisions of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Ḥadîṣ.

Author: Muḥammad bin Aḥmad bin 'Abdalhâdî bin 'Abdalḥamîd bin 'Abdalhâdî محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي, a follower of the Ḥanbali school, who was known for his special merits in Ḥanbalî jurisprudence, as well as in tradition. He was born in A.H. 704 = A.D. 1304, and studied under many eminent scholars of his age, spending the greater portion of his time under the tutorship of Ibn Taimiyah (*d.* A.H. 728 = A.D. 1328). The famous historian and traditionist, Ḏahabi (*d.* A.H. 740 = A.D. 1340), and some others speak very highly of his merits and his authority. He died in A.H. 744 = A.D. 1344. He lived for 40 years, during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus. He composed 20 works, among which تنقيح التحقيق in two volumes and الاحكام الكبرى in eight volumes are specially noted for their usefulness.

For the author's life and works, see Ad Durar al Kâminah, vol. ii, fol. 214; Ṭabaqât Ibn Rajab, fol. 269.

Beginning:—

قال الشيخ الامام ابو عبد الله محمد بن احمد بن عبد الهادي بن
عبد الحميد بن عبد الهادي بن يونس بن قدامة المقدسي الحمد لله
رب العالمين و الصلواة و السلام على محمد خاتم النبيين و على آله و صحبه
اجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث النبوية في
الاحكام الشرعية انتخبته من كتب الائمة المشهورين الخ *

Ibn Hajar, in Ad Durar, says that the present work is an abridgment of Ilmâm (see above Nos. 336-37) with a few alterations and additions, and gives high praise of its usefulness (والمحرر في الاحكام اختصره من الالمام وجوده جدا الخ).

Neither the work nor the author is mentioned in Brock., or in any other catalogue.

Written in fair Naskh. Dated, A.H. 1310.

No. 338.

foll. 140; lines 14; size $8\frac{1}{2} \times 9\frac{1}{2}$; $6\frac{1}{2} \times 4$

بلوغ المرام

BULÛG AL MARÂM.

A work on a collection of Hadîs which are the sources of ordinances of jurisprudence. The arrangement and divisions of the work are the same as in works of jurisprudence.

Author: Shihâbaddîn Ahmad bin 'Alî bin Muhammad bin Hajar al 'Asqalânî شهاب الدين احمد بن علي بن محمد بن الحجر العسقلاني (d. A.H. 852 = A.D. 1449, see Lib. Cat., vol. v, part i, No. 159).

Beginning:—

الحمد لله على نعمائه الظاهرة و الباطنة قديما و حديثا *

According to the author's statement in the preface, the Hadîs in the present work is taken from the six canonical collections of traditions and from Musnad of Ahmad bin Hanbal.

For other copies of the work, see Cairo, vol. i, p. 127; A.S., 1038.

The work was printed in Lucknow, A.H. 1253.

The following note on the last fol. says that one Tâlibalhaqq transmitted the present work from 'Abdalhaqq, a pupil of Shawkânî (d. A.H. 1250 = A.D. 1834). The chain of Shawkânî's sources for the Hadîs contained in the present work ends with the author.

قال العبد الضعيف طالب الحق ارويه عن زبدة المحققين و قدوة المحدثين مولانا عبد الحق المحمدي و هو يرويه عن الامام الهمام فخرالاسلام قاضي القضاة في مدينة صنعاء اليمن القاضي محمد الشوكاني و هو يرويه عن شيخه السيد عبد القادر و هو عن شيخه السيد احمد و هو عن شيخه عبد

العزيز و هو عن شيخه ابراهيم و هو عن شيخه محمد بن ابراهيم و هو عن شيخه السيد الطاهر الاهدل و هو عن شيخه عبد الرحمن الديبع و هو عن شيخه الحافظ السخاوي و هو عن الحافظ الثقة احمد بن علي بن حجر العسقلانی

Written in fair Nasta'liq. Dated, A.H. 1246.

No. 339.

foll. 258; lines 29; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

سبل السلام

SUBUL AS SALÂM.

A commentary on the preceding work in two volumes.

VOLUME I.

Beginning :—

الحمد لله الذي من علينا ببلوغ المرام الخ *

The commentator, Muḥammad bin Ismâ'îl bin Ṣalâḥ al Amîr as Ṣan'ânî محمد بن اسمعيل بن صلاح الاميرالصنعاني, a famous Amîr of Ṣan'â (in Yaman), was known for his special merits in tradition, jurisprudence, theology and Arabic literature. He was originally a follower of the Zaidî school; but finding some defects in the Zaidî theology he became a strict follower of the Sunnî sect, and studied Ḥadîṣ under well-known Sunnî traditionists, such as Muḥammad bin Ibrâhîm (*d.* A.H. 1145 = A.D. 1732), Abû'l Ḥasan (*d.* A.H. 1139 = A.D. 1727), 'Abdallâh bin Sâlim (*d.* A.H. 1134 = A.D. 1722), and others. He composed 11 works on different subjects. He died in A.H. 1182 = A.D. 1769; see Itḥâf, p. 401.

The date of composition, as given by the commentator in the colophon, is A.H. 1162. قال مؤلفه ... ... و كان الفراغ من تسويده سنة اثنين و ستين و مائة و الف.

Written in good Naskh. Dated, A.H. 1226.

No. 340.

foll. 221 ; lines 29 ; size 11¼ × 7½ ; 7½ × 4½.

VOLUME II.

The second volume of the preceding work, beginning with the commentary on كتاب البيوع, thus:—

الحمد لله الذي اجل لعباده ... و بعد فقد اعلى الله و له الحمد بتمام

الجزء الاول من شرح بلوغ المرام ... كتاب البيوع اعلم ان الحكمة في

مشروعية البيع كما قاله المصنف في فتح الباري الخ *

A note at the end says that the transcription of this volume was completed in A.H. 1227.

A seal at the end, dated A.H. 1306, of 'Abdallâh of Bûhâr in Bardawân (Bengal) tells us that the MS. belonged to the Bûhâr Library (now attached to the Imperial Library, Calcutta).

Written in good Naskh.

No. 341.

foll. 93 ; lines 22 ; size 8½ × 6½ ; 6½ × 4.

الحاشية على بلوغ المرام

AL ḤÂSHÎYAT U 'ALÂ, BULÛG AL MARÂM.

An autograph copy of a gloss on Ibn Ḥajâr's Bulûg al Marâm (see No. 338 above), by 'Alî bin Sulaimân bin Yaḥyâ bin 'Umar علي بن سليمان بن يحيى بن عمر, a scholar of Zabid, in Yaman, composed in A.H. 1234. The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A.H.

Beginning :—

الحمد لله الذي قسم لاهل الحديث من الخيرات اوفرزاد ... ...

اما بعد فيقول الفقير الى الله تعالى علي بن سليمان بن يحيى بن عمر

الخ *

According to the statement of the author, the present gloss is a mere collection of his father's notes on a copy of Bulûġ al Marâm, which was studied by him and by his brother, 'Abdarraḥmân. He frequently quotes Subul as Salâm (Nos. 339-40 above) and منحة الكرام, a rare commentary on Bulûġ al Marâm.

Written in good Naskh. Dated, A.H. 1234.

No. 342.

foll. 93; lines 9; size $8\frac{1}{2} \times 6$; 6×3.

الحبل المتين

AL ḤABL AL MATÎN.

A work consisting of 610 Ḥadîṣ which are the sources of the ordinances of jurisprudence, specially those relating to prayer (عبادات) and its ritual according to the Ḥanafî school. The entire work is divided into 61 Bâbs; and each Bâb contains ten Ḥadîṣ.

Author: Muḥammad bin Muḥammad al Khwâja al Ḥanafi, محمد بن محمد الخواجه الحنفي. The author and the present work are mentioned in Itḥâf, p. 71. Though no account of him is given there, yet the fact that the latest of the various authors whom he quotes in the present work is 'Abdalḥaqq (*d.* A.H. 1052 = A.D. 1642) suggests that he was a scholar of the 11th century A.H. The author of Itḥâf mentions an Urdu commentary on the present work by Aulâd Ḥusain (*d.* A.H. 1253 = A.D. 1837).

Beginning :—

قال المفتقر الى الكريم الاعلى و المتوسل بذريعة حبيبه المصطفى
محمد بن محمد خواجه الحنفي ... ... اما بعد فهذه حبل متين
من اخبار سيد المرسلين *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 343.

foll. 147; lines 16; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in good Naskh. Not dated; apparently, 13th century A.H.

Scribe: سید امیر الدین بن سید حسن علی.

WORKS ON COLLECTIONS OF ḤADÎṢ FROM GENERALLY QUOTED RELIABLE WORKS.*

No. 344.

foll. 328; lines 23; size 11×7; $7\frac{1}{2} \times 4\frac{1}{2}$.

المصابيح

AL MASABÎḤ.

A valuable copy of a useful and popular work on a collection of Ḥadîṣ, omitting the Isnâd, from the six canonical collections of traditions and from the following three works: (i) Musnad ad Dârimî, (ii) Musnad u Shâfi'î, (iii) Muwaṭṭâ', divided into 24 Kitâbs, each Kitâb being subdivided into several Bâbs. According to the author's plan, the work as arranged comprises Ḥadîṣ mainly relating to jurisprudence, theology, Sufism and ethics; also a few relating to other matters.

By Abû Muḥammad Ḥasan bin Mas'ûd bin Muḥammad al Farrâ' al Bagawî ابومحمد حسن بن مسعود بن الفراء البغوي, commonly

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* Some of the traditionists directed their attention to collecting the Ḥadîṣ from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility. Each chapter consists of a collection of Ḥadîṣ connected with the subject-matter of the chapter. These compositions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works.

called Muḥi as Sunnah (محى السنة). The author, the date of whose birth is not fixed by his biographers, is known for his attainments in several branches of Arabic literature. He was recognized as a specialist in the Qur'ânic branches of tradition and jurisprudence; and most of his compositions are on these subjects. Amongst others, the two following well-known scholars and traditionists are repeatedly quoted by the author, and are specially mentioned by him as teachers under whom he studied for a considerable period of time:—

I. 'Abdalwâḥid al Malîḥî, a jurist and traditionist of the 5th century A.H.

II. Qâḍî Ḥusain bin Muḥammad (*d.* A.H. 460 = A.D. 1061).

He died in A.H. 516 = A.D. 1122. For his life and works, see Mir'ât al Janân, fol. 297; Ibn Khallikân, vol. i, p. 145; Ṭabaqât Isnâwî, fol. 75; Ṭabâqât Ibn Mulaqqin, fol. 78ª: Ḥâj. Khal., vol. i, p. 272; Brock., vol. i, p. 363.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى و الصلوة التامة الدائمة على رسوله المجتبى قال الشيخ الامام الاجل محيي السنة ناصر الحديث ابو محمد الحسن بن مسعود الفراء البغوي احسن الله عاقبة امره اما بعد فهذه الفاظ صدرت عن صدر النبوة الخ •

The Ḥadîṣ of Bukhârî and Muslim are indicated by the word صحاح, and the traditions collected from other works are denoted by the word حسان.

The work was printed in Bûlâq, A.H. 1294.

For other copies of the work, see Berlin, Nos. 1280-8; Paris, 720; Br. Mus., 1190; Br. Mus. Suppl., 138-9; Loth, 148-50; Jeni, 281; Cairo, vol. i, p. 423. The title of the work is written in bold and beautiful Naskh, the illuminated characters being contained within a golden circle.

Written in good Naskh, on thick paper. Dated, monastery of Shaikhûnîyah in Egypt, A.H. 786.

Scribe: محمد بن زين العرب على بن عبد الله.

The copy is of special value, for it was transcribed by a scholar, and was studied by the scribe under a traditionist, and bears marginal notes throughout.

The autograph marginal note, dated A.H. 792, giving explanations of difficult words and passages, the end of which is quoted below, is by Muḥammad bin Zain al 'Arab 'Alî bin 'Abdallâh, the

scribe of the present work. The father of the scribe is also known to have composed a gloss on Maṣâbîḥ, a copy of which is noticed in Berlin, No. 1289.

The marginal note ends thus :—

وقع الفراغ من تعليق الحواشي علي يد احقر عباد الله جرماً و اكثرهم جهلا محمد بن زين العرب غفر الله لهما ضحوة يوم الاربعاء الثالث من شهر المحرم سنة اثنين وتسعمائة *

Written in fine Naskh ; and dated as mentioned above.

It appears from the following autograph sanad, granted by Ibrâhîm, at the end, dated A.H. 792, that the scribe, while writing the marginal notes on the present copy in A.H. 792, studied the work from this very copy, which is dated A.H. 786, under the said Ibrâhîm bin Yûsuf, commonly called Ibn al ʻAddâs, a scholar and traditionist who died in A.H. 808 = A.D. 1405, see Tâj at Ṭabaqât, vol. ix, fol. 102ᵃ :—

الحمد لله الذي حفظ شريعته الرضية لورثة انبيائه و جعلهم على التدبير في استنباط الاحكام المرضية بفضله و آلائه و الصلوة و السلام الاكملان على خاتم الرسول محمد صفوة اصفيائه و على آله و أصحابه و احبابه اما بعد فقد قرأ على الشيخ الامام العامل جلال الدين محمد ولد الشيخ الامام العلام حلال المشكلات و كاشف المعضلات رئيس الدين زين العرب على بن الشيخ الصالح المتقي المحقق جلال الدين عبد الله الشهير بزين العرب ادام الله اقباله و كثر في العلماء آماله جميع كتاب المصابيح في الاحاديث النبوية على صاحبها افضل الصلوة و السلام تأليف الشيخ الامام العلامة ناصر السنة علامة الورى ابي محمد الحسن بن مسعود تغمده الله برضوانه على مسطره في اوقات المذاكرة قرأة بحث و اتقان و تدبير زاده الله علما و عملا و وفقه لما يرضيه و بلغه مايؤمله و يرتضيه بمنه و كرمه في شهور سنة اثنين و تسعين و سبعمائة *

و كتب ابراهيم بن يوسف بن على الحنفى الشهير بابن العداس حامدا و مصليا حسبنا الله و نعم الوكيل *

No. 345.

foll. 356; lines 21; size $7\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. The headings throughout are written in gold. Marginal notes are not frequent.

Written in beautiful Naskh. Dated, A.H. 771.

Scribe: همايون الشامر الكاتب.

No. 346.

THE SAME.

foll. 253; lines 33; size $10 \times 7\frac{1}{2}$; $7\frac{1}{3} \times 3$.

Another copy of the same. Written in good Naskh. Dated, A.H. 833. Marginal notes written by the scribe are not frequent.

Scribe: حسن بن محمد بن عمر الكردي.

The scribe, in the following note on the title-page, says that the present work contains a collection of Ḥadîṣ taken from seven works only, viz.: Bukhârî, Muslim, Turmudî, Abû Dâ'ûd, Nasâ'î, Ibn Mâja and Musnad Ad Dârimî.

احاديث كتاب المصابيح لا يتجاوز الكتب السبعة التي جمعها هولاء الائمة ابو عبد الله محمد بن اسماعيل البخاري ابو الحسن مسلم بن الحجاج القشيري ابو داؤد سليمان بن اشعث السجستاني ابو عيسى محمد بن عيسى الترمذي ابو عبد الرحمن احمد بن نسائي ابو محمد عبد الله بن عبد الرحمن السمرقندي الدارمي ابو عبد الله محمد بن يزيد بن ماجه القزويني *

Shaikh Ṣadraddîn Abû 'Abdallâh Muḥammad bin Ibrâhîm, however, in his commentary on Maṣâbîḥ, points out that the present work, besides comprising Ḥadîṣ taken from the above-mentioned works, contains Ḥadîṣ taken from Musnad of Imâm Shâfi'î and Muwaṭṭâ' of Imâm Mâlik. This commentator, after each Ḥadîṣ, notes the name of the work from which it is taken. See Ḥâj. Khal., vol. i. p. 273.

No. 347.

THE SAME.

foll. 455; lines 15: size 10 × 6½; 6⅓ × 4½.

Another copy of the same. Written in good Naskh. Dated, A.H. 881.

Scribe: جلال الدين بن عماد الدين.

No. 348.

foll. 522; lines 27; size 10½ × 10½; 5½ × 3½.

لمفاتيح

AL MAFÂTÎH.

A commentary on Maṣâbîḥ, by Abû Maẓharaddîn al Ḥasan bin Maḥmûd bin Ḥasan az Zaidânî ابو مظهر الدين الحسن بن محمود بن الحسن الزيداني.

According to Brock., vol. i, p. 364; Berlin, No. 1290; Cairo, vol. i, p. 427, the commentator is a scholar of the 9th century A.H.; but, in the following passage on fol. 221, the commentator says that he completed the commentary on the portion of 'Ibâdât (عبادات) in A.H. 657, which clearly indicates that he was a scholar of the 7th century A.H.

تم شرح عبادات كتاب المصابيح في التاسع من شهر رمضان سنة سبع و خمسين و ستمائة بتوفيق الله الكريم و صلى الله على سيدنا محمد و صحبه اجمعين *

Beginning:—

الحمد لله ملأ السموات و الارض ...... اما بعد فقد الح زمرة خلاني و ثلة خلصائي ان اشرح لهم كتاب المصابيح تأليف و تصنيف الامام الهمام و ولي الانعام على اهل الاسلام ركن الشريعة محيي السنة ابي محمد الحسين بن مسعود الفراء جزاه الله من الاسلام و المسلمين خير الجزاء و سميته بكتاب المفاتيح في شرح المصابيح *

For other copies of the work, see Râġib, p. 325; Berlin No. 1290; Cairo, vol. i, p. 427.

Written in good Naskh. Dated, A.H. 967. Foll. 1–275 are supplied in a later hand; not dated, apparently 11th century A.H

The commentator, after compiling the present commentary, composed a تتمه (appendix) to the commentary, of which the last folio only is found on fol. 522. A complete copy of the appendix is noticed in Berlin, No. 1290.

No. 349.

foll. 641; lines 17; size 11 × 7¼; 7 × 4½.

مشكوة المصابيح

MISHKÂT AL MAṢÂBÎḤ.

A most popular and useful, revised and enlarged, edition of Baġawî's Masâbîh (Nos. 344-347 above), by Walîaddîn Abû ʿAbdallâh Muḥammad bin ʿAbdallâh al Khaṭîb at Tabrîzî ولي الدين ابو عبد الله محمد بن عبد الله الخطيب التبريزي, a well-known traditionist of the 8th century A.H., who was a pupil of Ṭîbî (*d.* A.H. 743 = A.D. 1343). The dates of the birth and death of this author are not fixed by his biographers. The author himself, in the colophon of another composition of his, Al Ikmâl (a work on biographical notices of the traditionists mentioned in Mishkât, see Hand-list No. 2399), which runs thus :— فرغت منه يوم الجمعة من عشرين رجب سنة اربعين و سبعمائة و انا اضعف العباد الراجي عفو الله و غفرانه محمد بن عبد الله الخطيب sic خدمة شيخي و مولاني و سلطان المفسرين امام المحققين شرف الملة و الدين حجة الله علي المسلمين الحسين بن مبد الله بن محمد الطيبي متعهم الله به, ثم عرضته اليه كما عرضت المشكوة فاستحسنه كما استحسنها الخ gives us to understand that he completed Ikmâl in A.H. 740, and submitted it to his teacher Tîbî, who commended it, as he had commended Mishkât before.

The above fact gives us reason to believe that the autnor was alive in A.H. 740 = A.D. 1340.

Ṭîbi, in the preface to the commentary composed by him on his pupil's present work, Mishkât, says that Walîaddîn compiled Mishkât at his direction, as appears from the following quotations from that commentary (No. 354 below):—

قد اشترف الاخ في الدين .... ولى الدين محمد بن عبد الله الخطيب .... فاتفق رائينا على تكملة المصابيح و تهديبه ...... فما قصر فيما اشرت اليه من جمعه فبدل و سعى و استفرغ طاقته رمت منه *

Beginning :—

الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا و سيئات اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادي له الخ *

The present work, besides comprising Ḥadîṣ from the works noted in Maṣâbîḥ, contains additional Ḥadîṣ from Sunan of Baihaqî (*d.* A.H. 458 = A.D. 1066), Sunan of Dâraquṭnî (*d.* A.H. 355 = A.D. 995), and Ibn Ruzain (*d.* A.H. 535 = A.D. 1145). Many additional books and chapters were also included in the present work. The following colophon of the work gives the date of composition as A.H. 737.

قال مؤلف هذا الكتاب رحمه الله وقع الفراغ من جمع الاحاديث النبوية آخر يوم الجمعة من سلخ رمضان عند روية الهلال شوال سنة سبع و ثلاثين و سعبمائة *

Mishkät, on account of its usefulness and popularity, is one of the standard books taught in almost all Sunnî Madrasahs up to the present day; and it has been copiously annotated. For various commentaries on the work, see Ḥâj. Khal., vol. i, p. 272; Brock., vol. i, p. 364. For other copies of the work, see Berlin, No 1292; Loth, 158; Paris, 571; Cairo, vol. i, p. 309. It has been repeatedly printed and lithographed. An English translation of the work by Captain Matthews was published in Calcutta in A.D. 1809-10.

Written in good Naskh. Dated, Mecca, A.H. 968.

The name of the scribe is hopelessly obliterated.

No. 350.

foll. 395; lines 23; size 9½ × 7; 7 × 4½.

THE SAME.

Another copy of the same. Written in ordinary Naskh.

Marginal notes are few.

Dated, A.H. 981.

Scribe : عبد اللطيف بن علاشمس الدين.

No. 351.

fol. 296; lines 18; size 10 × 7; 3½ × 4½.

The Same.

A slightly defective copy of the same work, with the same ending as the above, but beginning abruptly thus (which corresponds to fol. 4ᵃ of the preceding copy):—

و ان محمدا رسول الله يقيموا الصلوة و يوتوا الزكوة فاذا فعلوا ذلك عصموا مني دمائهم و اموالهم الخ *

Written in good Naskh. Not dated, apparently 9th century A.H.

Scribe: حافظ محمد بن خوش محمد خليل بن مبارک شاه السمرقندي.

The present MS. was presented to the Bankipore Oriental Public Library by Maulavî 'Abdalmajîd of Patna in 1914

No. 352.

foll. 369; lines 23; size 11½ × 7½; 7½ × 4.

The Same.

Another copy of the same. Written in Nasta'lîq. Not dated; apparently, 12th century A.H. The date of the transcription is obliterated.

Scribe: نذر محمد.

The MS. was presented to the Bankipore Oriental Public Library by Khurshaid Nawwâb, son of Nawwâb Wilâyat 'Ali Khân of Patna. Bears the seals of both the Nawwâbs.

No. 353.

foll. 247; lines 15; size 11 × 8; 7¼ × 4.

The Same.

Another copy of the above work. Written in ordinary Nasta'lîq. Dated, A.H. 1243.

Foll. 246–47 bear an autograph sanad, granted by Maulavî Muhammad Ishâq ad Dihlawî (*d.* A.H. 1262 = A.D. 1846 see Lib. Cat., vol. i, part i, p. 159) to one of his pupils, Maulavî Sayyid Imdâd 'Alî. The sanad runs thus:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و صحبه اجمعين اما بعد فيقول العبد الضعيف محمد اسحق انى قرأت
كتب الاحاديث على الشيخ عبد العزيز المحدث الدهلوي و حصل لي
منه الاجازة فقال اجازنا لهذه الكتب المذكورة شيخي و استاذي و والدي
الشيخ ولى الله المحدث الدهلوي عن الشيخ عبد الرحيم الدهلوي ......
.... و اما المشكوة فقال الشيخ ابو طاهر عن ابيه
الشيخ ابراهيم المدني عن الشيخ احمد القشاشي عن الشيخ احمد بن عبد
القدوس الشناوي عن السيد عفيف محمد سعيد عن السيد نسيم الدين
ميرك شاه البخاري عن والده سيد جمال الدين عطاء الله عن عمه سيد
اصيل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك
شاه عن مؤلف الكتاب ولي الدين محمد بن عبد الله الخطيب التبريزي
فقد قرأ علي و سمع من الاحاديث المذكورة في الكتب الموقوفه السيد
مولوي امداد علي فعليه ان يشغل بتعليم هذه الكتب *
كاتب هذه السطور محمد اسحق عفي الله عني

No. 354.

foll. 302; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

الكاشف عن حقائق السنه

AL KÂSHIF 'AN ḤAQÂ'IQ AS SUNNAH.

A commentary by the author's teacher, Ḥusain, on Walîaddîn's Mishkât (Nos. 349–353 above), contains critical notes, dealing with the philology of words, and gives explanations of difficult passages. Suyûṭî in Bugyah and Amîn in Tâj aṭ Ṭabaqât call the commentator Ḥasan. Brock., vol. i, p. 364, calls him Ḥusain, and again in vol. i, p. 363, Ḥasan; while Ibn Ḥajar in Ad Durar, vol. i, fol. 387, also calls him Ḥusain. Walîaddîn, in the colophon of Ikmâl (see No. 349 above), spells his teacher's name Ḥusain; and the present

commentator, in the colophon of his gloss on Kashshâf (see Hand-list, No. 273), refers to him as Ḥusain bin Muḥammad bin 'Abdallāh aṭ Ṭîbî حسين بن محمد بن عبد الله الطيبي. (Brock. reads Ṭayyibî, while Suyûṭî reads Ṭîbî.)

Ṭîbî was a scholar and author of fame, reckoned as a specialist in the Qur'ânic branches, philology and tradition. Ibn Ḥajar in Ad Durar speaks of him as an Imâm in these subjects. He was a rich man, and spent a large portion of his wealth on the maintenance of scholars and students, and was always surrounded by them. His lectures on the above subjects were attended by a large number of scholars. He devoted the latter portion of his life to teaching the Qur'ân and Bukhârî. He died in A.H. 743 = A.D. 1343.

The entire commentary is in two volumes.

VOLUME I.

Beginning :—

الحمد لله مشيد اركان الدين الحنيف بقواعد آيات كتابه المبين *

After a Muqaddimah, dealing with explanations of the terms used in the science of Ḥadîṣ, the commentary begins on fol. 16, thus :—

القول في شرح خطبة الكتاب قوله الحمد هو الثناء على الجميل الاختياري *

For other copies of the work, see Berlin, No. 1293; Paris, 751/2; Br. Mus., 1996; Loth, 157; Râġib, 221; Jeni, 245.

Written in good Nasta'lîq; fol. 1 is written in Naskh.

Dated, A.H. 950.

No. 355.

fol. 344; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

A continuation of the preceding volume, beginning with كتاب البيوع thus : قال الازهري يقول العرب بعت بمعني ماكنت ملكته الخ.

Both the volumes are written in the same hand, with the exception of foll. 90–101 of this volume, which are supplied in a later hand.

No. 356.

foll. 369; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حاشية المشكوة

ḤÂSHÎYAT AL MIṢHKÂṬ.

A rare theological and philological gloss on Mishkât, by 'Alî bin Muḥammad bin 'Alî على بن محمد بن علي, commonly called As Sayyid Ash Sharîf, a well-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic. Most of his compositions are on the subjects mentioned above. He was born in Tâju (a village in Astrabâd), where he was brought up and studied for some time. In the beginning of A.H. 766 he started for Harât, where he presented himself before Qutbaddîn (*d.* A.H. 766 = A.D. 1366), the well-known professor of logic, and tried to study Sharḥ al Maṭâli' (a composition of Quṭbaddîn on logic) under him. But Quṭbaddîn, on account of his old age (120 years), did not comply with Sayyid Sharîf's request, and directed him to see his pupil, Mubârak Shâh, a professor of logic in Egypt. However, he spent a few years in Harât, studying under some other persons. Later on, he proceeded to Kirmân, with the hope of seeing Jamâladdîn Aqsarâ'î, the well-known scholar and author of Sharḥ al 'Îḍâḥ (see Hand-list, No. 1651), but Aqsarâ'î died in A.H. 770 before the author's arrival in Kirmân. This sad event was a serious check to his higher studies; but fortunately he met with Shamsaddîn Muḥammad al Fanârî (*d.* A.H. 834 = A.D. 1334), a student in Kirmân, who encouraged him to go to Egypt. Together they left for Egypt, where they studied jurisprudence under Akmaladdîn Muḥammad bin Maḥmûd (*d.* A.H. 786 = A.D. 1386). Shortly afterwards, Sayyid Sharîf studied Quṭbaddîn's two works, Sharḥ al Maṭâli' and Sharḥ ash Shamsîyah, and the Sharḥ al Mawâqif of Qâḍî Aḍud (*d.* A.H. 756 = A.D. 1356) under Mubârak Shâh. In A.H. 776 he left Egypt for Constantinople, where he studied certain works on science.

In A.H. 779 he gained access to Shâh Shûjâ' (A.H. 795–786 = A.D. 1359–1386), then encamped in Qaṣrizard, who took him to Shîrâz, and appointed him a professor of Dâr ash Shifâ. There he served for ten years continuously. In A.H. 789, when Tîmûr captured Shîrâz, he appointed Sayyid as a professor in the Samarqand Madrasah. There was a favourite scholar of Tîmûr's in Samarqand, called Sa'daddîn at Taftâzânî, who was famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

more frequent access to the king. Naturally, jealousy and rivalry arose between the two scholars; and frequent academical disputes took place. It so happened that once a grand Majlis was convened by Tîmûr to hear them discuss اجتماع استعارة تبعية و تمثيله, a point relating to rhetoric, which was one of points of dispute between the two scholars; and Na'îmaddîn, with the consent of both parties, was appointed arbiter. The Majlis was attended by a large number of scholars, chiefs and nobles. After a long debate on the subject, Na'îmaddîn gave his judgment in favour of Sayyid. It is said that this decision was a great blow to Sa'd, from which he never recovered, dying shortly afterwards in A.H. 791 = A.D. 1391. Sayyid gained great fame, and was received with much regard and honour by the king. Tîmûr, in his Tuzuk, p. 52, mentions the author as one of the best scholars of his time thus: میر سید شریف که از فحول علماء زمانه بود; and quotes a letter of Sayyid, containing a declaration made by him and supported by other 'Ulamâ' for giving him (Tîmûr) the title of مجدد قرن ثامن (the reformer of Islâm in the 8th century A.H.). After Tîmûr's death in A.H. 807, Sayyid again proceeded to Shîrâz, where he died in A.H. 816 = A.D. 1413, leaving behind him more than 50 Arabic and Persian works on different subjects.

For the author's life and works, see Bugya fol. 2820; Al Qabs al Hâwî, fol. 151; Ṭabaqât al Aḥnâf, fol. 378; Tâj aṭ Ṭabaqât, part ix, fol. 109; Ḥadâ'iq al Ḥanafiyah, p. 310; Berlin, No. 185; Brock., vol. ii, p. 216.

Beginning :—

و عليک اعتمادي يا کريم قوله الحمد لله مطلق يتناول حمد الله و نفسه

و ارفع حمد من ارفع حامد و اعرفهم بالمحمود الخ *

Only one copy of the work is mentioned in Cairo, vol. i, p. 332.

Written in good Naskh. Not dated, apparently the 11th century A.H.

Scribe: شيخ محمود ولد شيخ جمال ساکن اتاوه.

No. 357.

foll. 256; lines 47; size 13½ × 8½; 10 × 6½.

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎḤ.

A very popular and extensive commentary on Mishkât, by 'Alî bin Sulṭân Muḥammad al Qârî al Ḥanafî علي بن سلطان محمد القاري الحنفي, who died in A.H. 1014 = A.D. 1605 (see Lib. Cat., vol. v part i, No. 237). The entire work is in four volumes.

VOLUME I.

Beginning:—

الحمد لله الذي فتح قلوب العلماء بمفاتيح الايمان و شرح صدور العرفاء بمصابيح الاتقان .... اما بعد فيقول افقر عباد الله الغني علي بن سلطان محمد القاري الهروي الخ

'Alî Qârî, in the preface, says that he studied the text in Mecca under Shaikh 'Alî Muttaqî (*d.* A.H. 975 = A.D. 1664) and some others, and that he noticed that almost all the commentators on Mishkât were scholars of the Shâfi'î school, and that no Ḥanafî scholar up to date had come forward to write a commentary on it. Hence 'Alî Qârî was the first Ḥanafî to write a commentary on this work.

The present volume ends with the commentary on كتاب اسماء الله تعالى.

Written in good Naskh. Not dated, apparently 12th century A.H.

Scribe: اسماعيل افندي.

No. 358.

foll. 383; lines 29; size 8½ × 6½; 6½ × 4.

VOLUME II.

A continuation of the preceding, beginning thus: المالك و هو المتعالي عن صفات الخلق and ending with كتاب الجهاد.

Written in good Naskh. Dated, A.H. 1145.

Scribe: حافظ مصطفى بن الحاج محمد.

No. 359.

foll. 456 ; lines 29 , size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

VOLUME III.

A continuation of the above volume, beginning with the commentary on كتاب الجهاد and ending with the chapter حفظ اللسان عن الغيبة و الشتم.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 360.

foll. 431 ; lines 28 ; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

VOLUME IV.

A continuation of the above, beginning thus : باب الوعد الوعد يستعمل في الخير و الشر يقال و عدته خيرا الخ and ending with a commentary on the last chapter.

Foll. 1–323, written in Nasta'liq ; foll. 323-431 in Naskh. Dated, A.H. 1148.

Scribe : درويش محمد بن الحاج.

The entire work was printed in Cairo, in A.H. 1309, in five volumes.

No. 361.

foll. 592 ; lines 23 ; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

لمعات التنقيح

LAMA'ÂT AT TANQÎḤ.

A very rare, useful and valuable commentary on Mishkât, in two volumes, by 'Abdalḥaqq bin Saifaddîn bin Sa'd Ad Diḥlawî عبد الحق بن سيف الدين بن سعد الدهلوي, a well-known Indian, Arabic and Persian scholar, historian, traditionist and Ṣûfî, who composed a number of works in the Arabic and Persian languages on different subjects. He died in A.H. 1052 = A.D. 1642, see Sabḥat al Marjân, fol. 120[a] ; Rieu, Persian Catalogue, vol. i, p. 14 ; Lib. Cat., vol. vi, No. 490.

VOLUME I.

Beginning:—

سبحانک لا علم لنا الا ما علمتنا انک انت العزیز الحکیم رب اتمم لنا نورنا و اغفرلنا الخ *

It is stated in the preface that the author studied Mishkât and the six canonical collections of traditions under Shaikh 'Abdal Wahhâb (*d.* A.H. 1001 = A.D. 1592), and received the sanad for narrating Hadîs from the above mentioned Shaikh. The commentator gives us to understand that when he had nearly finished the first half of his Persian commentary on Mishkât, it occurred to him to undertake an Arabic commentary on the same. Hence he began to write an Arabic commentary on the 17th of Dû al Hijjah, 1019, and completed it in Delhi on the 24th Rajab, A.H. 1025. A period of five years and some months elapsed between the commencement and completion of the present commentary, regarding which period 'Abdalhaqq, in the following colophon, explains that for more than two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works, in addition to the present commentary:—

I. More than half of the Persian commentary.

II. A commentary on Futûh al Gaib.

III. A few treatises on different subjects.

The colophon runs thus:—

قال المؤلف الفقير الى الله القوي الحي الباري عبد الحق بن سيف الدين الدهلوي البخاري القادري الحنفي رحمهم الله على اسلافه و بارک الله في اخلافه تم تسويد هذا الشرح يوم الاربعاء الرابع و العشرون من شهر ربيع الاول سنة الف و خمس و عشرين من هجرة سيد المرسلين و خاتم النبئين صلى الله عليه و على آله و اصحابه و اتباعه اجمعين و كان ابتداؤه في الثالث عشر من ذی الحجه سنة الف و تسعة عشر و وقع مشاغل فی البین يبلغ مجموعه اكثر من سنتين و قد انضم معه في هذه المدة من الشرح الفارسي على اكثر من نصف المشكوة و شرح فتوح الغيب في جزءٍ كثير كبيرٍ و رسائل اخر ما يشتمل سنة كاملة ...... و قد ختم فی الخانقاه القادریه بلدة دهلي *

Written in good Naskh.

No. 662.

foll. 320; lines 23; size 10 × 6½; 8 × 4½

VOLUME II.

A continuation of the above work, beginning with كتاب البيوع, and ending with the commentary on the last Ḥadiṣ of Mishkât. No other copy of the present Arabic commentary is known to us; but it is mentioned, together with a copy of the Persian commentary by the same author, in Br. Mus. Suppl., No. 141. The latter commentary was printed in Calcutta, A.H. 1251–9.

Both the volumes are written in the same hand. Not dated, apparently 12th century A.H.

No. 363.

foll. 485; lines 25; size 10 × 6½; 8½ × 4½.

نجوم المشكوة

NUJÛM AL MISHKÂT.

A commentary on Mishkât, dealing with the explanation of difficult words and passages, and of points relating to theology and jurisprudence. The commentator's name does not appear anywhere in the text; but the following note on the title-page: نجوم المشكوة لصديق بن شريف (it is Nujum al Mishkât by Ṣiddiq bin Sharif), and a note at the end, which runs thus: تم الكتاب المسمى بنجوم المشكوة للعلامه محمد صديق بن شريف (the end of Nujum al Mishkât by Muḥammad Ṣiddiq bin Sharif) tell us that the present commentary is by Muḥammad Ṣiddîq.

A copy of the work, with the author's name therein, is noticed in the Rampore Library (see printed list, p. 121); but the date of the author's death is left blank in the printed list.

The fact that Muḥammad Ṣiddîq, in the colophon of another of his compositions, Sharḥ az Zawâjir (see Hand-list, No. 2637/2), says that he completed the same in A.H. 1032 (قال المؤلف تم في ليلة الثلثاء خامس عشر ذي القعدة سنة اثنين و ثلاثين بعد الالف) gives us reason to believe that he was a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا ما كنا لنهتدي به لولا ان هدانا الله و نشهد ان لا اله الا الله تغفر الاثام و الاجرام ... ... فاردت ان اشرح

غريب الفاظه و ابين خفياته و اسراره ر اظهر احكامه و حكمه و اطلع علي ما زلت عنه الاقدام و ما اضلت به الاقوام و ما تمسكت به المبتدعة علي ابطال الشريعة و ما تشبث به الباغية لهدم الدين الحنفيه ...... و سميته نجوم المشكوة *

Written in Naskh. Not dated, apparently 11th century A.H. Foll. 473-485 are supplied in a later hand; not dated, apparently 12th century A.H.

No. 364.

foll. 245; lines 9; size 10 × 6½; 6 × 3½.

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

An incomplete copy of Madârij al Akhbâr, a work on the lines of Maṣâbîḥ (No. 344 above) with a slight difference noted below, containing a collection of Ḥadîṣ taken from the six canonical collections of traditions and a few other works, omitting the Isnâd and adding after each Ḥadîṣ the abbreviated name of the work from which the tradition is taken. The addition of a reference, after a Ḥadîṣ, is the point of difference in the arrangement of Maṣâbîḥ and the present work. The work is divided into 25 Kitâbs, and sub-divided into various Bâbs; and some of the Bâbs are divided into Faṣls.

Author: Shaikh Mubârak bin Arzânî ar Ruhtakî al Banârasî شيخ مبارك بن ارزاني الرهتكي البنارسي, an Indian scholar of the 13th century A.H.

The first three Kitâbs and a portion of the 4th Kitâb are wanting.

The work begins abruptly with the 14th chapter of the 4th Kitâb, thus:—

منها علامة الخاء واحدة و الميم واحدة و القاف واحدة - م - من صلى عليّ واحدة صلى الله عليه عشرا الخ *

There are six lines only of the 14th chapter, after which the 15th chapter of the 4th Kitâb opens thus: الباب الخامس عشر في التشهد.

On fol. 19 the 5th Kitâb begins thus:—

الكتاب الخامس في الجنائز و هو مشتمل على ثمانية ابواب *

The work ends with a Ḥadîṣ of the 27th chapter of the 25th Kitâb (كتاب الفتن), thus:—

م الجاء ابو هريرة من اشد امتي لي حباً ناس يكونون بعدي يود احدهم لو رأني باهله و ماله *

Written in Naskh. Dated, Jawanpore, A.H. 1252.

Scribe: محمد طالع القادري نسباً و الفلواروي البهاري وطناً.

The scribe in the following note, dated A.H. 1252, tells us that the work, before its arrangement, was called Mashâriq al Anwâr, but after being arranged it was named Madârij al Akhbâr:

قد تمت هذه النسخة الشريفة من احاديث النبي المصطفى صلى الله عليه و سلم المسمى بمدارج الاخبار و كان اسمه قبل الترتيب مشارق الانوار و الفها شيخ الاسلام و المسلمين شيخ مبارك بن ارزاني الرهتكي البنارسي قدس الله اسراره الخ ...... و ختمت ...... سنة ١٢٥٢ *

COLLECTION OF ḤADÎṢ FROM CERTAIN RELIABLE WORKS ARRANGED IN A SPECIAL ORDER.*

No. 365.

foll. 499; lines 9; size 11 × 9; 7 × 4½.

مشارق الانوار

MASHÂRIQ AL ANWÂR.†

A work containing a collection of 2,246 genuine Ḥadîṣ taken from the author's two works, Miṣbâḥ ad Dujâ and Ash Shams al Munîr, and from Ash Shihâb by Quḍâ'î (*d.* A.H. 454 = A.D. 1064), and from An Najm by Iqlisî (*d.* A.H. 550 = A.D. 1155). Each tradition is accompanied by a reference to Bukhârî and Muslim; and the work is divided into 12 Bâbs, sub-divided into various Faṣls. Each Faṣl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (مائة عامل). Thus the whole work consists of the 100 grammatical regents and the Ḥadîṣ beginning with them. Dr. Rieu, in Br. Mus. Suppl., No. 145, paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr. Hidâyot Husain, basing his opinion entirely on Dr. Rieu's remarks, holds that the work is arranged in alphebetical order. See Bûhâr Lib. Cat., vol. ii, p. 30, recently published.

Author: Ḥasan bin Muḥammad bin Ḥasan bin Ḥaider bin 'Alî bin Ismâ'îl al Ḥanafî al 'Umarî حسن بن محمد بن حسن بن حيدر بن علي بن اسمعيل الحنفي العمري commonly called Raḍîaddin (رضي الدين). He was born in Lahore (India), A.H. 577 = A.D. 1181. In his childhood he was taken away by his father to Gazna, where he completed

* According to this arrangement, which seems to have been observed by very few authors, all Ḥadîṣ beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Ḥadîṣ and identifying it from the first word of the Ḥadîṣ.

† Though the present work is a collection of Ḥadîṣ from the four works referred to in Mashâriq, yet, as a matter of fact, it is indirectly a collection of 2,246 Ḥadîṣ from Bukhari and Muslim.

his studies under his father and other persons. He soon succeeded in establishing his reputation as a specialist in tradition and philology. In A.H. 615 he came to Bagdâd, where he spent his time as a teacher and author. During his stay in Bagdâd, for about 1½ years, he obtained access to the Caliph Nâsir-billâh (A.H. 575–622 = A.D. 1179–1220), and became a favourite scholar of his court. In A.H. 617 the Caliph favoured him with the appointment of Caliph's consul in India, where he served for about 17 years. The author, while holding that responsible post, devoted a portion of his time to literary work and gained a good reputation in India as an author and as consul. In A.H. 634 he returned to Bagdâd, where he permanently settled, and devoted the rest of his life to literary work and to delivering lectures on different branches of literature. He had a great desire to be buried in Mecca, and even expressed this desire in the preface of the present work, thus : اماته بها حميدا فاقبره ثم اذا شاء انشره الخ A few hours prior to his death in Bagdâd, he asked his son to bury him in Mecca. After his death, in A.H. 650 = A.D. 1225, his dead body was taken away to Mecca as desired by him, and there he was buried. He left more than 25 works, nine of which are noticed in Brock., vol. i, p. 360.

For the author's life, see Al Jawâhir al Muḍîyah, fol. 886; Bugya by Suyûṭî, foll. 179; Ṭabaqât by 'Alî Qârî, fol. 116[b]; Subḥat al Marjân, fol. 64[b]; Brock., vol. i, p. 360.

Beginning :—

الحمد لله محى الرمم و مجرى القلم الخ *

The following abbreviations are used : خ for Bukhârî, م for Muslim, ق for both of them.

The first Faṣl of the first Bâb, which consists of a group of traditions beginning with the word Man (من), begins thus :—

من آمن بالله و رسوله و اقام الصلوة و صام رمضان كان حقا على الله

ان يدخله الجنة هاجر في سبيل الله اوجلس في ارضه التي ولد فيها ق *

For other copies of the work, see Br. Mus. Suppl., No. 145; Paris, 737; Alger, 476; Jeni, 280–4; Cairo, vol. i, p. 420; Berlin, No. 1322. The work, with an Urdu translation, was lithographed in Lucknow, in A.H. 1319.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 366.

foll 369; lines 25; size 10 × 6; 7 × 3½

تحفة الابرار

TUḤFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Ḥadîs contained in the work which relate to points of theology and jurisprudence, by Akmaladdîn Muḥammad bin Muḥammad bin Maḥmûd al Bâbartî اكمل الدين محمد بن محمد بن محمود البابرتي, a well-known Ḥanafî scholar, author of a large number of works. He was specially known in jurisprudence and in philology. He was born in Bâbarta (a town near Bagdâd), A.H. 710 = A.D. 1310; and completed his studies in A.H. 740. At the end of A.H. 740 he was appointed professor in the monastery of Shaikhûnîyah in Egypt, where he permanently settled. He enjoyed a great reputation, as an author and as a professor, till his death in A.H. 780 = A.D. 1380; and left behind him a large number of pupils and compositions. For his life and works, see Ad Durar al Kâminah, vol. ii, fol. 350; Ḥusn al Muḥaḍarah, Hand-list No. 2321, fol. 317; Brock., vol. ii, p. 80. The present commentary is in two volumes.

Volume I.

Beginning abruptly thus:—

لها و علي اعراف المجد في محل الحال اي مستعليا علي اعراف
المجد كذا قيل و يجوز انّ علي اعراف في محل النصب بمفعوليته الخ *

The present volume is an incomplete copy, wanting a few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. Ḥâj. Khal., vol. ii, p. 268, mentions a commentary by the same author on Mashâriq, under the title of Tuḥfat al Abrâr. The commentator, on fol. 64, refers to another composition, At Taqrîr, as his own, thus: و قد ذكرنا معناه و احترازاته في التقرير شرح اصول فخر الاسلام; and At Taqrîr is admittedly one of the compositions of Akmaladdîn. The above facts give us reason to hold that the present commentary (Tuḥfat al Abrâr) is by Akmaladdîn. For other copies of the work, see Br. Mus., 1575; Cairo, vol. i, p. 335.

No. 367.

foll. 362 ; lines 25 ; size 11 × 9 ; 7 × 4½.

VOLUME II.

Continuation of the preceding volume, ending with the commentary on the last Ḥadîṣ of the 9th Bâb.

The present volume is also incomplete, wanting the comments on the last three Bâbs of Mashâriq.

Both the volumes are written in Naskh. Not dated ; but a note at the end, dated A.H. 1177, mentioning that the MSS. (vols. i and ii) were in the possession of one Amînaddîn Muḥammad, indicates that the MSS. were written in or before that date.

No. 368.

foll. 136 ; lines 29 ; size 11½ × 7½ ; 8¼ × 4½.

مبارق الازهار

MABÂRIQ AL AZHÂR.

Another commentary on Mashâriq, by 'Abdallaṭîf bin 'Abdal-'azîz عبد اللطيف بن عبد العزيز, commonly called Ibn al Malik (ابن الملك), a scholar and traditionist of the 9th century A.H., the dates of whose birth and death are not fixed by his biographers.

Beginning :—

الحمد لله على هديه الهداية و الاسلام ، عطيه الدراية و الاعلام ......

و بعد ...... يقول عبد اللطيف بن عبد العزيز المعروف بابن الملك ......

و سميته بمبارق الازهار في شرح مشارق الانوار الخ *

For other copies of the work, see Brock., vol. i, p. 361 ; Berlin, Nos. 1323-24 ; Wien, 1551 ; Paris, 758-9.

Written in good Naskh. Dated, A.H. 1061.

Scribe : حسن بن عبد الغفار.

No. 369.

foll. 427; lines 11; size 10 × 6; 7 × 3¾.

بوارق الانوار
BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashâriq al Anwâr.

By Ḥâmid bin Muḥammad bin Isḥâq حامد بن محمد بن اسحاق.

Both author and work are unknown. The following author's colophon, containing the words قد وقع الفراغ من بياض كتاب بوارق الانوار سنه ١٠٢٢ (the completion of the draft of Bawâriq took place in A.H. 1022), indicate that the author was alive in A.H. 1022:—

قد وقع الفراغ من بياض كتاب بوارق الانوار من صحاح الاخبار بعون الله الغفار و رسوله المختار و اصحابه الاخيار و آله الابرار سنه ١٠٢٢ *

Beginning:—

ان افضل الكلام و احقه فى الابتداء و الاختتام الحمد لله العلام ......

... اما بعد قال الحقير الراجي الى رحمة الله الخلاق حامد بن محمد بن اسحاق جعله حامدا فى الافاق الخ *

The author says in the preface that, finding difficulties in the arrangement followed in Mashâriq, he has arranged the present abridgment according to the division observed in Bukhârî and Muslim, indicating however in every case the original division observed in Mashâriq (الكتاب الاول في النيات). The division observed in Mashâriq is indicated thus:—

الباب فيها اوله انَّ م انَّ اللهَ لا ينظر الى صوركم الخ *

The entire work is divided into 157 Kitâbs, each sub-divided into several Bâbs.

Written in good Naskh. Dated. A.H. 1022.

WORKS ON ḤADÎṢ ON MISCELLANEOUS SUBJECTS.*

No. 370.

foll. 130; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

الادب المفرد

AL ADAB AL MUFRAD.

A very useful work on Ḥadîṣ dealing with ethics, describing the 490 principal moral precepts which Muhammadans are directed by the Prophet to observe, divided into 490 Bâbs.

By Muḥammad bin Ismâ'îl al Bukhârî محمد بن اسمعيل البخاري, (*d.* A.H. 256 = A.D. 870, see Lib. Cat., vol. v, part i, p. 13).

Beginning:—

باب قول الله تعالى و وصينا الانسان بوالديه احساناً حدثنا ابو الوليد قال حدثنا شعبة ...... سألت النبي صلى الله عليه و سلم اي العمل احب الى الله تعالى قال الصلوة على وقتها قلت ثم اي قال ثم بر الوالدين الخ *

The work ends with the last chapter, thus:—

لا يكن بغضك تلفا الخ *

Neither the name of the author nor the title of the work is given anywhere in our copy; but the fact that Muḥammad bin 'Abdarraḥmân as Sakhâwî (*d.* A.H. 902 = A.D. 1497), in his work Al Jawâhir (see Hand-list, No. 1415), on fol 17, quotes the following Ḥadîṣ from Bukhârî's Al Adab al Mufrad: و عن ابي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه و سلم قال خصلتان لا يجتمعان في مؤمن البخل و سوء الادب رواه البخاري في الادب المفرد, which finds place here on fol.

* The traditions in these compositions are collected from the different works and sources on each particular point in a separate treatise or work. The object of having the Ḥadîṣ concerning each point collected in a separate work is to facilitate reference and thus to extend the utility of Ḥadîṣ. If a collection is made of all the compositions of this nature, it will be hardly possible to say that any point, even a minor one, relating to jurisprudence, theology, theosophy or ethics, is left out.

34b, at once gives us reason to believe that the present work is Al Adab al Mufrad by Bukhârî. Again, Bukhârî's Adab al Mufrad, without beginning, is mentioned in Itḥâf, p. 7; and the last Ḥadîṣ of the work quoted in Itḥâf is the same as the last Ḥadîṣ in this copy. Bukhârî collected the Ḥadîṣ in the present work from his own sources.

The work is not mentioned in Brock.; but a printed copy of it, dated Agra, A.H. 1306, is noticed in the Rampûr Library (see Rampûr printed list, p. 61).

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 371.

foll. 180: lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

عمل اليوم و الليلة

'AMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Hadîṣ, dealing with prayers (ادعية) relating to each of 410 acts connected with day and night, divided into 410 chapters.

By Abû Bakr Aḥmad bin Muḥammad bin Isḥâq as Sunnî ابوبكر احمد بن محمد بن اسحاق السني, a traditionist and a pupil of Nasâ'î (*d.* A.H. 302 = A.D. 915), the author of the 5th canonical collection of traditions (see Lib. Cat., vol. v, part i, No. 215). He died in A.H. 369 = A.D. 974; see Ḥuffâẓ, vol. iii, p. 151; Mir'ât al Janân, fol. 122; Brock., vol. i, p. 165. Nasâ'î, the author's Shaikh, is also known to have composed a work on the present subject, under the same title; but the present work is regarded as more valuable and useful than Nasâ'î's. The present copy begins with the Isnâd, thus:—

الشيخ الامام العالم بقية السلف طراز الخلف ملحق الاحفاد فخر الدين
ابو الحسن علي بن احمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن
منصور السعدي المقدسي قرأة عليه و انا اسمع في سنة تسع و ثمانين
و ستمائة قيل له اخبرك الامام تاج الدين ابو اليمن زيد بن الحسن الكندي
قرأة عليه و انت تسمع في سنة اثنين و ستمائة فاقربه قال اخبرنا ابو الحسن
سعد الخير بن محمد بن سهل الانصاري قرأة عليه و انا اسمع في سنة اربعين

و خمسمائة قال اخبرنا الشيخ الامام شيخ الشيوخ ابو محمد عبد الرحمن بن احمد بن الحسن الدوني قال اخبرنا القاضي ابو نصر محمد بن الحسن الكسار قال اخبرنا الشيخ ابوبكر احمد بن محمد بن اسحاق السني قال رحمه الله باب حفظ اللسان و اشتغاله بذكر الله *

The above Isnâd tells us that 'Ali bin Aḥmad (*d.* A.H. 690 = A.D. 1291), a prominent traditionist of the 9th century A.H and the author of Mas͟hîk͟hat (No. 332 above), studied the present work in A.H. 689. The Isnâd of 'Alî bin Aḥmad for narrating the present work commences from Tâjaddîn al Kindî, one of the former's S͟haikhs. The chain of the sources of Tâjaddîn ends with the author. As our copy is dated A.H. 1295, it is necessarily a transcription of the copy bearing the above Isnâd. An incomplete copy of the work is noticed in Berlin, No. 3505.

Written in fair Nask͟h.

No. 372.

foll. 26; lines 17; size 6½ × 4½; 5 × 3½.

كتاب الاسخياء

KITÂB AL ASK͟HIYÂ'.

A very rare treatise on Ḥadîs̤, dealing with the excellence of generosity, by Abû'l Ḥasan 'Alî bin 'Umar ad Dâraquṭnî ابو الحسن علي بن عمر الدار قطني (*d.* A.H. 385 = 995, see No. 301 above).

Beginning :—

به التوفيق و الاستعانة حدثنا علي بن سعيد بن الفضل بمصر قال حدثنا عبد الله بن سليمان نا جعفر بن محمد المرزبان ثنا خلف بن يحيى القاضي نا عيينة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن مسيب عن ابى هريرة رضى الله ان رسول الله صلى الله عليه و سلم قال قال الله عز و جل انفق انفق عليك الايه *

This treatise is not mentioned in any catalogue.

A note on the title-page says that the MS. was in the possession of one Muḥammad bin Abî'l Qâsim bin 'Abdalhamîd As͟h S͟hâfi'î من كتب الفقير الى الله محمد بن ابي القاسم بن عبد الحميد الشافعي.

Written in good Naskh. Not dated, apparently 6th century. A.H.

No. 373.

foll. 82; lines 27: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مشكل الحديث

MUSHKIL AL ḤADÎṢ.

This old copy of a useful work, designated on the title-page "Mushkil al Ḥadîṣ," contains a collection of traditions being the sources, according to Mu'tazilah and Mushabbihîn (see, for a description of the theories of these two sects, Shahrastanî, Harbrucker's translation, vol. i, p. 89), for their theological theory, which assigns bodily attributes to God. Each Ḥadîṣ is followed by an explanation supported by the Qur'ân, and other Ḥadîṣ in refutation of the explanation offered by those two sects.

Author: Abû Bakr Muḥammad bin Ḥasan bin Fûrak ابوبکر محمد بن حسن بن فورک, an eminent Sunnî follower of 'Ash'arî (*d.* A.H. 324 = A.D. 936), and a native of Isfahân. His reputation in theology, jurisprudence and philology stands very high; and he is also known as a traditionist and preacher. He spent his life-time as a professor of different branches of learning in 'Irâq and Nîshâpûr; subsequently he came to Ġazna, where he had many controversies with the scholars of that place. It is said that he defeated them in these discussions. Unfortunately, on the way to Nîshâpûr, the author died of poison, in A.H. 406 = A.D. 1015. His dead body was brought to Nîshâpûr, where it was buried. Ibn Mulaqqin, in his Ṭabqât, fol. 29, on the authority of Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), says that Sulṭân Maḥmûd of Ġazna, misunderstanding the author's declaration that نبينا صلى الله عليه و سلم ليس هو رسول الله اليوم لكنه كان رسول الله (the Prophet is not the messenger of God at present; but he was in the past), put him to death. He left behind him a large number of pupils, and more than 100 works on different subjects. For his life and works, see Mir'ât al Janân, fol. 244ᵃ; Ṭabaqât ash Shâfi'îyah by Ibn Shuhba, fol. 25ᵃ; Brock., vol. i, p. 166.

Beginning:—

الحمد لله المتفضل بنعمته المستطول بايادیه و تنبه الذي خص من شاء بهدايته من غير حاجة .... اما بعد فقد وقفت اسعدكم الله

بمطلوبكم ...... الى املاء كتاب يذكر فيه ما اشتبه من الاحاديث المروية

عن رسول الله مما يوهم ظاهره التشبيه .... و ذكرتم ان اهل البدع

نحو الجهمية ، المعتزلة و الرافضة و الجسمية و من ناصب هذه الفرقة بالعداوة

من سائر اهل الاهواء الباطلة .... يقصد دائماً .... بنقل هذه

الاخبار و يوهم بذلك التلبيس على الضعفاء الخ *

The title is not given in the body of the work, and no particular title of the work is known; hence a copy is noticed in Lied., No. 1734, under the title of الكلام على الاحاديث المشهورة التي ظاهرها التشبيه, and another copy of the work, without any title, is mentioned in Br. Mus., Suppl., No. 1404, as a treatise of Ibn Fûrak. In the colophon it is designated: بيان ما اشكل ظاهره من صحيح الحديث مما يوهم التشبيه.

Another work, under the title of Mushkil al Ḥadîṣ wa Garibuhu, is noticed in Ragib, No. 180; but the subject of the work noticed in Ragib and the subject of the present work are not the same. Only two copies of the present work are noticed, one in Lied., No. 1734, and the other in Br. Mus., Suppl., No. 1404, as mentioned above.

Written in fair Naskh. Dated, A.H. 607.

No. 374.

foll. 125; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

المنتقى من روض الشهاب

AL MUNTAQÂ MIN RAUḌ ASH SHIHÂB.

A commentary on 984 Ḥadîṣ mentioned in Rauḍ ash Shihâb, the commentator's own work dealing with the special merits of the Prophet, by Aḥmad bin Maḥmûd bin Mas'ûd al Qûnawi احمد بن محمود بن مسعود القونوي. Neither the author nor his works are mentioned in any catalogue; and the biographical works available do not help us to identify the author, or to fix with certainty the century to which he belongs. The following passages on fol. 125ᵃ of the present work, however, tell us that the author was a pupil of Shaikh Abû Sa'îd bin Abî al Khair, a famous Ṣûfî of the 5th century A.H.; see Berlin, No. 3568.

كما قال الشيخ ابو سعيد بن ابي الخير شيخي و منه رحمة الله عليه الانس بالخلق غم واقع و الانس بالحق نور ساطع الخ *

The Ṣûfî Abû Sa'îd bin Abi'l Khair was a contemporary of Abû 'Alî Ibn Sîna (*d.* A.H. 428 = A.D. 1037). The above facts lead us to conclude that our author was also a scholar of the 5th century A.H.

Beginning :—

الحمد لله وحده و صلوته على من لا نبي بعده و الحمد لله الذي بنعمته تتم الصلوة .... و بعد فيقول العبد المفتقر الى رحمة ربه و غفرانه احمد بن محمود بن مسعود القونوي ...... لما فرغت من تأليف روض الشهاب ...... في بيان النبوة و الآداب الشرعية .... سالني بعض اخواني ان اذكر الالفاظ النبوية و اقتصر على معانيها......و سميته المنتقى من روض الشهاب *

Written in fair Naskh. Dated, A.H. 1273.
Scribe: احمد بن علي بن محمد المالكي.

No. 375.

foll. 192 ; lines 15 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×5.

انس المنقطعين

UNS AL MUNQAṬI'ÎN.

A work on a collection of 300 Ḥadîṣ on ethics, followed by 300 edifying narratives. The Isnâd is omitted throughout. The work is divided into two parts, bound in one volume.

Author: Al Mu'âfa bin Ismâ'îl bin Ḥasan bin al Ḥusain المعافى بن اسماعيل بن الحسن بن الحسين, a well-known scholar versed in the Qur'ânic branches and in traditions. He was born in Mauṣil, A.H. 551 = A.D. 1156, and died in A.H. 630 = A.D. 1233 ; see Br. Mus., Suppl. No. 112 ; Brock., vol. i, p. 358.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله اجمعين ...... قال المفتقر الى الله تعالى اسمعيل بن حسن بن حسين بن

ابي السنان غفر الله له و رحمه استخرت الله في جمع كتاب يشتمل على ثلاثمائة حديث عن رسول الله صلى الله عليه و سلم *

The first part ends on fol. 89ª, thus :—

تم الجزء الاول من كتاب انس المنقطعين بحمد الله و عونه يتلوه الجزء الثاني و الحديث الحادي و الخمسون بعد المائة *

The second part begins on fol. 89ᵇ, thus :—

الحديث الحادي و الخمسون بعد المائة قال رسول الله صلى الله عليه و سلم ما من مسلم اطعم اخاه حتى يشبعه الخ *

The work ends with a Khâtimah, consisting of the different names of the Prophet.

For other copies of the work, see Goth., 612 ; Berlin, Nos. 877-6 ; Br. Mus., Suppl., No. 114 ; Cairo, vol. i, p. 273 ; Alger., 815–20 ; Escur., 445.

Written in good Naskh. Not dated, apparently 7th century A H.

Foll. 1–14 are written in a later hand, apparently of the 10th century A.H.

No. 376.

foll. 240 ; lines 25 ; size 10½ × 7 ; 8½ × 5.

الترغيب و الترهيب

AT TARGÎB WA AT TARHÎB.

A work on a collection of Hadîs, dealing with the inducements for doing good and with warnings against committing evil. The entire work is in two volumes.

Author : Abû Muhammad 'Abdal'azîm bin 'Abdalqawî al Mundirî ابو محمد عبد العظيم بن عبد القوي المنذري, an eminent scholar, professor, author and traditionist. He was born in Egypt, A.H. 581 ; and, after completing his early education, left Egypt to continue his higher studies in other places such as Arabia, Damascus and Alexandria, where he studied under the known scholars of the day. He established a reputation for masterly ability in Hadîs as well as in jurisprudence. For a short time he delivered lectures in Jâmi.

Ẓâfir in Egypt, and then he was appointed a professor of Ḥadîṣ in the Kâmilîyah Madrasah of Egypt, where he worked for about 20 years and composed several works.

Besides the works mentioned in Brock., the following works of the author are enumerated in Ḥuffâẓ :—

I Mu'jam (in two volumes).
II. Mukhtaṣar Ṣaḥîḥ Muslim.
III. Mukhtaṣar u Abî Dâ'ûd.

He died in A.H. 656 = A.D. 1258. For the author's life, see Ḥuffâẓ, vol. iv, p. 228 ; Mir'ât al Janân, fol. 413 ; Ṭabaqât Ibn Shuhba, fol. 80 ; Brock., vol. i, p. 363.

VOLUME I.

Beginning :—

الحمد لله المبدي و المعيد الغني الحميد ذي العفو الواسع و العقاب الشديد الخ ٭

The author says in the preface that, after composing Mukhtaṣaru Abî Dâ'ûd and al Khilâfîyat, he undertook the compilation of the present work. Most of the Ḥadîṣ quoted in the same are taken from the six canonical collections of traditions, and from some other works on Musnad Ḥadîṣ.

For other copies of the work, see Paris, Nos. 740–41 ; Berlin, Nos. 1328–31 ; Cairo, vol. i, p. 108.

Written in good Naskh. The title of the work, and the name of the author on the title-page are written on a gilt ground within gold-ruled borders.

The following note at the end says that the present volume was compared in A.H. 856 with a copy of the work transcribed by the famous author, Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449).

بلغ مقابلة من اوله الى آخره باصل شيخنا الحافظ ابي الفضل بن حجر الذي بخطه في مجالس آخرها يوم الاحد السادس و العشرين من شهر رجب الفرد سنة ست و خمسين و ثمانمائة حسبنا الله و نعم الوكيل ٭

No. 377.

foll. 239 ; lines 15 ; size 10⅓ × 7 ; 8 × 5.

VOLUME II.

A continuation of the preceding. Written in the same hand. The present volume has the two following notes at the end.

I. An autograph note, by 'Alî bin Aḥmad al Qalqashandi (*d* A.H. 885 = A.D. 1400), a well-known Shâfi'i scholar and traditionist, who worked as professor of tradition in the Madrasah Ṣalâḥîyah of Egypt and in some other Madrasahs (see Mu jam Ibn Fahd, fol. 141). He gives us to understand that the present copy was compared with the copy transcribed by Ibn Ḥajar in A.H. 856.

الحمد لله بلغ مقابلة من اوله الى اخره على اصل sic بخط شيخنا

شيخ الاسلام و الحفاظ sic احمد بن علي بن حجر تغمده الله برحمته سنه

ست و خمسين و ثمانمائة الحمد لله اولا و آخرا صلى الله و آله و صحبه

و سلم قاله و كتبه الفقير علي بن احمد القلقشندي الشافعي حامدا و مصليا *

This note and the note at the end of the first volume are in the same handwriting, hence we may conclude that the latter is by the same 'Alî bin Aḥmad al Qalqashandî.

II. Another note, written by Muḥammad bin Shaikh 'Alî, tells us that he studied from the present MS., under his father, in A.H. 1066,

الحمد لله وحده بلغ العبد الفقير الحقير المقر المعترف بالذنب

و التقصير محمد بن الشيخ على sic قرأة على والده المذكور ....

سنة ست و ستين و الف من الهجرة الخ *

Neither volume is dated ; but the statement contained in the note to the first volume, and repeated in the first note to the present volume, gives us reason to hold that both volumes were written in or before A.H. 856.

No. 378.

foll. 273; lines 30; size $10\frac{1}{2} \times 7$; 8×6.

The Same.

Another copy of the same, in two volumes bound together. The first volume ends on fol. 192 and the second begins on fol. 193 Both volumes begin and end as in the preceding copy.

Written in good Naskh. Dated, A.H. 1143.

Scribe: حسين بن احمد الغفاري.

The scribe, in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present copy was transcribed in A.H. 1143 for the use of Muḥammad bin Ismâ'îl bin Ṣalâḥ, one of the Amîrs of Ṣan'â' (in Yaman), and a well-known scholar and author, who died in A.H. 1182 = A.D. 1771 (see No. 339 above). The note at the end of vol. i runs thus:—

تم الجزء الاول من الترغيب و الترهيب ...... و كان تمام نسخ الجزء الاول ...... سنة ١١٤٣ استكتبه لنفسه سيدي ... محمد بن اسمعيل بن صلاح الامير ...... بخط افقر العباد حسين بن احمد الغفاري •

The second volume has a similar note at the end.

No. 379.

fol. 243; lines 25; size $10\frac{1}{4} \times 7$; 8×5.

The Same.

Another valuable copy of the first volume of the preceding work, with the same beginning and ending.

Written in good Naskh. Dated, A.H. 835.

This copy has six notes at the end.

I. A note much mutilated. So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449) and some others.

II. An autograph note, by Ḥasan bin 'Alî al Qayyimî, a well-known scholar of the 9th century A.H., and author of a commentary on the present work (see for a copy of his commentary, Br. Mus., Suppl., No. 148). He tells us that the present copy was for some time in his possession.

ملكه بالطريق الشرعي حسن ن على القيومي sic يومئذ بالجامع الزاهدي بالمقسم في التاريخ المعين غفر الله له و لكاتبه و جميع المسلمين *

III. One Muṣṭafâ bin Aḥmad bin ʻAlî inspected the MS., in A.H. 1107.

تشرف بالنظر في هذا الجزء العظيم .... افقر العباد الى رحمة ربه مصطفى بن احمد بن علي الصباغ رابع عشر ذي قعدة سنه ١١٠٧ *

IV. One ʻUbaid az Zawwâdî also inspected the MS., in A.H. 1127.

تشرف بالنظر في هذا الجزء ...... افقر العباد عبيد بن sic الزوادي *

V. One Aḥmad bin Muḥammad al Waḥshî went through the MS., in A.H. 1095.

اطلع على هذه الكتاب الفقير الراجي الى عفو ربه القدير احمد بن محمد الوحشي المالكي سنه ١٠٩٥ *

VI. One Aḥmad bin Ibrâhîm al Mâlikî also went through the MS., in A.H. 1116.

طالع هذا الجزء العبد الفقير الراجي عفو ربه القدير احمد بن ابراهيم المالكي سنه ١١١٦ *

No. 380.

foll. 40 ; lines 22 ; size 9 × 6½ ; 9 × 4½.

الباعث على انكار البدع و الحوادث

AL BÂʻIṢ ʻALÂ INKÂR AL BIDAʻI WA AL ḤAWÂDIṢ.

A collection of Ḥadîṣ, dealing with the illegality of some newly introduced prayers in Islâm, and especially صلوة الرغائب, a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and, according to some, on the night of the 14th Shaʻbân, as appears from the following passage in the work: و اما صلوة الرغائب فالمشهوربين الناس اليوم انها تصلى بين العشائين ليلة اول جمعة في شهر رجب و قد سبق فيما حكاه الامام ابوبكر الطرطوشي زمان حدوثها و ظهورها و سبق فى الحكاية ايضاً ان صلوة ليلة النصف من شعبان كانت تسمى صلوة الرغائب الخ *

Author: Abû Muḥammad 'Abdarraḥmân bin Ismâ'îl bin Ibrâhim ابو محمد عبد الرحمن بن اسماعيل بن ابراهيم, commonly known as Abû Shâma. He was born in Damascus, A.H. 599 = A.D. 1302: and after studying in his native place, he left it for other countries where he studied under known professors. He was a specialist in Qur'ânic branches, tradition and jurisprudence. He is also known as an historian; and his work, Ar Raudatain fî Akhbâr ad Daulatain (see Hand-list, No. 2223), is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above. In A.H. 662 he was appointed Principal of Dâr al Ḥadîṣ Ashrafîyah in Damascus, where he worked till his death in A.H. 665 = A.D. 1268; see Ṭabaqât Ibn Mulaqqin, fol. 117; Brock., vol. i, p. 317.

Beginning:—

الحمد لله هادى الورى طرق الهدى و زاجرهم عن اسباب التهلكة و الردى و صلوته و سلامه على عباده الذين اصطفى الخ *

The author succeeded in the present work in proving that the Ḥadîṣ in favour of صلوة الرغائب is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskh. Dated, A.H. 1302.

No. 381.

foll. 110; lines 15; size 9 × 5; 6½ × 3.

كتاب في الحديث

KITÂB FÎ AL ḤADÎṢ.

A work on Ḥadîṣ, designated on the title-page Kitâb fî Ḥadîṣ, dealing with punishments for crimes and sins, and with warnings against committing the same. By Abû 'Abdallâh Muḥammad bin 'Umar bin Muḥammad al Bagawî ابو عبد الله محمد بن عمر بن محمد البغوي. Neither the author nor the work is to be traced in any catalogue; but that the author belongs to the 7th century A.H. we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus:

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا محمد و آله و صحبه اجمعين قال حدثنا الشيخ الامام الاجل جمال السنة

ابو عبد الله محمد بن عمر بن محمد البغوي رضي الله عنه قال اخبرنا ابو نصر بن احمد بن عبد الملك الخاقاني قال قال اخبرنا الشيخ الصالح بن احمد بن احمد العطا بن الرازي قال حدثنا مرزبان ابو علي قال حدثنا محمد الرازي قال حدثنا ابو العباس جعفر بن هارون الواسطي قال حدثنا سمعان المهدي قال حدثنا انس بن مالك قال قال رسول الله صلى الله عليه و سلم ان امتي في سائر الامم كالقمر في النجوم *

The work is divided into the following 11 Bâbs :—

I. Foll. 9 -33ᵃ الباب الاول في عقوبة ترك الصلوة.

II. Foll 33ᵇ–41ᵃ الباب الثاني في عقوبة شرب الخمر.

III. Foll 41ᵇ–44ᵃ الباب الثالث في عقوبة الزاني.

IV. Foll. 44ᵇ–46 الباب الرابع في عقوبة اللائط.

V. Foll. 47 –50ᵃ الباب الخامس في عقوبة آكل الربا.

VI. Foll. 50ᵇ–58ᵃ الباب السادس في عقوبة النائحة.

VII. Foll. 58ᵇ-61 الباب السابع في عقوبة مانع الزكواة.

VIII. Foll. 62 –70ᵃ الباب الثامن في عقوبة قاتل النفس.

IX. Foll. 70ᵇ–74 الباب التاسع في عقوبة الو الدين.

X. Foll. 75 –90 الباب العاشر في النهى عن المزامير و المغاني.

XI. Foll. 91 –108 الباب الحادى عشر في اهوال يوم القيمة.

The scribe, Mullâ Muḥammad Ibrâhîm al Ḥiṣârî, says at the end that he transcribed the present copy, in A.H. 1149, for the use of Bibî 'Â'isha, the daughter of a certain Amîr Ibrâhîm Chalpî :—

تمام شد این کتاب بتاریخ ۱۱ شهر جمادی الثاني روز چهارشنبه سنه ۱۱۴۹ راقمه فقیر ملا محمد ابراهیم حصاري غفر الله ذنبه براى خواندن عصمت پناهي مريم مكاني بي‌بي عائشه بنت اقبال و اجلال پناه ابراهيم چلبي طال عمره *

One Ibrâhîm Chalpî, without date or any description, is mentioned in Berlin, No. 2441.

Fol. 109 contains a prayer. Written in fair Naskh.

A note at the end of fol. 109, by Bîbî 'Â'isha, says that she was the owner of the MS. : ملت الفقيرة عائشة بنت ابراهيم عفى الله عنها.

No. 382.

foll. 25 ; line 9 ; size 9 × 5 ; 6 × 3.

المنتخب من الشهاب

AL MUNTAKHAB MIN ASH SHÎHÂB.

A work containing 210 genuine Ḥadîṣ, taken from Shihâb, a work on Ḥadîṣ dealing with ethics by Quḍâ'î (*d.* A.H. 454 = A.D. 1064).

By an anonymous scholar, who says in the preface that he noticed a treatise by Dû an Nasabain 'Umar bin Ḥasan (*d.* A.H. 633 = A.D. 1236), in which that author has dealt with genuine, weak, false and some other classes of Ḥadîṣ taken from Quḍâ'î's work. A treatise dealing with the Ḥadîṣ of Quḍâ'î, by Dû an Nasabain, is mentioned in Ḥuffâẓ, vol. iv, p. 213, as having been composed under the order of Sulṭân Kâmil of Egypt (A.H. 615-635 = A.D. 1218-1238) : و امر (الكامل) ان يعلق شيأ على كتاب الشهاب فعلق كتابا تكلم فيه على اسانيده و اراه الكامل . Our present anonymous author finds that Dû an Nasabain omitted 13 genuine Ḥadîṣ in his treatise ; hence the present work contains 210 genuine Ḥadîṣ, as compared with 197 mentioned by Dû an Nasabain.

Beginning :—

الحمد لله رب العلمين كما حمد نفسه و صلى الله على خير خلقه
محمد رسوله الذي انار به الدين و اطلع شمسه و سلم تسليماً اما بعد فقد
استخرت الله سبحانه و تعالى في جمع هذا الكتاب المنير من كلام سيد
المرسلين و ذلک ندي لما تأملت كتاب الشهاب للقضاعي رحمة الله عليه
فوجدت خط سيدنا الفقيه الامام العارف ذوالنسبين رحمة الله عليه مكتوباً
منكتا على كل مايحتوي عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة
و الباطلة و الموضوعة و المنكر .... حسب ما صححه سيدنا العارف
ذو النسبين الخ *

The fact that the words سيدنا (my master, or teacher) are used twice by this author in addressing Dû an Nasabain, and are not used for Quḍâ'î and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A.H., and was a pupil of Dû an Nasabain.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 383.

foll. 93; lines 21; size 8 × 6; 6 × 4.

بديع التذكار فيما ورد في فضل
الخيل من الاخبار

BADÎ' AT TIDKÂR FÎ MÂ WARADA FÎ FADL AL KHAILI MIN AL AKHBÂR.

A work on Hadîs without Isnâd, dealing with the excellence of horses, with their good and bad points and colours, and with horse-racing, divided into eight chapters. The last chapter contains the names of the horses which were used by the Prophet and some of his companions.

By Abû Muhammad 'Abdal Mu'min bin Khalaf bin Abî'l Hasan bin Sharaf ad-Dimyâtî ابو محمد عبد المؤمن بن خلف بن ابي الحسن بن شرف الدمياطي, a well-known scholar versed in jurisprudence and philology, and a noted traditionist of his age. He was born in Tûn (a town in Dimyât), A.H. 613 = A.D. 1217, where he studied the Qur'ânic branches, jurisprudence and philology, and afterwards devoted himself to the study of Hadîs. In A.H. 636, in order to perfect himself in the same, he visited Egypt, Bağdâd, Arabia and some other places, and attended lectures on Hadîs under numerous well-known Shaikhs. The number of the author's Shaikhs, as stated in Huffâz, exceeds 1300. He was the first professor of Hadîs in the Mansûrîyah Madrasah of Cairo. He also worked as a professor in the Zâhirîyah Madrasah of Egypt. He died in A.H. 705 = A.D. 1305; see Tabaqât Ibn Shuhba, fol. 112; Isnâwî, fol. 202; Huffâz, vol. iv, p. 268; Brock., vol. ii, p. 73.

Beginning:—

قال الشيخ الامام العالم العلامة شرف الحفاظ قدوة العارفين ...... شرف الدين ابو محمد عبد المؤمن بن خلف الدمياطي ...... الحمد لله ان هدانا للعلم ...... اما بعد فقد سئلت عما ورد في الخيل من الخير الجم و ما يستحب من الوانها .... و ما يكره من شيأتها كا الشكل و الرجل و ما روي في اقتنائها من البركة و الشوم و ما جاء في اسباقها ... *

For other copies of the work, see Paris, No. 2816; Bodl., i, p. 384; Lee, No. 139.

Written in fair Naskh. Not dated, apparently 11th century A.H.

Foll. 88–93. A treatise on the same subject, by Muḥammad bin Waḥîd محمد بن وحيد.

Beginning:—

الحمد لله الذي كرم الانسان علي ما خلق في الارض ... و بعد فاني جمعت في هذه الاوراق من الاخبار التي وردت في الخيل الخ *

Neither the author nor the treatise is mentioned in any catalogue.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 384.

foll. 29; lines 15; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مختصر شعب الايمان

MUKHTAṢAR U SHU‘AB AL ÎMÂN.

An abridgment of Shu‘ab al Îmân, a work of Baihaqî (*d.* A.H. 458 = A.D. 1066) on Ḥadîṣ dealing with the 77 important Islamic beliefs.

By Abû Ḥafṣ ‘Umar bin Nûraddin Abî’l Ḥasan ‘Alî bin Aḥmad bin Muḥammad ابو حفض عمر بن نور الدين ابى الحسن علي بن احمد بن محمد. He was born in A.H. 723 = A.D. 1323: and, having lost his father in his infancy, was brought up by his step-father, ‘Îsa, a Mulaqqîn (tutor) of the Qur’ân in Jâmi‘ Ṭûlûn of Egypt. With reference to ‘Îsâ’s post (of Mulaqqin), the author is called Ibn al Mulaqqîn (the son of Mulaqqin). His own father, on account of his special merit in grammar, was commonly called Abu’l Ḥasan an Naḥwî; hence our author is also called Ibn Abî’l Ḥasan Naḥwî. The author, in the colophon of an autograph copy of his work, Tuḥfat al Muḥtâj (see Hand-list, No. 819), designates himself by the latter name, thus:—

كتب مؤلفه الفقير الى عفو الله و غفرانه عمر بن على بن احمد بن محمد الانصاري الشهيربابن ابي الحسن النحوي *

He studied in Egypt under Isnâwî (*d.* A.H. 772 = A.D. 1371) and some other persons. In A.H. 770 he left Egypt for Damascus, where he studied under Muġlaṭâ’î (*d.* A.H. 762 = A.D. 1361) and others and became famous for his learning, and was appointed a professor of Ḥadîs in a Madrasah of Damascus. Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qâḍî of the place. He is a noted author of his age, having compiled 300 works on different branches of Arabic literature; and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works. Subkî (*d.* A.H. 771 = A.D. 1371), who was the greatest authority of his age among scholars, highly appreciated some of his works, which he noticed. His biographers give us to understand that he had his own valuable library, containing a large number of books. He died in A.H. 804 = A.D. 1404; see Tabaqât Ibn Shuhba, fol. 191; Brock., vol. ii, p. 92.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين ......
و بعد فقد تكرر السوال من بعض كبار العلماء فى السوال عن عدد شعب الايمان الخ *

Written in good Naskh. Not dated, apparently 9th century A.H.

No. 385.

foll. 22; lines 20; size $8\frac{1}{2} \times 6$; 6×4.

The Same.

Another copy of the preceding work, beginning and ending like the above. Written in good Naskh. Dated, A.H. 1231.

No. 386.

foll. 46; lines 25; size $7\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

البذل الماعون في
فضل الطاعون

AL BADL AL MÂ'ÛN FÎ FAḌL AṬ ṬÂ'ÛN.

A most valuable and old copy of Al Badl al Mâ'ûn fî Faḍl at Ṭâ'ûn, a work on Ḥadîṣ dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas,

holding that Muslim victims to the disease were to be deemed martyrs.

By Aḥmad bin 'Alî bin Ḥajar al 'Asqalânî احمد بن علي بن حجر العسقلاني (*d.* A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning :—

الحمد لله علي كل حال و نعوذ بالله من حال اهل النار و نسأله العفو في الدنيا و الاخرة انه هو العفو الغفار ... . اما بعد فقد تكرر سوال الاخوان نفع الله بهم في جمع الاحاديث الواردة في الطاعون و شرح غريبه الخ *

The author occasionally offers explanations of certain of the Hadiṣ. The work is divided into the following 5 Babs :—

I Foll. 1-4 الباب الاول في مبدأه.
II. Foll. 5-23 الباب الثاني في تعريفه.
III. Foll. 24-32 الباب الثالث في بيان كون الطاعون شهادة للمسلمين.
IV. Foll. 33-35 الباب الرابع في حكم الخروج من البلد الذي يقع بها و الدخول اليها
V. Foll. 36-42 الباب الخامس في مايشرع فعله بعد وقوعه

The work was composed in A.H. 833.

For other copies of the work, see Lied, No. 2034; Br. Mus. Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

The MS. is not dated; but an autograph note of the author on fol. 10[a], which tells us that the MS. was studied by Burhânaddîn (*d.* A.H. 841 = A.D. 1438) under him (the author), and that during his study of it the MS. was compared with the original (بلغ برهان الدين ابراهيم قرأة عليّ و عرضاً بالاصل كتبه جامعه), gives us reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskh.

Foll. 43–46. A treatise on 20 Ḥadîṣ, entitled 'Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Ḥajar 'Asqalânî.

Written in fair Naskh, but on different paper from the earlier foll

Beginning .

الحمد لله و سلام علي عباده الذين اصطفي اما بعد فقد انتقيت في هذا الجزء عشرين حديثا من صحاح الاحاديث و حسانها فيما يقوله المكلف في يومه و ليلته الخ *

The present treatise was composed in A.H. 848, as appears from the following colophon : قال جامعه شيخنا شيخ الاسلام شهاب الدين احمد بن علي قدتم فی صبيحة الحادي و العشرين من شوال سنه ثمان و اربعين و ثمانمائة

Though the scribe does not reveal his name, yet the words قال جامعه شيخنا ("the compiler, my teacher, said") in the above colophon lead us to suppose that the scribe was a pupil of Ibn Ḥajar, the author.

No. 387.

foll. 23 ; lines 25 ; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

المنبهات

AL MUNABBIHÂT.

A collection of Ḥadîṣ (without Isnâd), selected and arranged according to a peculiar plan described below, for devotional purposes, relating to inducements for doing good and for abstaining from evil. To these are added a few sayings of saints and philosophers on the same subjects.

By Shihâbaddin Aḥmad bin 'Alî bin Ḥajar شهاب الدين احمد بن علي بن حجر (*d.* A.H. 852 = A.D. 1449 ; see Lib. Cat., vol. v, part i. p. 94). There is no absolute certainty regarding the authorship of this work. The preface of the present MS., as well as of MS No. 389 below, and of the India Office MS. No. 186, distinctly mention Ibn Ḥajar as the author of the work ; while the preface of the India Office MS. No. 187, and of our copy No. 388 below, suggest one Ṣafîaddîn as the author. But the fact that Ibn Ḥajar also designates himself Ṣafîaddîn in the preface of the India Office MS. No. 186 (صفی الملة والدين احمد بن علي المروف بابن حجر) gives us reason to conclude that the same Ibn Ḥajar, mentioned in the preface of the India Office MS. No. 186, is the Ṣafîaddîn mentioned in the preface of our copy No. 388 and India Office No. 187. Thus all the above-noted MSS. agree in designating Ibn Ḥajar as the author of the work. Brock., vol. ii, p. 67, includes this work in the list of the compositions of Ibn Ḥajar. Ḥâj. Khal., vol. ii, p. 342, on the other hand, mentions as the author of the work one Aḥmad bin Muḥammad al Ḥajarî, without, however, giving the date of his death. The preface of the MS. noticed in the St. Petersburg Catalogue also mentions Aḥmad bin Muḥammad al Ḥajarî as the author. Since the contents of all the copies which have been mentioned above are

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter.

Beginning :—

الحمد لوليه و الصلوة على نبيه و آله و صحبه اجمعين هذه منبهات مما صنفه الشيخ شهاب الملة والدين احمد بن علي بن محمد بن احمد العسقلاني الخ *

The work is divided into 10 chapters.

The author follows an unusual plan in the arrangement of the present work.

The first chapter contains Ḥadîṣ in which attention is directed to two acts at a time, as acts worthy to be done or acts to be shunned. The second chapter similarly contains Ḥadîṣ which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Ḥadîṣ directing attention to eleven acts at a time.

For other copies of the work, see India Office, Nos. 186-87; Pet., No. 233.

Written on thick Kashmîrî paper, in beautiful Shikasht Shafî'a Âmiz Nasta'lîq, within gold-ruled borders.

Dated, Kashmîr, A H. 1102.

No. 388.

foll. 20; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Dated, A.H. 1071.

Beginning :—

كتاب المنبهات من تصنيف الشيخ الامام الاجل الصدر الكبير زين القضاة احمد بن محمد الابرجي و هذه المنبهات على الاستعداد ليوم الميعاد صنفها الصفى المعتمد الخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât, one by Aḥmad bin Muḥammad al Abraji, and the other by Ṣafî (one of the designations of Ibn Ḥajar).

No. 389.

foll. 47; lines 13; size 15 × 7; 7 × 6.

The Same.

Another copy of the preceding work.

Beginning:—

الحمد لله في كل حين و اوقات و الصلواة على رسوله اشرف الخلق و البريات هذه منبهات مما صنفه الشيخ شهاب الملة و الحق و الدين احمد بن علي بن احمد العسقلاني الخ *

There are occasional marginal notes, consisting of explanations of Ḥadîṣ in Urdu; and there is also an Urdu translation of each Arabic line.

Written in Naskh. Not dated, apparently 12th century A.H.

No. 390.

foll. 116; lines 26; size 8½ × 6; 6½ × 4½.

شرح الصدور في شرح حال الموتى في القبور

SHARḤ AṢ ṢUDÛR FÎ SHARḤI ḤÂL AL MAUTÂ FÎ AL QUBÛR.

A work on Ḥadîṣ dealing with death, and with the condition of the dead body in the tomb till the end of this world. The date of composition is A.H. 884, as mentioned in the preface of MS No. 395 below.

By Jalâladdîn ʿAbdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذي ايقظ من شاء من سنة الغفلة و رفع من احب لقائه الى عليين الخ *

The author, in the preface, says that the present work is an enlargement of At Tadkirah, a work of Qurṭubî (*d.* A.H. 672 = A.D. 1273) on the present subject.

For other copies of the work, see Berlin, No. 2665; Lied., 2056; Paris, No. 4587; Br. Mus., No. 1615.

The work was lithographed in Lahore, 1871.

Written in good Naskh. Dated, A.H. 1035.

Scribe: هلال بن علي الهلالي.

No. 391.

foll. 139; lines 19; size 10½ × 7; 7 × 3½.

The Same.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

No. 392.

foll. 155; lines 16; size 9½ × 6½; 7½ × 4

الفوز العظيم فى لقاء

الكريم

AL FAUZ AL 'AẒÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الى لقائه و الصلواة و السلام على سيدنا محمد خاتم انبيائه و بعد فلما كان كتاب البرزخ الكبير سميته تشرح الصدور بشرح حال الموتى و القبور ...... و كان حجمه كبيرا بحيث يقصر همة من اقتصر اردت ان الخص منه تلخيصاً ...... فلخصت منه هذا التأليف الصغير و سميته الفوز العظيم الخ *

For another copy of the work, see Cairo, vol. ii, p. 161.

The following colophon of the author gives the date of composition as A.H. 882: قال مؤلفه رحمه الله تعالى آخر الكتاب و لله الحمد فرغت فى المحرم سنة اثنين و ثمانين و ثمانمائة

Written in fair Naskh. Not dated, apparently 12th century A.H.

No. 393.

foll. 106; lines 12; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×3.

منتخب الاحاديث

MUNTAKHAB AL AHÂDÎS.

Another abridgment of Sharh as Sudûr (see Nos. 390–1 above), consisting of the Hadîs quoted in that work, omitting the Isnâd. Neither the present abridgment nor its author is to be traced in any catalogue; but a note on the title-page suggests that the present abridgment is by the author of the original work (Sharh as Sudûr). This suggestion is supported by the following words in the preface: هذا منتخب الاحاديث التى ذكرتُ في شرح الصدور (This is an abridgment of the traditions which I have quoted in Sharh as Sudûr.)

Beginning:—

الحمد لله الذي ايقظ من يشاء من سنة الغفلة و صلى الله على محمد و آله و اصحابه .... هذا منتخب الاحاديث التي ذكرت في شرح الصدور في بيان حال الموتى و القبور الخ *

Written in beautiful Naskh, within gold-ruled borders. Not dated, apparently 11th century A.H.

No. 394.

foll. 86; lines 11; size $6\frac{1}{2} \times 4$; 5×3.

The Same.

Another copy of the same. Written in Nasta'lîq. Dated, A.H. 1257.

Scribe: يحيى بن علي.

No. 395.

foll. 141; lines 31; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

البدور السافرة

AL BUDÛR AS SÂFIRAH.

A work on Hadîs dealing with the end of the present world, the blast of the last trumpet, the day of resurrection, and detailed descriptions of the next world. Divided into 197 chapters.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذي خلق السموات و الارض و جعل الظلمات و النور ...
... ... و بعد فهذا ما تقدم الوعد
به في خطبة كتاب البرزخ من كتاب شاف ... ...
... ... و سميته البدور السافرة في امور الاخرة *

Suyûṭî remarks, in the preface, that his observations on the compilation of the present work are contained in the preface of another work كتاب البرزخ, also called Sharḥ aṣ Ṣudûr, see No. 390 above, which he tells us here was composed in A.H. 884.

For other copies of the work, see A.S., No. 1676; India Office, No. 176; Alger., No. 853; Cairo, vol. ii, p. 146.

Written in good Naskh. Dated, A.H. 974.

Scribe: بركات بن علي.

The scribe, in the following note at the end, says that the present copy is a transcription of the copy written by Muḥammad bin 'Alî ad Dâ'ûdî (*d.* A.H. 945 = A.D. 1538), the author of Ṭabaqât al Mufassirîn (see Hand-list, No. 2390) and a pupil of Suyûṭî, and that the present copy was compared with the original copy: كتبت هذه النسخة من خط الشيخ شمس الدين الداودي المالكي تلميذ المؤلف و قوبلت على النسخة المذكورة بحسب الطاقة *

No. 396.

foll. 163; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 6$.

The Same.

Another copy of the same. Written in fair Naskh. Not dated, apparently 11th century A.H. It bears, at the end, a seal of the library of Wâjid 'Alî Shâh, the last Muḥammadan King of Oudh.

No. 397.

foll. 102; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

المنهج السوي في الطب النبوي

AL MANHAJ AS SAWÎ FÎ AṬ ṬIBB AN NABAWÎ.

A work consisting of a collection of Ḥadîṣ dealing with diseases and their treatment, and medicines. The arrangement and divisions in the present work are the same as in Mûjaz, a medical work (see Lib. Cat., vol. iv, No. 43).

By Jalâluddîn ʻAbdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابی بکر السيوطی (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد حمد الشاكرين و اشهد ان لا اله الا الله وحده لا شريک له ...

... و بعد فهذا كتاب جمعت فيه الاحاديث الواردة في الطب ...... و رتبته

ترتيب الموجز فی المقاصد و الابواب *

For other copies of the work, see Berlin, No. 6302; Bodl., No. 646; Pet. Rosen. No. 22/43.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 398.

foll. 22; lines 25; size 5×5; $5\frac{1}{3} \times 3\frac{1}{2}$.

مطلع البدرين فيمن يوتى اجره مرتين

MAṬLAʻ AL BADARAIN FÎ MAN YÛTÂ AJRAHU MARRATAIN.

A treatise on Ḥadîṣ dealing with persons, with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates certain good acts, the doer of which will earn double rewards in the next world.

By Jalâladdîn ʻAbdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين

عبدالرحمن بن ابی بکر السیوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol v, part i, p. 3.

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject. The latter comprised only 10 Ḥadîṣ, dealing with 10 meritorious acts. Afterwards he noticed some more Ḥadîṣ on the subject, which are incorporated with the original 10 Ḥadîṣ in the present work.

Beginning :—

الحمد لله . سلام علی عبادہ الذین اصطفی و بعد فقد وقع الکلام فیمن یوتی اجرہ مرتین فجمعت من ذلک عشرۃ احادیث و نظمتها في ابیات ثم وقفت علی عدۃ اخری فاردت جمع ذلک في هذہ الکراسۃ الخ *

For other copies of the work, see Berlin, Nos. 5587–8; Cairo, vol. viii, pp. 52, 331, 465.

Written in good Naskh.

The note on the title-page, which says that in A.H. 920 the MS. was in possession of 'Alî bin 'Umar aḏ Ḏar'î, suggests that the MS. was transcribed in or before A.H. 920.

No. 399.

foll. 7; lines 19; size 8 × 6; 5½ × 4.

کتاب الکشف عن مجاوزۃ
هذہ الامة الالف

KITÂB AL KASHF 'AN MUJÂWAZATI HÂḎIHÎ AL UMMAT AL ALF.

A critical treatise on the Ḥadîṣ ان النبی صلی الله علیه و سلم لا یمکث في قبرہ الف سنة (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A.H., the present world would be sure to end, and that the day of Judgment would come.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدین عبد الرحمن بن ابی بکر السیوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

The above-noted Ḥadîṣ is fully discussed by the author,

and proved to be false, in the present treatise, which was composed towards the end of the 9th century A.H., that is to say, before the expiry of the period in question, after which the falsehood of this so-called Ḥadîṣ became apparent to all.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى و بعد فقد كثر السوال عن الحديث المشتهر على السنة الناس ان النبي صلى الله عليه و سلم لا يمكث في قبره الف سنة الخ *

For other copies of the work, see Berlin, Nos. 2753–60 ; Wien, No. 1660 ; Goth., No. 721 ; Lied., No. 2051 ; Paris, Nos. 1546, 350–2 ; Alger., Nos. 596, 613, 1549.

Written in good Naskh. Not dated, apparently 12th century A.H.

Foll. 5b-7. Contain quotations from different works.

No. 400.

foll. 144 ; lines 24 ; size $7\frac{1}{3} \times 5\frac{1}{4}$; 6 × 4.

مسالک الحنفاء

MASÂLIK AL ḤUNAFÂ'.

A work on Ḥadîṣ dealing with the privileges and peculiarities of the prayers and benedictions (صلوٰة) addressed to the Prophet, giving the philology of the word Ṣalât (صلوٰة), with its different meanings. The work is divided into ten Maslaks.

By Shihâbaddîn Aḥmad bin Abî Bakr bin 'Abdalmalik al Qastallânî شهاب الدين احمد بن ابي بکر بن عبد الملک القسطلاني (*d.* A.H. 923 = A.D. 1517 ; see Lib. Cat., vol. v, part i, p. 61).

Beginning :—

يقول احمد القسطلاني رضي الله عنه و ارضاه و جعل الجنة منقلبه و مثواه الحمد لله فاتح مسالک ابواب الصلوة على نبيه الكريم لاهل ولايته الخ *

The author, in the preface, gives out his reasons for composing the present work. He says that he once noticed certain Ḥadîṣ in favour of invoking Ṣalât in the name of the Prophet, and that this was succeeded by a dream encouraging him to compose the work.

For other copies of the work, see Jeni, No. 278; A.S., No. 895; Caire, vol. ii, p. 248.

Written in good Naskh. Dated, Mecca, A.H. 1027.

Scribe: محمد بن علي الحضرمي.

Muḥammad bin Muḥammad al Bakarî aṣ Ṣiddîqî (*d.* A.H. 1057 = A.D. 1647), a well-known author, scholar and traditionist of Mecca (see Khulâṣat al Aṣar, vol. iv, p. 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use.

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب ثواب الله افقر الخلق محمد بن محمد بن ابراهيم بن علان البكري الصديقي الشافعي سبط ال الحسن خادم الحديث النبوي و السنن عام ١٠٢٧ ه

No. 401.

foll. 144; lines 24; size $4\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{3} \times 8\frac{1}{4}$.

اتحاف اهل الاسلام بخصوصيات الصيام

ITHÂFU AHL AL ISLÂM BI KHUṢÛṢÎYÂT AṢ ṢIYÂM.

(Designated, on the title-page, Hidâyat al Islâm ilâ faḍâ'il aṣ Ṣiyâm.)

A work on Ḥadîṣ dealing with the excellence of fasting (صوم) in the month of Ramaḍân and in the other months. The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works.

By Aḥmad bin Muhammad bin 'Alî bin Ḥajar al Haiṣamî احمد بن محمد بن علي بن حجر الهيثمي (*d.* A.H. 974 = A.D. 1666; see Lib. Cat., vol. v, part i, p. 202).

According to the author's statement in the preface, he undertook the compilation of the work in A.H. 952.

The work is divided into the following 4 Babs:—

I. Foll. 1—19ᵃ. الباب الاول في فضائل الصيام.
II. Foll. 19ᵇ—93 الباب الثاني فى احكام الصوم.
III. Foll. 94—109ᵃ. الباب الثالث في رخص الفطر.
IV. Foll. 109ᵇ—144. الباب الرابع فى حكم صوم غير رمضان

Beginning :—

الحمد لله الذي جعل الصوم حصنا حصينا لاوليائه .... اما بعد فقد سنح في مستهل شهر رمضان سنة اثنين و خمسين و تسعمائة ان اؤلف كتابا فى الصوم الخ *

Only one copy of the work is mentioned, viz., in Cairo vol. vi, p. 108.

Written in good Naskh. Dated, A.H. 1086.

No. 402.

foll. 252 ; lines 28 ; size $10\frac{1}{2} \times 7$; 9×5.

الزواجر عن اقتراف الكبائر

AZ ZAWÂJIR 'AN IQTIRÂF AL KABÂ'IR.

A very useful and popular work on Ḥadîṣ dealing with mortal sins, and with the prohibitions and warnings against committing the same. By Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî احمد بن محمد بن علي بن حجر الهيثمي (*d.* A.H. 974 = A.D. 1666, see Lib. Cat., vol. v, part i, p. 202).

Beginning :—

الحمد لله الذي حمى من اجل رافته الخ *

The author, in the preface, tells us that he had it in his mind to compile a work on the present subject ; but that the absence of any other work on this subject hindered him. However, shortly after, he secured a treatise on the subject by Dahabî (*d.* A.H. 748 = A.D. 1348), which induced him to undertake the present compilation, which he wrote in Mecca, A.H. 953.

The present work was highly appreciated by the scholars of his age, as well as by succeeding scholars. 'Abdalḥaqq (*d.* A.H. 1052 = A.D. 1652), the famous Indian scholar, remarks about the present work, in Zâd al Muttaqin, that no one else, prior to this present author, had ever produced such a useful, independent and detailed work on the subject كتابي بغايت مفيد است پيش ازوي هيچ كس سلوک اين طريق نكرده و درين باب تصنيفي مستقل باين طول و عرض نساخته *

The work consists of a Muqaddimah, which is divided into two Bâbs :

I. The first Bâb deals with كبائر باطنة (internal mortal sins).

II. The second deals with كبائر ظاهرة (external mortal sins).

Kabâ'ir Zâhirah are divided into various chapters, according to the divisions observed in the works on jurisprudence.

The work ends with a Khâtimah (epilogue), dealing with the following points:—

I. التوبة (repentance).

II. ذكر الحشر (descriptions of the day of Judgment).

III. ذكر النار (descriptions of hell).

IV. ذكر الجنة (descriptions of paradise).

For other copies of the work, see India Office, No. 185; Stewart, No. 151; Cairo, vol. ii, p. 160. The work was printed in Bulâq, A.H. 1284; Cairo, A.H. 1310.

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A.H. 966.

بلغ مقابلة على نسخة المؤلف و ذلک بتاريخ يوم الخميس ثاني عشرين رمضان من شهور [سنة] ست و ستين و تسعمائة بمكة المشرفة و صلى الله على سيدنا محمد و آله و صحبه و سلم *

The MS. is not dated; but the above note suggests that it was transcribed in or before A.H. 966.

Written in good Naskh.

No. 403.

The Same.

foll. 421; lines 27; size 9 × 4; 6 × 3.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh ʿÂlam (A.H. 1173–1222).

No. 404.

foll. 52; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

ماثبت بالسنة

MÂ ṢABATA BIS SUNNAH.

A work on Ḥadîṣ dealing with fasting, prayers and other religious observances connected with each of the 12 months of the lunar year, from Muḥarram to Ḏû al Ḥijjah.

By ‘Abdalḥaqq bin Saifaddîn bin Sa‘dallah ad Dihlawî عبد الحق بن سيف الدين بن سعـــد الله الدهلوي, a well-known Arabic and Persian scholar, historian, traditionist and Ṣûfî of India, who composed a number of works in Arabic and Persian on different subjects. He died in A.H. 1052 = A.D. 1642; see Subḥat al Marjân, fol. 120; Rieu, Persian Catalogue, p. 14.

Beginning :—

الحمد لله الذي جعل الاوقات المباركات مراسم الخيرات و البركات

الخ *

The present work, as a matter of fact, is an appendix to one of the author's Persian works referred to in the preface, which deals with the controversies among the traditionists and Ṣûfîs about the rites observed in each of the months, together with his rulings regarding their validity or invalidity. In the present work, he allows the rites supported by genuine Ḥadîṣ, and disallows those which are based on weak and false Ḥadîṣ.

In the part dealing with the month of Rabî‘ I, he has given a short account of the Prophet also. Three copies of the work are mentioned in Râmpûr Library, Nos. 318–20. The work was printed in Calcutta, A.H. 1253.

Written in Naskh. Dated, A.H. 1299.

Scribe: عزيز حسن علوي.

No. 405.

foll. 44; lines 25; size 8½ × 5; 7½ × 3.

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Ḥadîṣ dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world. It is divided into 45 Bâbs.

Mullâ 'Abdarraḥîm bin Aḥmad al Qâḍî (ملا عبدالرحيم بن احمد القاضي) is mentioned in Râmpûr, p. 330, as the author of this work. The date of his death is not given there; but a note on the title-page of our copy suggests that the author was a scholar of the 11th century A.H.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله و اصحابه اجمعين ...... اما بعد فهذه رسالة في علم الحديث المسمى بدقائق الاخبار *

Two MSS. copies, and one printed copy, dated Cairo, A.H. 1299, are mentioned in Râmpûr, Nos. 121–3, among works on Asceticism.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 406.

foll. 135; lines 15; size 10 × 6; 8 × 4.

التنبيهات

AT TANBÎHÂT.

A work on Ḥadîṣ collected mainly from Mishkât (Nos. 349–353 above) and partly from Shifâ' (see Hand-list, No. 2239) and Al Mawâhib (see Hand-list, No. 2273), dealing with necessary points connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and a Khâtimah.

Author: Walîallâh bin Ġulâm Muḥammad ولى الله بن غلام محمد, a scholar and traditionist belonging to Sûrat (in India). The note and seal described below lead us to conclude that the author was alive in the 13th century A.H.

A seal by one Abû 'Alî Muḥammad bin Hâshim, dated A.H. 1307, is found on fol. 4ª. The following note, written by the same Muḥammad bin Hâshim, is found on the margin of fol. 1ᵇ, and tells us that Muḥammad Hâshim received the Sanad for narracing the present work and other works of Walîallâh from Faqîrallâh, who received authority from Aḥmad bin Ḥasan, one of the pupils of the author (Walîallâh). The fact that there are only two intermediate sources between Muḥammad Hâshim (a scholar of the 14th century A.H.) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century.

The note runs thus :—

بسم الله الرحمن الرحيم قال العبد ابو علي محمد بن هاشم كان الله له و اصلح اعماله اجازني لهذا الكتاب و لجميع مرويات و مصنفات الشيخ ولی الله بن المولی الافخم و الاستاذ الشيخ العارف بالله الاحد المولوي غلام محمد سيدي و شيخي و سندي و استاذي ... المعروف بمير فقير الله السورتي عن شيخه واستاذه السيد احمد بن حسن ...... عن شيخه المؤلف المولوي ولی الله السورتي قدس الله سره *

Beginning :–

الحمد لله رب العالمين اكمل الحمد علی كل حال و الصلوة و السلام الاتمان الاكملان علی سيد المرسلين .... اما بعد فيقول العبد المذنب الافقر الی الله الغنی المسمی بولی الله ابن المولی الاعظم و الاستاذ الاكرم و المرشد الافخم العارف بالله الاحد الشيخ الكامل المكمل الشهير بمولوي غلام محمد رحمه الله و نفعنا به اني كنت كثير الخطير ببالي ان التقط من كتاب مشكواة المصابيح الذي لا نظير له في جمع احاديث النبوية من كتب ائمة السلف و من غيره من الكتب المعتبرة كالشفاء و المواهب بعض الاحاديث الجامعة للمقاصد الكثيرة في بيان ضروريات الملة ...... و سميته بالتنبيهات النبوية في سلوك الطريقة المصطفوية الخ *

The work is not mentioned in any catalogue.

Though the present copy is not dated, yet the above-mentioned seal suggests that it was written in or before A.H. 1307.

No. 407.

foll. 34 ; lines 21 ; size 9 × 6½ ; 6½ × 5.

الاحاديث في صلة الارحام

AL AḤÂDÎṢ FÎ ṢILAT AL ARḤÂM.

A work on Ḥadîṣ dealing with the excellence of giving pecuniary help to one's relatives, and showing favour and sympathy to them.

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions.

Beginning :—

اللهم حبب الينا الايمان و زينه في قلوبنا و كره الينا الكفر و الفسوق و العصيان و اجعلنا من الراشدين *

The work is a rare one.

Written in Naskh. Dated, A.H. 1222.

WORKS ON HADÎṢ COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No. 408.

foll. 291 ; lines 31 ; size 10 × 7 ; 8 × 4½.

جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabîr).

A collection, according to the claim of the author,* of the entire Ḥadîṣ Qaulî (sayings of the Prophet) and Fi'lî (actions of the Prophet), arranged in alphabetical order, divided into four volumes.

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* The claim of the author (Suyûṭî) to have collected every Ḥadîṣ in the present work is based on mere presumption. It is hardly possible to limit

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

VOLUME I.

Beginning :—

سبحانى مبدأ الكواكب الخ *

Though not a complete collection of Ḥadîṣ (see foot-note below), yet being, as it is, a collection of Ḥadîṣ contained in 30 reliable works on Ḥadîṣ, the present work has greatly facilitated the task of scholars wishing to work on the subject. Suyûṭî, as the voluminous writer of 600 works, is known to us to be unequalled; but he is specially famous for the present composition, as no one else before him is known to us to have attempted a composition of the present nature. Abû'l Ḥasan Bakrî, a scholar of the 10th century A.H., remarks that Suyûṭî, by the present composition, has put an obligation on the scholars of the world للسيوطي منة على العالمين ; see Itḥâf, p. 129. Below each Ḥadîṣ is a reference to the works from which it is taken. In No. 427 below are enumerated the 30 works referred to above, along with others.

The present volume ends with the Ḥadîṣ beginning with the letter الف followed by ن

For other copies of the work, see Berlin, Nos. 1350-52; Cairo, vol. i, p. 325; Râmpûr, No. 101.

No. 409.

foll. 182; lines 31; size 10 × 7; 7½ × 4½.

VOLUME II.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter الف followed by ن, thus: اني لا علم كلمة لو قال لذهب عنه ما يجد and ending with Ḥadîṣ beginning with the letter ق

---

the Ḥadîṣ to any particular number; see commentary on Al Jâmi' aṣ Ṣagîr (No. 420 below) by Munâwî (*d.* A.H. 1031 = A.D. 1622), where he refers to this very fact, thus:— بحسب ما اطلع عليه المصنف لا باعتبار نفس الامر لتعذر الاحاطة بها Moreover Suyûṭî himself, after the present composition, noticed a number of Ḥadîṣ omitted in the work, and recorded them in Al Jâmi' aṣ Ṣagîr (No. 415) and again in Az Ziyâdât. 'Ali Qârî (*d.* A.H. 1014 = A.D. 1605) in Istidrâkât and Munâwî in Al Jâmi' al Azhar, even after Suyûṭî's two later compositions on the subject, collected a number of Ḥadîṣ omitted by Suyûṭî. It is evident from the above facts that it is quite impossible to make a complete collection of Ḥadîṣ.

No. 410.

foll. 125; lines 31; size 10 × 7; 7½ × 4½.

VOLUME III.

Continuation of the above, beginning with Ḥadîṣ beginning with the letter ك followed by الف, thus :— حرف الكاف كاتم العلم يلعنه كل شئى and ending with Ḥadîṣ beginning with the letter م followed by ن thus : حتى الحوت في البحر الخ. The colophon runs thus :— عن علق في مسجد قنديلا الخ آخر الجزء الثالث و يتلوه الرابع.

No. 411.

foll. 141; lines 31; size 10 × 7; 8 × 4½.

VOLUME IV.

Continuation of the above, concluding the Ḥadîṣ beginning with the letter م followed by ن, thus :— عن علق ودعة فلا ودع الله له and ending with Ḥadîṣ beginning with the letter ي.

A note at the end says that these four volumes were transcribed from a copy dated A.H. 994. All these four volumes are written in Naskh; and the first two volumes are dated, A.H. 1000.

No. 412.

foll. 316; lines 31; size 11 × 7; 8 × 5.

Another copy of Al Jam'al Jawâmi', designated as the first volume, beginning like the preceding copy, No. 408 above, and ending with the letter ح. It corresponds with Vol. I and foll. 1–66 of Vol. II above.

A note at the end says that, in A.H. 945, the present copy was compared with the original by 'Alî bin Muḥammad, the owner of the present copy. The note runs thus :— بلغ مقابلة على حسب الطاقة بالاصل على يد مالكه علي بن محمد ... سنه خمس و اربعين و تسعمائة.

The title-page bears two seals of 'Itimâd Khân (d A.H. 1077 = A.D. 1666; see Beale's Biographical Dictionary, p. 185), a noble of Shâh Jahan's court. Two 'Azzddîdah of Shâh Jahân are also found on the title-page. One Mullâ Wâqif, in his note on the title-page, gives us to understand that the MS. was placed in the Royal Library by the order of Shâh Jahân (A.H. 1037–1063 = A.D. 1628–1658).

Written in good Naskh. Though the copy is not dated, yet the note, dated A.H. 945, noticed above, suggests that it was written before that date.

No. 413.

foll. 408 ; lines 31 ; size 10 × 6½ ; 7½ × 4½.

Another correct copy of the same, designated as the first volume, beginning like No. 408 above and ending with the letter : followed by ي , thus : زينوا مجالسكم بالصلوة; It corresponds with Vol. I and foll. 1–137b of Vol. II, No. 409, above.

A note on the title-page says that one Luṭfallâh bin Muḥammad purchased the present MS. in Mecca in A.H. 1027 from one Qâsim bin Muḥammad.

Though the MS. is not dated, yet the present note suggests that it was written in or before A.H 1027.

Written in good Naskh.

No. 414.

foll. 357 ; lines 21 ; size 8¼ × 6¼, 9 × 4.

زبدة جمع الجوامع

ZUBDAT U JAM' AL JAWÂMI'

(Also called Safinat an Nijât).

Collection of the traditions of Jam'al Jawâmi' with the omission of the Isnâd, divided into 110 chapters.

By ' Uqail bin ' Umar al Ḥaḍramî عقيل بن عمر الحضرمي, a well-known scholar and Ṣûfî of Arabia. He was born in A.H. 1001, and studied under the scholars and traditionists of Mecca and Medina. He died in A.H 1062 = A.D. 1653. See Khulâsat al Aṣar, vol. iii, p. 114; Al Mashra'ar Rawî, vol. iii, fol. 124.

Beginning :—

الحمد لله الذي بين للناس علوما و حكما و اعلاما ...... بسم الله الرحمن الرحيم .... باب في ذكر الثقلين روى ان محمدا رسول الله صلى الله عليه و سلم قال عند الله خزائن الخير و الشر و مفاتيحها الرجال فطوبى لمن جعله الله مفتاحا للخير الخ *

In the colophon, the author designates the present work Safînat an Nijât.

وقد سمت كتابي هذا سفينة النجاة .... وجميع ما ذكر من الحديث مستخرج من الجامع الكبير *

The work is a rare one, no mention of it having been traced in any catalogue.

Written in good Naskh. Dated, A.H. 1219.

Scribe: عبد الله بن محمد الفارسي

No. 415.

foll. 422; lines 31; size 13 x 8; 7 x 4½.

الجامع الصغير

AL JÂMI' AS ṢAĠÎR.

A collection of the Ḥadîṣ Qaulî of Jam'al Jawâmi' (Nos. 408–411 above), with the addition of a number of Ḥadîṣ Qaulî omitted from that work, composed in A.H. 907. The Isnâd is omitted throughout in the present work, but a reference to the works in which these traditions are found is noted below each Ḥadîṣ.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبدالرحمن بن ابى بكرالسيوطي (*d.* A.H. 911 = A.D. 1505), the author of Jam'al Jawâmi'.

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of Ḥadîṣ (Qaulî), and to record the Ḥadîṣ of the same class noticed by him after the composition of Jam'al Jawâmi'.

Beginning :—

الحمد لله الذي بعث في رأس كل مائة سنة من يجدد لهذه الامة امر دينها الخ *

For other copies of the work, see Berlin, Nos. 1353-60; Paris, No. 766; Jeni, Nos. 194–7; Cairo, vol. i, p. 321.

The work was printed in Bûlâq, A.H. 1287.

The following note at the end says that, in A.H. 1148, the MS. was compared with a copy, which was compared by Ḥusâmuddîn 'Ali Muttaqî (d. A.H. 975 = A.D. 1665; see No. 426 below) with the original.

قوبلت بالنسخة التي قابلها الشيخ علي المتقي من النسخة التي
قوبلت بالنسخة المكتوبة بيد المصنف في يوم الجمعة سنة ثمان و اربعين
و مائة و الف من الهجرة النبوية *

The following note on the title-page gives us to understand that the present MS. was brought to India from Mecca by Shâh Waliallâh (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, p. 5), who purchased it in Mecca for five Dinârs :— هذا كتاب الجامع الصغير معتبر فى الحديث بحوز المدقق المحدث شاه ولي الله اشتري بمكة لخمسة دينار

Written in good Naskh. Though the MS. is not dated, yet the note dated A.H. 1148 suggests that it was written in or before that year.

The name of scribe is omitted.

No. 416.

foll. 324; lines 26; size 11 × 7; 7 × 4.

The Same.

Another copy of the same, written in ordinary Naskh. Dated, A.H. 1171.

Scribe : مالک بن موسی بن علي

No. 417.

foll. 422; lines 30; size 12 × 8½; 7½ × 4½.

Another copy of the same, written in good Naskh. Dated, A.H. 1049. The present copy contains in each chapter Ḥadîṣ of the same category omitted in the original, but taken from Az Zîyâdât and added to the present copy by the scribe. The added Ḥadîṣ is preceded by the word ذيل (continuation).

Az Zîyâdât is the work of Suyûṭî (the author of Al Jâmi'aṣ Ṣaġîr), and is a collection of Ḥadîṣ omitted in his Al Jâmi'aṣ Ṣaġîr as well as in Jam'al Jawâmi'. See, for other copies of Az Ziyâdât, Berlin, No. 1361; Cairo, vol. i, p. 437; Jeni, No. 203.

The scribe (محمد بن محمد السخاوي) purposely added the Ḥadîṣ of Az Ziyâdât in the present copy so that scholar and readers may easily be able to know about the Ḥadîṣ omitted in the original work without referring to Az Ziyâdât.

No. 418.

foll. 390; lines 31; size 10 × 7; 8 × 4½.

الكوكب المنير
AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'aṣ Ṣaġîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists; divided into two volumes.

Vol. I.

Beginning:—

الحمد لله الذي اطلع انوار السنة النبوية ...... و بعد فهذا شرح لطيف ... على الكتاب المسمى بالجامع الصغير ...... و سميته الكوكب المنير *

By Shamsaddîn Muḥammad bin 'Abdarraḥmân al 'Alqamî شمس الدين محمد بن عبد الرحمن العلقمي, a Shâfi'î scholar and traditionist, who studied tradition under Suyûṭî, the author of Al Jâmi'aṣ Ṣaġîr, and many others. He is specially known for his merits in philology and poetry. The author of Raiḥânat al Alibbâ mentions him as a recognised poet of his age. He was born in A.H. 897 = A.D. 1491, and died in A.H. 978 = A.D. 1250. See Berlin, No. 1363; Ḥâj. Khal., vol. i, p. 288.

The following passage by the commentator, quoted by the scribe at the end of vol. ii, gives the date of composition of the present commentary as A.H. 968:—قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الاربعاء شعبان المكرم سنة ثمان و ستين و تسعمائة For other copies of the work, see Berlin, No. 1362; Paris, Nos. 770-2; Cairo, vol. i, p. 393.

No. 419

foll. 390; lines 31; size 10 × 7; 8 × 4½.

VOLUME II.

Continuation of the same. It begins with the commentary on Ḥadîṣ قوله حج نفسك الخ, and ends with that on Ḥadîṣ اليوم الموعود يوم القيمة الخ.

Both the volumes are written in good Naskh. Dated, A.H. 1106.

No. 420.

foll. 314; lines 29; size 14 × 9; 8 × 5½.

فيض القدير

FAID AL QADÎR.

An extensive and useful commentary on Al Jâmiʻ as Ṣaġîr, containing explanations of difficult words and passages, and comments on the Isnâd (the sources of narration) of the Ḥadîṣ and on the Traditionists, and many other connected points. The entire commentary is in three volumes, of which the last volume is wanting in the Library.

VOLUME I.

Beginning:—

الحمد لله الذي جعل الانسان هو الجامع الصغير فطوبى ما تضمنه النح *

By ʻAbdarra ûf bin Tâj al ʻÂrifîn bin ʻAli bin Zain al ʻÂbidîn عبد الروءف بن تاج العارفين بن علي بن زين العابدين, commonly called Al Munâwî, a prominent author and scholar of his age. He composed more than 200 works on different branches. He worked as professor of Ṣalâḥîyah Madrasah in Cairo for a considerable period. His reputation as an author and scholar is not equal to that of ʻAlî Qârî (*d.* A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237), though he attempted to win it. He was born in Cairo, A.H. 952; and died in A.H. 1031 = A.D. 1622. See Khulâṣat al Aṣar, vol. ii, p. 410; Brock., vol. ii, p. 306.

For other copies of the work, see Pet., No. 59; Alger., No. 507; Jeni, Nos. 223–34; Cairo, vol. i, p. 291.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 421.

foll. 460; lines 35; size 11 × 7½; 7½ × 5½.

Continuation of the above, beginning thus:— ...... باب الهمزة ان البركة تنزل في وسط الطعام and ending as follows:— تم الجزء الثاني ويتلوه الجزء الثالث

Written in good Naskh; not dated. A note, dated A.H. 1106, at the end, which runs thus:— دخل في نوبة اقل العباد علما .... و احوجهم

الى رحمة الله .... صادق بن ابراهيم سنه ۱۱۰۲ tells us that the MS. was for some time in the possession of one Ṣâdiq bin Ibrâhîm in A.H. 1106. This note at once suggests that the copy was written in or before A.H. 1106.

Scribe: محمد بن علي مشرف بن ابراهيم العريسي الشافعي

No. 422.

foll. 540; lines 23; size 8 × 5½; 6½ × 4.

التيسير

AT TAISÎR.

An abridgment, by the author himself, of the foregoing work. The present abridgment is divided into three volumes.

VOLUME I.

Beginning:—

الحمد لله الذي علمنا من تأويل الاحاديث فاطر السموات و الارض ..... و سميته التيسير في شرح الجامع الصغير الخ *

Ḥâj. Khal., in vol. i, p. 288, mentions an abridgment of Faiḍ al Qadîr (see Nos. 420–21 above), under the above title (Taisîr), with the same beginning as quoted above; but holds that the abridgment is by some unknown author, as would appear from the following:—

ثم اختصر بعضهم و سماه التيسير اوله الحمد لله الذي علمنا من تأويل الاحاديث الخ *

The statement of the Khulâṣat al Aṣar, vol. ii, p. 412, however (viz., that 'Abdarra'ûf composed an abridgment of his own larger commentary, Faiḍ al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below. We accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Ḥâj. Khal. failed to identify the author.

تم الجزء الاول من الشرح .... على الجامع الصغير لسيدنا و مولانا الشيخ عبد الروف المناوي *

No. 423.

foll. 216 ; lines 23 ; size 11 × 7½ ; 7 × 5½.

VOLUME II.

Continuation of the preceding volume, beginning thus :—

اي لفظ البسلمة قد افتتح له كل كتاب من الكتب السماوية المنزلة
قاله صاحب الاستغناء في شرح اسماء الحسنى الخ *

The colophon runs thus :—

تم الجزء الثاني من الشرح الصغير على الجامع الصغير لمولانا شيخ
عبد الرؤف المناوي *

Written in good Naskh. Dated, A.H. 1055. The name of the scribe is unknown ; but both volumes are written in the same hand.

No. 424.

foll. 214 ; lines 23 ; size 11 × 7½ ; 9 × 5½.

VOLUME III.

Continuation of the above, beginning thus :—

حرف الكاف - كاتم العلم عن اهله *

The present volume, in A.H. 1064, was in the possession of one 'Abdarraḥmân bin Muḥammad, as appears from the following note :

من نعمة الله على عبده الحقير عبد الرحمن ابن محمد المرحوم
العمري .... سنه اربعين و ستين و الف من الهجرة النبوية *

Written in good Naskh. Dated, A.H. 1046.

Scribe : يحيى بن عبد الصمد

No. 425.

foll. 425 ; lines 33 ; size 9½ × 5½ ; 6½ × 5½.

منهج العمال

MANHAJ AL'UMMÂL.

A collection of the Ḥadîṣ of Al Jâmi' aṣ Ṣaġîr (see No. 415 above) and Az Ziyâdât (see Berlin, No. 1361), arranged according to the arrangement observed in Al Jâmi'al Uṣûl (see Lib. Cat., vol. v, part i, Nos. 223–224), which are nearly the same as in the works of Jurisprudence. Each Bâb of every Kitâb, however, is arranged in alphabetical order. The present work, which comprises the Ḥadîṣ contained in the two works of Suyûṭî mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Ḥadîṣ which are the sources of the ordinances of Jurisprudence.

By 'Alî bin Ḥusâmaddîn al Muttaqî علي بن حسام الدين المتقي, an Indian scholar, Ṣufî and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhânpûr (in Gujarât), A.H. 885, and completed his studies in his native town, as well as in Multân, under his father and many others. He received spiritual training from شيخ باجن and other Ṣufîs. In short, the fame of his learning and piety spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles. Burhân Shâh (A.H. 932–943 = A.D. 1526–1536) and Maḥmûd Shâh (A.H. 944–961 = A.D. 1521–1536), the Kings of Gujarât, used to visit the author at his house. He, for some time, was a Qâḍî of Burhânpûr; but in A.H. 953 the author, giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Ṣufî traditionist and scholar of the place. 'Alî Muttaqî is known for his keen and scholarly interest in Suyûṭî's three works, *i.e.*, Al Jam' Al Jâwâmi', Al Jâmi' Aṣ Ṣaġîr, and Az Ziyadât. He made every possible attempt to extend the utility of the Ḥadîṣ contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Ḥadîṣ of Suyûṭi's three works prompted him to undertake the following six compositions based on those works of Suyûṭî :—

I. Manhaj al 'Ummâl, the present work.

II. Ikmâl al Manhaj, a collection of the Ḥadîṣ omitted in Manhaj al 'Ummâl.

III. Ġâyat al 'Ummâl, a collection of Ḥadîṣ contained in the above-mentioned two works, arranged according to the arrangement observed in Manhaj.

IV. Al Mustadrak, a collection of Ḥadîṣ Fi'lî, contained in Suyûṭî's Jama'al Jawâmi', but omitted in Al Jâmi'aṣ Ṣaġîr.

V Kanz al 'Ummâl, a collection of Ḥadîṣ of the two preceding works, Ġâyat al 'Ummâl and Mustadrak.

VI. An abridgment of the preceding work, with the omission of the Isnâd. The arrangements in all the works are the same.

'Alî Muttaqî died in Mecca, A.H. 975 = A.D. 1665, and left behind him a large number of pupils and disciples in Mecca as well as in India. See Akhbâr Al Akhyâr, p. 294; An Nûr as Sâfir, fol. 230; Itḥâf, p. 236; Brock., vol. ii, p. 384. Many authors wrote independent works on his life, of which the following two works by his two pupils, one اتحاف النقي by 'Abdalwahhâb (*d.* A.H. 1001 = A.D. 1592), and the other القول النقي by Al Fâkihânî (*d.* A.H. 982 = A.D. 1573), are well-known.

Beginning :—

الحمد لله الذي ميز الانسان بقريحة مستقيمة من سائر المخلوقات الخ *

A copy of the work is mentioned in Cairo, vol. i, p. 433.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 426.

foll. 219; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح منهج العمال

SHARḤ U MANHAJ AL 'UMMÂL.

A commentary on the preceding work, containing explanations of the difficult passages and words used in Manhaj.

By an anonymous author. The name of the commentator is not noted; but a note on the title-page, which runs thus :— هذا شرح منهج العمال بخط مصنفه suggests that the present MS. is an autograph copy.

Beginning :—

الحمد لله رب العالمن و العاقبة للمتقين و الصلوة و السلام على رسوله محمد و آله اجمعين قوله انما الاعمال اى صحتها او ثوابها قوله فمن كانت هجرته الى آخره اي من قصد وجه الله الخ *

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 427.

foll. 411 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الرابع من كنز العمال

AL JILD AR RÂBI' MIN KANZ AL 'UMMÂL.

(The 4th volume of Kanz al 'Ummâl).

Kanz al 'Ummâl is a collection of the traditions contained in 'Alî Muttaqî's Ġâyat al 'Ummâl and Mustadrak, by the same 'Alî Muttaqî علی متقی, see No. 425 above. The present work of 'Alî Muttaqî offers full facilities of reference to the Ḥadîṣ contained in Suyûṭî's Jam'al Jawâmi, 'Al Jami'aṣ Ṣaġîr and Az Ziyâdât, which comprise between them Ḥadîṣ collected from the following works:—1–6. Aṣ Ṣiḥâḥ as Sittah, the six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 129, 188, 208, 210, 215, 220). 7. Muwaṭṭâ' (see Lib. Cat., vol. v, part i, No. 121). 8. Al Adab al Mufrad (see No. 370 above). 9. Musnad u Abî Da'ûd Aṭ Ṭayâlisî (see Lib. Cat., vol. v, part i, No. 241). 10. Musnad u Aḥmed bin Ḥanbal (see Lib. Cat., vol. v, part i, No. 242). 11. Zawâid u Musnadi Aḥmed bin Ḥanbal. 12. Mustadrak (see Lib. Cat., vol. v, part i, No. 206). 13. Musnad u Abî 'Uwâna (see No. 481 below). 14. Musnad u 'Abd bin Ḥumaid (see Lib. Cat., vol. v, part i, No. 252). 15. Al Mu'jam Aṣ Ṣaġîr (see No. 319 above). 16. Al Mu'jam al Kabîr, by Ṭabarânî. 17. Al Mu'jam al Awsaṭ, by the same Ṭabarânî. 18. Shu'ab Al 'Imân, by Baihiqî. 19. Musannadû Ibn Abî Shaibah. 20. Musannad of Ibn 'Abdarrazzâq. 21. Sunanu Sa'îd bin Manṣûr. 22. Musnad ad Dailimî (see Lib. Cat., vol. v, part i, No. 255). 23. Sunan u Dār Quṭnî. 24. Nawâdir al Uṣûl li at Turmudi. 25. Ṣaḥîḥ u Ibn Haiyyân. 26. Ṣaḥiḥ Ibn Khuzaimah. 28. Aṭ Tâ'rikh of Bukhârî. 29. At Tâ'rîkh, by Khaṭîb. 30. Aṭ Tâ'rikh, by Ibn 'Asâkir. 31. Ḥilyah, by Ibn Nu'aim. 32. Aḍ Ḍu'afa', by 'Uqailî. 33. Al Kâmil, by Ibn 'Adî. 34. Musnad u Abû Ya'la. 35. Al Muntaqa. 36. Aṣ Ṣaḥîḥ li Ibn as Sakan. 37. Tahḏib al 'Âṣâr, by Ibn Jarîr. 38. Tafsîr Ṭabari. 39. Al Jâmi', by 'Abdarrazzâq. 40. Mu'jam u Ibn Qâni'. 41. Al Mukhtârât, by Ḍiyâ'l al Maqdîsî'. 42. Sunanu Baihaqî.

Abû'l Ḥasan Bakri, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put Suyûṭî under an obligation, as he has made Suyûṭî's works of much greater utility. In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of Suyûṭî's three works noticed above. The present use-

ful work has been printed in the Dâ irat al Ma'ârif Press, Hyderabad, in 8 volumes, A.H. 1318.

Beginning :—

حرف القاف من قسم الاقوال و فيه ثلثة كتب القيمة ـ القصاص ـ القصص *

The present volume corresponds with pp. 269–337 of vols. vii and viii of the Hyderabad edition.

The title-page bears an 'Arḍdîdah, dated A.H. 1129, and two seals, one of 'Aẓîm Khân, dated A.H. 1130, and the other of Wâqif Khân, dated 1143, nobles of the court of Muḥammad Naṣîraddîn Shâh (A.H. 1131–1161 = A.D. 1719–1748).

No. 428.

foll. 456; lines 21; size 12 × 7½; 9 × 5.

منتخب كنز العمال

MUNTAKHABU KANZ AL 'UMMÂL.*

An abridgment of Kanz al 'Ummâl, the preceding work, by the author of the same, in three volumes. These three volumes were given to the founder of the Library by the Librarian of the 'Âṣifîyah Library, Hyderabad, in exchange for certain other MSS., as appears from the following note: اين نسخة منتخب كنز العمال درمبادلة بعضى كتب كه در كتابخانة آصفيه موجود نبودة بكتاب خانه موسومه باورينتل پبلك لائبريري بنا نمودة مولوي خدا بخش خان بهادر بانكي پور دادة شد.

Volume I.

Beginning :—

الحمد لله الذي سهل على عبادة حفظ الكتب و السنة الخ *

The Isnâd of the Ḥadîṣ is omitted throughout the work.

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* A study of the present work, which contains the Ḥadîṣ of 42 works (see No. 427 above), together with the commentary on the same (Nos. 432–35 below), affords to scholars all the information they require without their needing to refer to the works Nos. 408–27 above.

No. 429.

foll. 496; lines 21; size 12 × 7½; 9 × 5.

VOLUME II.

Continuation of the preceding volume, ending with the Ḥadîṣ beginning with the letter ع

No. 430.

foll. 496; lines 21; size 12 × 7½; 9 × 5.

VOLUME III.

Continuation of the above volume, beginning with the Ḥadîṣ of حرف العين and ending with the Ḥadîṣ of the letter ي.

The present work was printed in Egypt, A.H. 1313.

Written in beautiful Naskh. Not dated; apparently 11th century A.H. Each volume bears a seal of the 'Âṣifîyah Library at the beginning and at the end.

No. 431.

foll. 407; lines 35; size 12 × 7½; 9 × 5½.

Another copy of the 3rd volume, beginning and ending like No. 430 above.

A note, at the end, says that the present copy was compared with another correct copy in A.H. 1053.

Written in good Naskh. Not dated; but the above note suggests that it was written in or before A.H. 1053.

No. 432.

foll. 388; lines 29; size 13 × 7; 8½ × 5½.

سلم الانوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâl (see Nos. 428–31 above), in four volumes, dealing with the explanation of the Ḥadîṣ from different points of view, and quoting from commentaries on the original works from which the Ḥadîṣ in Muntakhab are taken.

By an anonymous author. The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies, written apparently in the 12th century A.H. This fact also leads us to think that the commentator was a scholar of the 12th century A.H.

VOLUME I.

Beginning :—

اعلم ايها الناظر في هذا التاليف باني جمعت احاديث التي شرحتها و استدلالاته من منتخب كنز العمال في سنن الاقوال و الافعال للمتقي .... الحمد لله رب العالمين والصلوة و السلام على سيدنا محمد و على سائر الانبياء و على آلهم و اصحابهم عدد انفاس ذرات الوجود الظاهرة و الباطنة في الدنيا و الاخرة و اشهد ان لا اله الا الله وحده لاشريك له و اشهد ان محمدا عبده و رسوله .... و سميته سلم الانوار *

The work is divided into 12 books, and 178 chapters, and a khâtimah. The present volume ends with a portion of the 3rd chapter of the 6th book.

Written in fair Naskh.

No. 433.

foll. 113; lines 28; size 13 × 9; 8½ × 5.

VOLUME II.

Continuation of the above, beginning الرشاد و الهدى وجد قبرة روضة من رياض الجنة الخ, and ending with the last chapter of the 9th book, thus :—

ابوبكر في الغيلانيات و رضى الله تعالى عن اصحاب رسول الله اجمعين و من تبعهم باحسان الى يوم الدين *

Written as above.

No. 434.

foll. 319; lines 29; size 13 × 9; 8½ × 5.

VOLUME III.

Defective, at the beginning, for want of a portion of the 1st chapter of the 10th book, beginning abruptly thus: عن ابى هريرة و لا

تخلى من خانك ,يخ ذ ت ك قط الخ and ending with a portion of the last chapter of the 11th book, thus : فانما اراد ان يعلوه بالسيف قال الرجل لا اله الا الله فلم يقنا هى حتى قتله.

Written as above.

No. 435.

foll. 300; lines 29; size 13 × 9; 8½ × 5.

VOLUME IV.

Continuation of the above, beginning thus :— فوجد الرجل في نفسه من قتله فذكر حديثه للنبي صلى الله عليه و سلم

The Khâtimah begins on fol. 42[a], thus : الخاتمة في ذكر بعض مواعظ وخطب وردت عن نبينا محمد صلى الله عليه و سلم

The volume is partly defective at the end.

No. 436.

foll. 123; lines 21; size 11 × 8; 8 × 5.

كنوز الحقائق

KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Ḥadîṣ, without Isnâd, from 49 works on Ḥadîṣ, arranged in alphabetical order. The reference to the work from which the Ḥadîṣ is taken is noted below each Ḥadîṣ.

By 'Abdarra'ûf Muḥammad bin Tâj al 'Ârifîn al Munâwî عبد الرؤف محمد بن تاج العارفين المناوي (d. A.H. 1031 = A.D. 1622. See No. 420 above).

Beginning :—

الحمد لله الذي كسا اهل الحديث رداء الشرف في كل اقليم و رفع شانهم و اعلى ذكرهم .... و سميته كنوز الحقائق الخ *

For other copies of the work, see Goth., No. 610; Paris, No. 777; Alger, Nos. 517, 874/5, 974; Cairo, vol. ii, p. 389.

The work was printed in Bûlâq, A.H. 1286; and in Cairo, A.H. 1305.

Written in good Naskh. Not dated; apparently 11th century A.H.

UṢÛL AL ḤADÎṢ.*

No. 437.

foll. 89; lines 27; size 9½ × 6½; 6½ × 3½.

كتاب معرفة علوم الحديث

KITÂBU MA'RIFATI 'ULÛM AL ḤADÎṢ.

A rare work on the Science of Ḥadîṣ, containing descriptions of 52 classes of Ḥadîṣ, divided into 7 parts, bound in one volume. Each part bears a separate beginning and frontispiece.

By Muḥammad bin 'Abdallâh bin Muḥammad al Ḥâkîm محمد بن عبد الله بن محمد الحاكم, commonly called Ibn al Baiyi' (*d.* A.H. 405 = A.D. 1014). See Lib. Cat., vol. v, part i, pp. 105-6.

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* Uṣûl al Ḥadîṣ, or the principles of the Science of Tradition, deals with the principles according to which Ḥadîṣ are classified, their narrators, and the specified rules and conditions by which the merits of Ḥadîṣ are to be judged. These various points are dealt with, to some extent, in early works on Ḥadîṣ, and in Asmâ'-ar Rijâl (biography of the traditionists); but Kitâb At Taqâsîm wa Al Anwâ' by Ibn Ḥayyân (*d.* A.H. 354 = A.D. 965) is the first separate work on the subject known to us. Ibn Ḥajar, on mere presumption, holds Al Muḥdiṣ al Fâṣil Bain Ar Râwî Wa Al Wâ'î by Muḥammad Ḥasan ar Râmhurmuzî (*d.* A.H. 360 = A.D. 972) to be the first work on the subject. See Nuzhat, No. 453 below. The present work by Ḥâkim (No. 437), and its supplement by Abû Nu'aim Iṣfahânî (*d.* A.H. 430 = A.D. 1030), the pupil of Ḥâkîm, are criticised for omitting the description of many important classes of Ḥadîṣ. The compositions on the present subject of K͟haṭîb Baġdâdî (*d.* A.H. 463 = A.D. 1071) are specially recognized. He composed a separate work on each class of Ḥadîṣ Muqaddîmah (No. 440 below) of Ibn Ṣalâ'ḥ (*d.* A.H. 643 = A.D. 1243), which in fact is an abridgment of K͟haṭîb's compositions, is looked upon as an invaluable work. K͟haṭîb's and Ibn Ṣalâḥ's works are the main basis for the compositions on the subject by succeeding traditionists. The works of Asmâ'-ar-Rijâl referred to above, which deal specially with the merits of the traditionists, and contain biographical particulars generally, are classified as biography of the traditionists under the head of Biography. See, for thirty works on the subject, Hand-list, vol. ii, pp. 301–308. Such works are classified in this way, mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See, for 17 such groups and the works on each, Hand-list, vol. ii, pp. 292-301, 312–323.

Foll. 1—22. Part I.

Beginning :—

اخبرنا الامام الحافظ ابو القاسم اسمعيل بن محمد بن الفضل حدثني قال اخبرنا ابوبكر احمد بن علي بن عبد الله بن خلف بقرأته عليه بنيسابور في شهر رمضان سنة احدى و ثمانين (ثلثمائة) قال اخبرنا الحاكم ابو عبد الله محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحاكم الحافظ قال الحمد لله ذي المن و الاحسان و القدرة و السلطان الذي انشأ الخلق بربوبيته الخ *

The present part consists of descriptions of the following 13 classes :—

1. foll. 3-7a. معرفة عالي الاسناد
2. foll. 7b-8a. العلم بالنازل من الاسناد
3. foll. 8b-9a. معرفة صدق المحدث
4. foll. 9b-10a. معرفة المسانيد
5. foll. 10b-11. معرفة الموقوفات من الروايات
6. fol. 12. معرفة الاسانيد
7. fol. 13. معرفة الصحابة على مراتبهم
8. fol. 14. معرفة المراسيل
9. fol. 15. معرفة المنقطع
10. foll. 16-17. معرفة المسلسل
11. foll. 18-19. معرفة المعنعنة
12. foll. 20-21. المعضل من الروايات
13. fol. 22. معرفة المدرج

Foll. 23-45. Part II.

Beginning :—

اخبرنا ابوبكر احمد بن علي بن خلف بنيسابور قال الحاكم ابو عبد الله محمد بن عبد الله البيع الخ *

The present part contains descriptions of the following classes :—

14. foll. 24-26a. معرفة التابعين
15. foll. 26b-28a. معرفة اتباع التابعين

16. fol. 28b.	معرفة الاكابر من الاصاغر
17. foll. 29–30a.	معرفة اولاد الصحابة
18. foll. 30b–33.	معرفة الجرح و التعديل
19. foll. 34–39.	معرفة الصحيح و السقيم
20. foll. 40–45.	معرفة فقه الحديث

Foll. 46–69 Part III.

Begins like Part II, and contains descriptions of the following 7 classes :—

21. foll. 49–52a.	معرفة ناسخ الحديث و منسوخه
22. foll. 52b–53.	معرفة الالفاظ الغريبة فى المتون
23. foll. 54–55a.	معرفة المشهور من الحديث
24. foll. 55b–56.	معرفة غريب الحديث
25. foll. 57–60a.	معرفة الافراد من الحديث
26. foll. 60b–66.	معرفة المدلسين
27. foll. 67–68.	معرفة علل الحديث

Foll. 70–75. Part IV.

Begins like Part II, and contains descriptions of the following 9 classes :—

28. foll. 72–74.	معرفة الشاذ من الروايات
29. foll. 75–78.	معرفة سنن رسول الله صلى الله عليه و سلم
30. foll. 79–81.	معرفة الاخبار التى لا معارض لها بوجه من الوجوه
31. fol. 82a.	معرفة زيادات الفاظ فقهية فى الاحاديث يتفرد بها بالزيادة راوٍ واحد
32. foll 82b–85.	معرفة مذاهب المحدثين
33. foll. 86–89.	معرفة العلوم من مذاكرات الحديث
34. fol. 90a.	معرفة التصحيفات فى المتون
35. foll. 90b–93a.	معرفة تصحيفات المحدثين فى الاسانيد
36. foll. 93b–95.	معرفة الاخوة و الاخوات من الصحابة و التابعين و اتباعهم الى عصرنا هذا

Foll. 96–123. Part V.

Begins like Part II, and contains descriptions of the following 7 classes :—

37. foll. 98–99. معرفة جماعة من الصحابة و التابعين و اتباع التابعين

38. foll. 100–104. معرفة قبائل الرواة من الصحابة و التابعين و اتباعهم الى عصرنا هذا كل من له نسب فى العرب مشهور

39. foll. 105–109. معرفة انساب المحدثين من الصحابة الى عصرنا هذا

40. foll. 110–112. معرفة اسامي المحدثين

41. foll. 113–117. معرفة الكنى للصحابة و التابعين و اتباعهم الى عصرنا هذا

42. foll. 118–121. معرفة بلدان رواة الحديث و اوطانهم

43. foll. 122–123. معرفة الموالي و اولاد الموالي من رواة الحديث

Foll. 124–148. Part VI.

Begins like Part II, and contains descriptions of the following 4 classes :—

44. foll. 127–131. معرفة اعمار المحدثين من ولادتهم الى وقت وفاتهم

45. foll. 132–135. معرفة القاب المحدثين

46. foll. 136–138. معرفة رواية الاقران من التابعين و اتباع التابعين و من بعدهم من علماء المسلمين

47. foll. 139–148. معرفة المتشابة في قبائل الرواة و بلدانهم و اساميهم و كناهم و صناعاتهم

Foll. 149–166. Part VII.

Begins like *Part II*, *and contains* descriptions of the following 5 classes :—

48. foll. 151–152. معرفة مغازي رسول الله صلى الله عليه و سلم و سراياه و بعوثه و كتبه الى المشركين

49. foll. 153–158. معرفة الائمة الثقات المشهورين من التابعين و اتباعهم

50. foll. 159–161. جميع ابواب التي يجمعها اصحاب الحديث

51. foll. 162–163. معرفة جماعة من الرواة التابعين و من بعدهم لم يحتج بحديثهم فى الصحيح

52. foll. 164–166. معرفة من رخص فى العرض على العالم

Only one other copy of the work is mentioned, viz., in 'Âsifîyah Library, Hyderabad. See printed list, vol. i, No. 440.

The present copy is not *written carefully*. *Frequent* corrections are wanted. Dated, A.H. 1291.

No. 438.

foll. 29; lines 26: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

كتاب الكفايه في معرفة

اصول الروايه

KITÂB AL KIFÂYAH FÎ MA'RIFAT AL UṢÛL AR RIWÂYAH.

An old and extremely valuable copy of Al Kifâyah, one of the most useful works on the Science of Ḥadîṣ, but unfortunately incomplete, containing only Parts vi and vii of the work. In fact, no library appears to possess a complete copy. The two parts contained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the Ḥadîṣ is correct, it may be accepted as valid; and if so, under what conditions. The present copy was for some time in possession of Prince Aḥmad (the son of the famous Sulṭan Ṣalâḥaddîn), and bears the autograph notes of Prince Aḥmad and of many traditionists and scholars, male and female, who studied from this copy.

Author:—Abû Bakr Aḥmad bin 'Alî bin Ṣâbit al Khaṭîb al Baġdâdî ابو بكر احمد بن علي بن ثابت الخطيب البغدادي, known as a very prominent traditionist and historian of Baġdâd. He was born in a village of 'Irâq, A.H. 392 = A.D. 1002, where he received his education. In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries, such as Baṣra, Syria, Nishâpûr, Egypt, Mecca, Medina and Baġdâd. He permanently settled in the last-mentioned place. He composed nearly 100 works, most of them on tradition, history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of Baġdâd. He died in A.H. 463 = A.D. 1071, and was buried near the tomb of Bishr Ḥâfî, a well-known Ṣufî of Baġdâd. For his life and works, see Ḥuffâẓ, vol. iii, p. 331; Brock., vol. i, p. 329 (where A.H. 403 is a misprint for 463, as the date of the author's death).

Foll. 1–13. Part vi. The present part is defective at the beginning. It begins abruptly thus:—

صدوق مؤتمن عليه يحدث .... اخبرنا احمد بن محمد بن عبد الله

الكاتب قال انبأنا احمد بن جعفر بن مسلم الجيلي نا احمد بن موسى

الجوهرنا الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك تقبل شهادة من لا يقبل حديثه الخ *

The present part consists of the following 14 Bâbs.

I. fol. 1. باب ما جاء في رواية الحديث على اللفظ و من راى ذلك

II. fol. 2. باب ذكر الرواية عمن لم يجز ابدال كلمة بكلمة

III. fol. 3ª. باب ذكر الرواية عمن لم يجز تقديم كلمة على كلمة

IV. fol. 3ᵇ. باب ذكر الرواية عمن لم يجز زيادة حرف واحد ولا حذفه و ان كان لا يغير المعنى

V. fol. 4ª. باب ذكر الرواية عمن لم يجز ابدال حرف بحرف و انكانت صورتهما واحدة

VI. fol. 4ᵇ. باب ذكر الرواية عمن لم يجز تقديم حرف على حرف

VII. fol. 5ª. باب ذكر الرواية عمن كان لا يرى رفع حرف منصوب و لا نصب حرف مرفوع او مجرور و ان كان معناهما سواء

VIII. fol. 5ᵇ. باب في اتباع المحدث على لفظه و ان خالف اللغة الفصيحة

IX. foll. 6–7. باب ذكر الرواية عمن كان لا يرى تغير اللحن في الحديث

X. fol. 8ª. باب ذكر الحكاية عمن قال لايجب اداء حديث رسول الله صلى الله عليه و سلم على لفظه و يجوز رواية غيره على المعنى الخ *

XI. fol. 8ᵇ–9ª. باب ذكر الرواية عمن اجاز النقصان في الحديث و لم يجز الزيادة فيه

XII. fol. 9ᵇ. باب ما جاء في تقطيع المتن و تصريفه في الابواب

XIII. fol. 10. باب ذكر الرواية عمن قال لايجب تادية الحديث على الصواب

XIV. fol. 11ª. باب ذكر الحجة في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus :—

و قد ذكرنا طرقه على الاستقصاء باختلاف الفاظها في كتاب افردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of Khaṭîb Baġdâdî, and annotated with their autograph notes. Two of these notes, relating the facts mentioned below, are quoted at the end of the present copy.

I. Copy of the first note, dated A.H. 515, runs thus :—

على الاصل سمعت جميعه بقراتي على الشيخ الامام ابى الحسن محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس تاسع

عشرين ذي القعدة من سنة خمس عشرة و خمسائة و كتب محمد بن محمد بن احمد بن البلال الوراق *

The above note tells us that Muḥammad bin Muḥammad al Warrâq studied the work, in A.H. 515, under Muḥammad bin Marzûq (*d.* A.H. 517 = A.D. 1123), one of the pupils of Khâṭîb.

II. Copy of the second note, dated A.H. 530, runs thus :—

و فيه (الاصل) قرأت جميع هذا الجزء سواء من اخره على والدي ابي محمد يحيى بن علي بن محمد الطراح بحق اجازته من الخطيب فسمع ذلك ابنتاي عزيزة و ست الكتبة و ذلك في رجب سنة ثلاثين و خمسائة و كتبه علي بن يحيى بن علي بن محمد الطراح *

This note tells us that 'Alî bin Yaḥyâ bin 'Alî bin Muḥammad At Tarrâḥ studied the work, in A.H. 530, under his father Yâḥyâ, a pupil of Khaṭîb ; and, further, it is stated that 'Azîza and Sittal Katabah, the daughters of 'Alî bin Yaḥyâ, joined their father in a study of the present work.

The above note is followed in the original by an attestation made by Yaḥyâ, the father of the above-mentioned 'Alî, and is reproduced in our copy.

It runs thus :—

هذا صحيح و كتب يحيى بن علي بن محمد الطراح *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy.

(i) The first note runs thus :—

سمع جميع هذا الجزء هو السادس من كتاب الكفاية لابي بكر الخطيب رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصبية الاصيلية ست الكتبة نعمة ابنة علي بن يحيى بحق سماعها من جدها يحيى بن علي بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى الاجل الملك المحسن العالم العامل الورع الزاهد الحافظ الفاضل الجامع لاشتات الفضائل يمين الدوله سيد الملوك و السلاطين ابو العباس احمد بن الملك الناصر صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستنقذ بيت الله المقدس من ايدى الكافرين ابي المظفر يوسف بن ايوب بن شادي ادا الله سعده و رضي عن سلفه .... و الفقيهان ابو اسحق برهان

الدين ابن محمد بن ممصام بن عبد الله الصوفي المصري و عفيف الدين
براهيم بن مخلس بن شادى التاجر البغدادي بقرأة اسمعيل بن عبد
المحسن ابن الانماطي الانصاري و هذا خطه رضي الله به و غفرلهم و ذلك
المنزل العلوي المحسني بدمشق في مجلس واحد ليلة السفر عن ثالث
رجب سنة احدى و سنمائه و لله المنة *

Ismâ'îl bin 'Abdallâh bin 'Abdalmuḥsin Ibn al al Anmâṭî (*d.* A.H. 619 = A.D. 1220), the scribe of the present note, and the author of القصيدة الخاقانية (a poetical work on the various modes of reading the Qur'ân; see Berlin, No. 486), says that he and Abû'l 'Abbâs Aḥmad,* one of the twelve sons of the famous Sulṭân Ṣalâḥaddin (A.H. 569–589 = A.D. 1169–1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Alî bin Yaḥyâ, commonly called Ummu 'Abdalġanî (*d.* A.H. 604 = A.D. 1204; see Al Mashîkhat, No. 322 above, fol. 228); and that two other scholars, whose names are mentioned in the note, joined them. The sitting forstudy took place in 'Alawi Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female Shaikhs of 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 690 = A.D. 1291), the author of Al Mashîkhat.

(ii) The second note runs thus:—

سمع جميعه و هو السادس من الكفاية للخطيب البغدادي رحمة الله و ما
بعده و هو السابع منه على الشيخة الاميلية الصالحية الصبية ست [الكتبة]
نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد
يحيى باجازته من الخطيب المؤلف الشيخ الامام العالم الفقيه الاوحد عماد
الدين ابو المجد اسمعيل بن هبة الله بقرأته و اخوه ابو اسحق ابراهيم نورالدين
و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه الشافعي اليزدي
و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر الهذيلي و ابن
اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن علي بن يوسف
بن محمد الاصفهاني......... و عبد الرحمن بن يونس بن ابراهيم التونسي

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* Historical works usually mention only those five sons of Sulṭân Ṣalâḥaddîn, who ruled after him; but it is known that he had seven other sons, of whom Prince Aḥmad was one.

و ابو الحجاج يوسف بن كلثوم بن احمد العيسى و عبد الجليل بن عبد الجبار بن عبد الواسع الابهري تاب الله عليه و السماع بخطه و ذلك في يوم الاثنين سابع رمضان المبارك سنة اثنين و ستمائة بمدرسة الملك العزيز رحمه الله بمحروسة دمشق حرسها الله تعالى و صح و ثبت و الحمد لله وحده و الصلوة على رسوله *

This note tells us that Ismâ'îl bin Hibatallâh (*d.* A.H. 654 = A.D. 1255; see Ṭabaqât Ibn Mulaqqin, fol. 109) and many others studied from the present copy in a sitting under a female traditionist, Ni'mah (mentioned in the preceding note). The sitting took place, in A.H. 602, in the Madrasah 'Azîzîyah of Damascus, founded by King 'Azîz (A.H. 589–595 = A.D. 1192–1198), one of the five sons of Sulṭân Ṣalâḥaddîn who ruled after him.

(iii) The third note runs as follows:—

سمع جميع هذا الجزء و هو السادس من الكفاية للخطيب على الشيخة الصالحة الجليلة ست الكتبة نعمة بنت علي بن يحيى بن الطراح بسماعها من جدها باجازته من الخطيب بقرأة ابراهيم بن سمنان بن عيسى المازاني و هذا خطه و ابو الفضل عبد الباري ابن يحيى بن عوض المقدسي و نجم الدين ابو عبد الله محمد و ابو الطاهر اسماعيل و ابو اسحق ابراهيم و ابو عمر و عثمان بنو الامام زين الدين ابى الحسن علي بن محمد بن عني جميل الانصاري المغافري خطيب المسجد الاقصى في ذى الحجة سنة ثلث و ستمائة *

The above note gives us to understand that, in A.H. 603, Ibrâhîm bin Samnân and 'Abdalbârî bin Yaḥyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Ni'mah, the female traditionist mentioned in the above note.

(iv) The fourth note is transcribed by 'Alî bin Mas'ûd (*d.* A.H. 704 = A.D. 1304) in an abridged form from the note, dated A.H. 599, written in the original copy. It runs thus:—

سمع على ست الكتبة بنت الطراح بقرأة كاتب السماع في اصله ابى الفتح محمد بن الحافظ عبد الغني بن عبد الواحد المقدسي جماعة منهم الشيخ ابو عمر محمد بن احمد بن محمد قدامة و اولاده احمد و زينب

و عائشة و خديجة و خضر و عبد الرحمن .... في ثالث المحرم سنة
تسع و تسعين و خمسمائة نقله علي بن مسعود من الاصل مختصرا *

The above note tells us that, in A.H. 599, Abû'l Fatḥ Muḥammad bin 'Abdalganî (*d.* A.H. 613 = A.D. 1213), the scribe of the original note, and many others studied from the original copy under Ni'mah, the female traditionist.

(v) The fifth note runs as follows :—

سمع جميع هذا الجزء و هو السادس من كتاب الكفاية على الشيخ
الفقير الى الله نجم الدين ابي بكر محمد بن علي بن المظفر Sic بحق
سماعه لجميعه من ست الكتبة بسندها فيه و باجازته من الحافظ ابي محمد
القاسم باجازته من طاهر بن سهل عن الخطيب بقرأة مالكه الشيخ الامام
المحدث ابي الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي
الشيخ الصالح بن سلمان بن جابر البوازي و ابوبكر بن محمد بن علي بن
سلطان الرسغيني و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن
بدر البعلبكي ثم الدمشقي و صح و ثبت بجامع دمشق في يوم الثلثاء
منتصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى
الاول علي بن عبد الكافي بن عبد الملک الربعي الشافعي حامدا لله تعالى
و مصليا على نبيه *

The writer of the above note, 'Alî bin 'Abdalkâfi*, says that, in A.H. 667, he and Abû'l Ḥasan 'Alî bin Mas'ûd (*d.* A.H 704 = A.D. 1304), who came into possession of the present copy after Prince Aḥmad, studied the work, with some others, under Najmaddîn Muḥammad bin 'Alî in the Jâmi' Masjid of Damascus. Ibn Rajab, in Ṭabaqât, vol. iv, fol. 106ᵇ, gives us to understand that Abû'l Ḥasan 'Alî collected a large number of books, which he bequeathed to the public of Damascus.

Foll. 15–29. Part vii. The title-page of the present part bears

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* We notice discrepancies in the statements of the biographers about the date of death of 'Alî bin 'Abdalkâfi, a famous traditionist, known also as a good scribe. Dahabî, in Ḥuffâẓ, vol. i, p. 281, places his death in A.H. 662 (اثنين و ستين و ستمائة); while Ibn Mulaqqin, in Ṭabâqât, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alî bin 'Abdalkâfi, which is dated A.H. 667, is documentary authority for rejecting the date given by Dahabî and accepting that given by Ibn Mulaqqîn.

the following autograph note of Prince Aḥmad, the son of Sulṭân Ṣalâḥaddîn, remarking that he studied from the present copy :—
سماع لا حمد بن يوسف بن ايوب عفى الله عنه.

The present part begins with two Isnâds, the first of which runs thus :—

اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق الزعفراني رضي الله عنه قال انبأنا الشيخ الحافظ ابوبكر احمد بن علي بن ثابت بن احمد الخطيب *

The second, which is noted on the margin, runs thus :—

اخبرتنا نعمه بنت علي بن يحيى بن علي الطراح قرأة عليها و انا اسمع في ليلة النصف من رجب سنة احدى و ستمائة بدمشق اخبرنا جدي يحيى بن علي قرأة عليه سنة ثلثين و خمسمائه اخبرنا الحافظ ابوبكر احمد بن علي بن ثابت الخطيب اجازة قال الخ *

This part is divided into the following 15 Bâbs :—

I. foll. 15–17. باب ذكر الرواية من كان يذهب الى اجازة الرواية على المعنى من السلف و سياق بعض اخبارهم في ذلك

II. fol. 18ª. باب ما جاء في ارسال الراوي للحديث اذا سئل بعد ذلك عن اسناده فذكره

III. foll. 18ᵇ–19ª. باب ما جاء فى المحدث لم يتبعه باسناد آخر ويقول عند منتهى الاسناد مثله يعني مثل الحديث المتقدم هل يجوزان يروي الحديث الثاني مفردا و يساق فيه لفظ الحديث ام لا

IV. fol. 19ᵇ. باب ما جاء في تفريق النسخة المدرجة و تجديد الاسناد المذكور لمتونها

V. fol. 20ª. باب فى المحدث يروي حديثا عن شيخ ينسبه فيه ثم يروي بعضه عن ذلك الشيخ احاديث يسميه و لا ينسبه

VI. fol. 20ᵇ. باب في استثبات الحافظ ماشك فيه من كتاب غيره او حفظه

VII. fol. 20ᵇ. باب ذكر الرواية عمن قال حدثنا فلان و نسي فلان

VIII. fol. 21ª. باب فيمن وجد في كتابه خلاف ما حفظه عن المحدث

IX. foll. 21ᵇ–22ª. باب فى ان الحافظ اذا نسي حديثاً سمعه من شيخ و لم يتيقن حفظه في حال سماعه لم يجوله ان يرويه نازلا عمن ضبطه عن ذلك الشيخ

X. fol. 22b. باب فى ان السيء الحفظ لا يعتمد عن حديثه الا بما رواه من اصل كتابه

XI fol. 22b. باب فيمن خالفه آخراحفظ منه فحكى خلافه له في روايته

XII. fol. 23a. باب القول في من كان معولة على الرواية من كتبه لسوء حفظه و ذكر الشرائط تلزمه

XIII. fol. 24. باب ذكر من روى عنه من السلف اجازة الرواية من الكتاب الصحيح و ان لم يحفظ الراوى ما فيه

XIV. foll. 25–26. باب القول فيمن وجد في كتابه لخطه حديثا فشك سمعه ام لا

XV. fol. 27. باب فى المقابلة و تصحيح الكتاب

The present part is followed at the end by five notes, dated A.H. 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismâ'îl bin Baṭish (*d.* A.H. 654 = A.D. 1255), a prominent traditionist and author of several works, of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i, p. 244.

Written in fair Naskh. Not dated; apparently 6th century A.H.

No. 439.

foll. 22; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$: 5×3.

مالا يسع المحدث جهله

MÂLÂ YASÂ'U AL MUHADDÎṢ JAHLAHÛ.

A useful and rare work on the Science of Ḥadîṣ.

By Abû Ḥafṣ 'Umar bin 'Abdalmajîd Al Qurashî ابو حفص عمر بن عبد المجيد القرشي, a traditionist of the 6th century A.H., the date of whose death is not fixed by his biographers. The fact that the present work was composed in A.H. 579 tells us that he was alive in that year.

Beginning :—

الحمد لله الذي وفقنا لتوحيده و فضلنا على كثير الخ *

The work is rare. Only one other copy is mentioned, viz., in Lied, No. 1743: see Brock., vol. i, p. 371.

No. 440.

foll. 113; lines 23; size 7½ × 5; 4½ × 3½.

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL ḤADÎṢ.

(Also called Muqaddimatu Ibn Aṣ Ṣalâḥ.)

A very old and valuable copy of the Kitâb Ma'rifati Anwâ' al Ḥadîṣ, compared and revised by the author himself. It is a very useful work on the Science of Ḥadîṣ, divided into 65 Naw' The materials in the present work are taken from Khaṭîb Baġdâdî's compositions on the Science of Ḥadîṣ.

Author: Taqîaddin Abû 'Umar 'Uṣmân bin Ṣalâḥaddîn Abi'l Qâsim 'Abdarraḥmân bin Mûsâ bin Abî Naṣr bin Aṣ Ṣalâḥ ash Shahrazûrî تقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن عثمان بن موسى بن ابى النصر بن الصلاح الشهرزوري, a scholar of repute in the Qur'ânic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Ḥadîṣ. He was born in A.H 577 = A.D. 1181, and studied under his father and many others. He worked as professor in the Madrasah Ṣalâḥîyah of Jerusalem. In A.H. 616, he was appointed professor of Shâfi'î jurisprudence in the Madrasah Rawâḥîyah of Damascus. Shortly after, he took his seat as a professor of the Juwainîyah Madrasah. Later on, King Ashraf bin Mûsâ (A.H. 626–635 = A.D. 1228–1337) of the Ayyûbids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafîyah, where he worked till his death in 643 = A.D. 1243. For his life and works, see Ṭabaqât Ibn Shuhba, fol. 86; Brock., vol. i, p. 359.

Beginning :—

قال الشيخ .... تقى الدين ابو عمر عثمان .... ربنا آتنا من لدنک رحمة .... هذا و ان علم الحديث من افضل العلوم الفاضلة ٭

For other copies of the work, see Cairo, vol. i, p. 352; Râmpûr Library, p. 128. The work was lithographed in Lucknow, A.H. 1304.

The colophon runs thus :—

آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد نبيه و عبده و سلم نجز في العشر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين و سبعمائة *

Written in good Naskh. Dated, A.H. 637.

The following autograph note of the author gives us to understand that the MS. was studied under him :— الحمد لله بلغ قراءة على كتبه مؤلفه عثمان.

No. 441.

foll. 147 ; lines 15 ; size 8 × 4½ ; 5 × 3.

Another copy of the same, followed by four short treatises on different subjects.

Written in fair Naskh. Dated, A.H. 976.

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Aṣîladdîn 'Abdallâh bin 'Abdarraḥmân (*d.* A.H. 883 = A.D. 1478), the author of Ad Durj ad Dusar (see Lib. Persian Catalogue, vol vi, No. 485); and that Aṣîladdîn's copy was a transcription of one revised and marginally annotated by Khwâja Maḥmûd Al Pârasâ (*d.* A.H. 822 = A.D. 1420), the author of Faṣl al Khiṭâb. Khwâja's was a transcription of a copy studied under the author, bearing an Ijâza granted by the author to his pupil, Muṭahhir, in A.H. 638.

Foll. 137–147. Four treatises.

I. Foll. 137b–139a. رسالة في ان الصلوة للمصطفى افضل الصلوة. A treatise on the superior efficacy of addressing prayers (صلوة) to Muḥammad, the Prophet.

By Muḥammad bin As'ad ad Dawwânî (*d.* A.H. 907 = A.D. 1501).

Beginning :—

و له الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus :—

تمت الرسالة للدواني *

II. Fol. 139b. رسالة في بيان الحديث اذا مات الانسان انقطع عمله الا من ثلثة. A treatise explaining the Ḥadîṣ which indicates that, when a man dies, everything connected with him ends, except three things.

By an anonymous author.

Beginning :—

ان احسن حديث يحدث به المحدثون الخ *

III. Foll. 140–144ᵃ. رسالة في تعريف الحديث الحسن. A treatise defining the Ḥadîṣ Ḥasan, a kind of Ḥadîṣ.

By an anonymous author.

Beginning :—

الحمد لله الذي خلق الانسان في احسن التقويم .... و بالله التوفيق الحديث ينقسم الى قسمين صحيح و ضعيف الخ *

IV. Foll. 144ᵇ–147. رسالة في روية الله النساء. A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment. The author holds that women will not be denied that privilege.

By Jalâladdîn 'Abdarraḥmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السيوطي (*d.* A.H. 911 = A.D. 1505).

Beginning :—

الحمد كفى و سلام علي عباده الذين اصطفى .... هذا تأليف يسمى بروية الله النساء روية الله تعالى يوم القيمة حاصل لكل احد من الرجال و النساء *

No. 442.

foll. 78 ; lines 27 : size 9½ × 6½ : 6⅓ × 3½.

التنقيد و الايضاح

AL TANQÎD WA AL 'ÎḌÂḤ.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the commentator's son.

By Abû'l Faḍl 'Abdarraḥîm bin Ḥasan bin 'Abdarraḥmân Al 'Irâqî ابو الفضل عبد الرحيم بن حسن بن عبد الرحمن العراقي, the most eminent and reliable traditionist of his age, who was also known for his special merits in the Qur'ânic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Mihrân (a place near Cairo), A.H. 725 = A.D. 1325. As he was brought up in 'Irâq, he is known to us as Al 'Irâqî. He, in order to complete his studies, visited Syria, Arabia, Alexandria, Emessa Aleppo, Heliopolis and some other places. He worked as professor of Ḥadîṣ and jurisprudence in the institutions of different countries and cities. In A.H. 788, he was appointed Qâḍî and Khaṭîb of

Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amâlî (i.e., sittings for the teaching of tradition by dictation).

For his life and works, see Brock., vol. ii, p. 65; Al Qabs al Hâwî, fol. 102; Ṭabaqât Ibn Shuhba, fol. 187.

Beginning :—

الحمد الذي الهم لايضاح ما الهم و افهم الاصطلاح و لوشاء لم يفهم......
و بعد فان احسن ما صنف اهل الحديث في معرفة الاصطلاح كتاب علوم الحديث لابن الصلاح *

The commentator, in the preface, mentions the following two Shaikhs, under whom he studied the text, and received the Sanad for narrating the same :—

I. خليل بن كيكلدي (*d.* A.H. 761 = A.D. 1361).

II. بهاء الدين عبد الله (*d.* A.H. 777 = A.D. 1277).

The colophon tells us that the commentary was composed in A.H. 702.

Only one other copy of the work is noticed, viz., in Jeni, Nos. 295-6.

The following note below the colophon, and the autograph note by Aḥmad (*d.* A.H. 826 = A.D. 1422; see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A.H. 811, the present copy was thoroughly compared by him with the autograph copy.

The note below the colophon runs thus :—

تمت مقابلة هذ الكتاب و مراجعته بتبييض المصنف و هو الامام الحافظ المسند افضل المحدثين في زمانه شيخ شيوخنا المولى المسند زين الدين عبد الرحيم العراقي اوائل ربيع الاخر في سنة الحادية العشر بعد الثمانمائة من الهجرة النبوية بالمدرسة المنصورية *

The autograph note in the margin runs thus :—

بلغ سماعا و بحثا بالاصل كتبه احمد بن العراقي *

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll. 76ᵇ–78 contain the copy of a letter of Salafî (*d.* A.H. 576 = A.D. 1180) to Zamakhshari (*d.* A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhshari's reply with a Sanad granted by him to Salafî.

No. 443.

foll. 210 ; lines 21 ; size $7\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

شرح الالفيه

SHARḤ AL ALFÎYAH.

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabṣîrah Wa at Taḏkirah), known as Alfîyah, consisting as it does of 1,000 verses. Alfîyah is itself an abridgment of Ibn Ṣalâḥ's work (see Nos. 440–41 above), with certain additions.

By Abû'l Faḍl ʻAbdarraḥîm bin Ḥasan Al ʻIrâqî ابو الفضل عبد الرحيم بن حسن العراقي (*d.* A.H. 806 = A.D. 1406 ; see No. 442 above), the author of Alfîyah.

The colophon gives us to understand that the text (Alfîyah) was composed in A.H. 762 ; and that the commentary was composed in A.H. 771.

Written in good Naskh. Dated, A.H. 809.

Scribe : ابو جعفر محمد بن احمد العجمي, a traditionist and author of several works, who died in A.H. 849 = A.D. 1446 ; see Muʻjam Ibn Fahd, fol. 188.

The present copy is of special value, as it was studied by the commentator's son ; see the Sanad quoted below.

Ibn Al ʻAjamî (*d.* A.H. 841 = A.D. 1438), the author of certain works, for which see Brock., vol. ii, p. 67, in the following autograph Sanad at the end of the MS., says that, in A.H. 813, Aḥmad (the commentator's son), Abû Jaʻfar Muḥammad, the scribe, and some others studied the work under him (Ibn Al ʻAjamî) in Ḥalab ; and the Sanad was granted to all who studied.

بلغ الامام الاوحد قاضي المسلمين شهاب الدين ابو جعفر محمد بن الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العجمي الشهير بابن الضياء قرأة عليّ و سمعه المفسر الاوحد المبلغ ولى الدين ابو زرعة.......... و اجزت لهم ما يجوز لي روايته متلفظاً بذلک ..... كتبه ابراهيم بن محمد بن خليل سبط ابن العجمي الحلبي الشهير بالمحدث و ذلک في ثامن صفر من سنة ثلاث عشرة و ثمانمائة بالمدرسة الشرقية بحلب •

This is followed by a copy of the Sanad granted by the commentator to Ibn Al ʻAjamî, the writer of the above Sanad.

No. 444.

foll. 220; lines 21; size 8½ × 6½; 6 × 4½.

The Same.

Another valuable copy of the same. Written in good Naskh. Dated, A.H. 838.

Scribe: حسن بن طهماسپ.

Ibrâhîm bin Muḥammad Ibn al 'Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A.H. 839, he granted a Sanad to his two pupils, Abû Bakr al Ḥâzimî and 'Umar bin As Sarrâj, who studied under him from the present copy.

بلغ الشيخ شرف الدين ابوبكر الحازمي قرأة على و سمعه الشيخ زين الدين عمر بن السراج و اجزت لهما و كان الختم بعد العصر حادي عشر المحرم سنة تسع و ثلاثين و ثمانمائة كتبه ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars, is testimony to the value and correctness of the MS.

No. 445.

foll. 229; lines 29; size 10¼ × 7½; 8 × 5.

The Same.

Another copy of the same. Written in good Naskh; dated, A.H. 842.

Scribe: محمد بن محمد بن محمد بن سليمان البكري.

No. 446.

foll. 131; lines 29; size 10¼ × 7½; 8 × 5.

The Same.

Another copy of the same; dated, A.H. 973.

Written in good Naskh.

No. 447.

foll. 70 ; lines 12 ; size 6¼ × 5½ ; 6 × 3½.

الخلاصة في معرفة
اصول الحديث

AL KHULÂṢATU FÎ MA‘RIFATI UṢÛL AL ḤADÎṢ.

A beautiful copy of Khulâṣah, a work on the Science of Ḥadîṣ. The present work is based upon the following works :—

I. Muqaddimah, by Ibn Ṣalâḥ (Nos. 440–41 above).
II. Irshâd, by Nawawî (*d.* A.H. 631 = A.D. 1332).
III. Al Manhal ar Rawî, by Ibn Jumâ‘ah (*d.* A.H. 732 = A.D. 1332).

Author: Abû ‘Abdallâh al Ḥusain bin ‘Abdallâh bin Muḥammad aṭ Ṭîbî ابو عبد الله الحسين بن عبد لله الطيبي (*d.* A.H. 743 = A.D. 1342 ; see No. 354 above)

Beginning :—

الحمد لله على افضاله و نسأله المزيد من نعمه .... و بعد فهذه جمل في معرفة الحديث .... لخصته من كتاب الامام تقي الدين ابن الصلاح و مختصر الامام محي الدين النووي و القاضي بدر الدين يعرف بابن جماعة .... و سميته بالخلاصة في معرفة الحديث و رتبته على مقدمة و على ثلثة مقاصد و خاتمه الخ •

For other copies of the work, see Berlin, No. 1064 ; A.S., No. 435 ; Cairo, vol. vii, p. 217.

The present copy bears a frontispiece written within gold-ruled borders.

Written in beautiful Naskh.

No. 448.

foll. 12 ; lines 15 ; size 10 × 7 ; 7 × 3.

المختصر في اصول الحديث

AL MUKHTAṢAR FÎ UṢÛL AL ḤADÎṢ.

An abridgment of the preceding work, serving as a useful manual on the Science of Ḥadîṣ.

By 'Alî bin Muḥammad علي بن محمد, commonly known as Sayyid Ash Sharîf al Jurjanî (*d.* A.H. 816 = A.D. 1413; see No. 356 above).

Beginning :—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و مقاصد *

The passage running thus:

الحمد لله رب العالمين و الصلوة على محمد و آله و بعد *

quoted in the commentary, No. 450 below, as the preface of the present treatise, is omitted in this copy.

Marginal notes are found throughout the copy.

A commentary on the present work by Maulavi 'Abdal Ḥaî of Lucknow, known as ظفر الاماني, was printed in A.H. 1304.

Written in good Naskh. Dated, A.H. 1005.

No. 449.

foll. 12; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently 12th century A.H.

No. 450.

foll. 63; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

المختصر و شرحه

AL MUKHTAṢAR WA SHARḤUHÛ.

The Mukhtaṣar and a commentary on the same, bound in one volume.

I. Foll. 1–9. Al Mukhtaṣar, beginning and ending like No. 449 above.

II. Foll. 10–63. Sharḥ al Mukhtaṣar. An autograph copy of the commentary.

By Abû 'Abdarraḥmân Muḥammad ابو عبد الرحمن محمد, commonly called Al Ḥanafî الحنفي, a scholar of Bukhârâ of the 10th century A.H. He composed the present commentary in Bukhârâ in A.H. 935, as appears from the following colophon :—

وقع الفراغ من تاليف هذا الشرح وقت الظهر يوم الثلثاء و الخامس عشر من شوال سنة خمس و ثلثين و تسعمائة علي يد مؤلفه الفقير الى الله ابي عبد الرحمن محمد المشتهر بالحنفي رحمه الله ببلد بخارا •

Beginning :—

الحمد هو الثناء على الجميل الاختياري من نعمة او غيرها ......
و بعد .... فهذا مختصر مجمل قليل اللفظ كثير المعني الخ •

Written in good Naskh. Dated, A.H. 935.

No. 451.

foll. 9; lines 20; size 9½ × 5½; 6½ × 4.

مختصر الخلاصه

MUKHTAṢAR AL KHULÂṢAH.

An abridgment of Ṭîbî's Al Khulâṣah (see No. 447 above).

By Hibatallâh bin 'Aṭiallâh al Ḥasanî al Ḥusainî هبة الله بن عطى الله الحسني الحسيني. Neither the author nor the present work is mentioned in any catalogue. No mention of this author or his compositions appears in biographical works; but that he was a scholar of the 9th century A.H. is suggested by the fact that, on fol. 7ᵃ, he refers to Aḥmad bin 'Umar bin Abû'l Futûḥ (*d.* A.H. 796 = A.D. 1396) as his grandfather and teacher, thus :—

قد جمع اكثر المسلسلاة جدى و شيخي سلطان المحدثين نور الحق و الدين احمد ابو الفتوح قدس سره •

Again, he criticises the author of another abridgment of Ṭîbî's Khulâṣah, referring to him, not by name, but as احد من اعاظم المحققين (one of the greatest scholars). Now, generally, only a contemporary author is referred to in this way; and the only other abridgment known to us is No. 448 above, by As Sayyid Sharîf (*d.* A.H. 816 = A.D. 1413). Hence we may conclude that Hibatallâh was a contemporary of Sayyid, and a scholar of the 9th century A.H.

Beginning :—

منه الاستعانة و الاستفاضة و التتميم بوسيلة نبيه الكريم كما انعمت علي و علمني من تأويل الاحاديث الخ •

Writter. in good Naskh. Not dated; apparently 12th century A.H.

No. 452.

foll. 37; lines 17; size 8½ × 7; 6 × 4.

جواهر الاصول فی علم حدیث الرسول

JAWÂHÎR AL UṢÛL FÎ ‘ILM ḤADÎṢ AR RASÛL.

A useful and rare work on the Science of Ḥadîṣ, divided into four Qisms, a Fâtiḥa and a Khâtimah. The Fâtiḥa is sub-divided into seven Lam‘.

Author: Abû'l Faiḍ Muḥammad bin Aḥmad bin ‘Alî al Fâsî ابو الفيض محمد بن احمد بن على الفاسي. The author, who died in A.H. 832 = A.D. 1429, is mentioned in Berlin, vol. x, p. 289, and in Brock., vol. ii, p. 172; but we have failed to trace any mention of the author's present composition either in the catalogues or in the biographical works.

Beginning:—

الحمد لله لمن اصح حديث كلامه القديم و الصلوة و السلام على من احسن كلام حديثه .... فهذه رسالة في اصول الحديث .... موسومة بجواهر الاصول فی علم حديث الرسول الخ *

Written in good Naskh. Not dated; apparently 13th century A.H.

No. 453.

foll. 25; lines 22; size 10 × 6; 7 × 4.

نزهة النظر في شرح نخبة الفكر

NUZHAT AN NAẒAR FÎ SHARḤI NUKHBAT AL FIKAR.

A commentary on Nukhba (a well-known treatise on the Science of Ḥadîṣ), by Shihâbaddîn Aḥmad bin ‘Alî al Ḥajar al

'Asqalânî (*d.* A.H. 852 = A.D. 1449), the author of the treatise. See Lib. Cat., vol. v, part i, No. 159.

Beginning :—

الحمد لله الذي لم يزل عالما حيًّا قيوماً سميعا بصيرا و اشهد ان لا اله

الا الله وحده لا شريک له الخ •

The work has been repeatedly printed in India.

For other copies of the work, see Berlin, No. 1095; Râmpûr Library, Nos. 31-24

Written in fair Naskh. Dated, A.H. 1005.

No. 454.

foll. 99; lines 19; size 10 × 6; 7 × 3½.

شرح شرح نخبة الفكر

SHARḤ U SHARḤ I NUKHBAT AL FIKAR.

A beautiful copy of a rare commentary on Nuzha, the preceding work. The name of the commentator does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue; but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol. 97 of No. 455 below) in the commentary by 'Alî Qârî, which establishes the identity of the present commentator. This passage, which is quoted by 'Alî Qârî from the commentary on Nuzha by Wajîhaddîn, is found word for word from اعترض عليه to لم on fol. 35 of the present MS., which is, without doubt, Wajîhaddîn's commentary.

قال الشارح وجيه الدين الهندي اعترض عليه استاذي مولانا ابو البركات

بانه قال اولا فی الاجمال و هی عبارة عمن يكون غلطه اقل من اصابته فبين

كلامه تدافع الا ان يكون لفظة لم هنا وقع تصحيفاً من الناسخ او زلة من القلم

ثم قال اخبرني بعض اخواني انه سأل السخاوي عنه فقال وقع لفظة لم

غلطاً و اخرج نسخة من عنده و ليس فيه لفظة لم •

Wajîhaddîn al Gujarâtî وجيه الدين الگجراتي, who was a famous traditionist and scholar of Gujarât, died in A.H. 998 = A.D. 1590.

See Subḥat al Marjân, fol. 101; where, in the list of his compositions, the present commentary is mentioned, but no details are given. Wajîhaddîn, in the passage quoted above, holds that the word لم in the passage contained in the text of Nuzha which runs thus :—

المراد به من لم يرجح جانب اصالته على جانب خطاه ٭

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajîhaddîn is not commonly known to scholars.

Beginning :—

الحمد لله الذي حمدا يوافي نعمه و يكافي مزيده اللهم صل على محمد كلما ذكره الذاكرون و غفل عن ذكره الغافلون الخ ٭

Written in beautiful Naskh. Bears a frontispiece. Not dated; apparently 11th century A.H.

No. 455.

foll. 168; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح شرح النخبة

SHARḤ U SHARḤ I AN NUKHBAH.

A commentary on Nuzha (see No. 453 above).

By Mullâ 'Alî Qârî ملا علي القاري (d. A.H. 1014 = A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning :—

الحمد لله صحح كلامه القديم الذى هو احسن الحديث الخ ٭

A copy of the work is noticed in Berlin, No. 1109.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 456.

foll. 302; lines 27; size 8 × 5½; 6 × 3½.

قضاء الوطر من نزهة النظر

QAḌÂ' AL WAṬAR MIN NUZHAT AN NAẒAR.

An extensive commentary on Nuzha (see No. 453 above).

By Burhânaddîn Ibrâhîm bin Ibrâhîm al Laqânî al Mâlikî ابراهيم بن ابرهيم اللقانى المالكي, a well-known scholar belonging to the Mâlikî school, who is the author of a number of works on different subjects. He worked as a professor of Jâmi' Azhar in Cairo. He died in A.H. 1041 = A.D. 1631. See Khulâṣât al Aṣar, vol. i, p. 6; Brock., vol. ii, p. 316.

Beginning:—

حمدا لک اللهم على ما ابرزت في افلاک الهداية من طوالع الحديث الخ •

The present commentary was composed in A.H. 1023, as appears from the following colophon:—

قال مؤلفه عفى الله وكان الشروع فى جمعة لعشر مضين من جمادى الاولى من شهور سنة ثلاثين بعد الالف و الفراغ منه بعد عصر يوم الثلاث رابع شهر رمضان من شهور تلک السنة الخ •

The fact that the words عفى عنه (used for a living person) are used for the author by the scribe suggests that the present copy was written during the life-time of the author.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 457.

foll. 64; lines 15; size 9½ × 6; 7 × 4.

زبدة الانظار

ZUBDAT AL ANẒÂR.

A very beautiful copy of a rare commentary on Nuzha (see No. 453 above), dedicated to Farrukh Siyar (A.H. 1124–1131 = A.D. 1713–1719).

By Taqî bin Shâh Muḥammad bin 'Abdalmalik al Lâhûrî تقي بن شاه محمد بن عبد الملک الاهوري. Neither the commentary nor the commentator is noticed in any catalogue; but the fact that the commentator refers to himself as a Lâhûrî, and that he dedicates the present commentary to Farrukh Siyar, suggests that he was a scholar of Lahore in the 12th century A.H. The copy is written in beautiful Naskh, with a frontispiece; and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar.

Beginning:—

نحمدک علی تواتر نعمائک ...... و نشکرک علی توالی آلائک الخ •

Written in Naskh. Not dated; apparently 12th century.

No. 458.

foll. 128; lines 17; size 8½ × 5½; 6½ × 3½.

كنز الاصول فى معرفة
حديث الرسول

KANZ AL UṢÛL FÎ MA'RIFAT I ḤADÎṢ AR RASÛL.

A commentary on the commentator's own versified treatise, entitled Ḥirz al Uṣul, on the Science of Ḥadîṣ.

By Ni'matallâh bin Muḥammad al Kuchak as Samarqandi نعمة الله بن محمد بن کوچک السمرقندي. In his commentary, the present commentator quotes a number of authors, the latest being 'Alî Qârî (*d.* A.H. 1014 = A.D. 1605), whom he mentions on fol. 86 thus:—

و قد قال مولانا الشيخ علي القاري في شرح المشكوة النسخ و التبديل الخ •

The fact that he sometimes refers to 'Alî Qârî as مولانا (my master) and sometimes as شيخنا (my teacher) suggests that the author was a pupil of 'Alî Qârî, and thus a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي شرح صدورنا باخبار النبوية و نور قلوبنا بانوار اثار المصطفوية الخ •

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 459.

foll. 161 ; lines 31 ; size 12 × 8½ ; 9 × 6.

توضيح الافكار لمعاني

تنقيح الانظار و مرآة النظر

TAUḌÎḤ AL AFKÂR LÎ MA'ÂNÎ TANQÎḤ AL ANẒÂR WA MIR'ÂT AN NAẒAR.

These two works of the same author are bound in one volume.

Foll. 1–151. Tauḍîḥ al Afkâr, a rare commentary on Tanqiḥ al Anẓâr, a work on the Science of Ḥadîṣ, by Ibrâhîm al Wazîr (who died after A.H. 860 = A.D. 1450). See, for a copy of the text, Berlin, No. 1118.

By Muḥammad bin Ismâ'îl al Amîr محمد بن اسمعيل الامير (*d.* A.H. 1182 = A.D. 1769 ; see No. 339 above).

Beginning :—

حمدا لک یا من صح سند کل کمال الیه فلا یحوم حوله قدح ولا اعلال

.... و سمیته توضیح الافکار لتنقیح معاني الانظار الخ ٭

We are not acquainted with any other copy of the commentary.

Foll. 152–161. Mir'ât an Naẓar, a collection of discourses of Muḥammad bin Ismâ'îl with certain scholars on the point جرح و تعدیل (criticism of the merits of the traditionists), a famous point of the Science of Ḥadîṣ, by the same Muḥammad bin Ismâ'îl.

Beginning :—

حمدا لک یا واهب کل کمال الخ ٭

Both works are written in the same hand (Naskh). Dated, A.H. 1181.

SHI'ÂS' WORKS ON THE SCIENCE OF HADÎS.

No. 460.

foll. 7; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$: $4\frac{1}{2} \times 2\frac{1}{2}$.

الوجيزة

AL WAJÎZAH.

A treatise on the Science of Ḥadîs, divided into a Muqaddimah and six Faṣls.

By Bahâ'addîn Muḥammad bin 'Abdaṣ Ṣamad al Ḥârisî بهاء الدين محمد بن عبد الصمد الحارثي (*d.* A.H. 1031 = A.D. 1622; see Lib. Cat., vol. v, part i, No. 290).

Beginning:—

الحمد لله الذي على نعمائه المتواترة و آلائه المستفيضة المتكاثرة الخ *

The present work was originally composed as a Muqaddimah to the author's previous work, Al Ḥabl al Matîn, a work on Ḥadîs; but, later on, was regarded as an independent work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN TRADITION.

No. 461.

foll. 45; lines 18; size $9\frac{1}{2} \times 6$; 8×4.

المجموعة في الحديث

AL MAJMÛ'AH FÎ AL ḤADÎS.

The present Majmû'ah contains the following two commentaries on Arba'în by Nawawî (*d.* A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 275.

I. Foll. 1–20. تحفة المحبين Tuḥfat Al Muḥibbîn, a commentary on Arba'în, by Shaikh Muḥammad al Ḥayât As Sindî (*d.* A.H. 1163 = A.D. 1752). For another copy and other particulars of the commentary and of the author, see Lib. Cat., vol. v, part i, No. 286. The present copy is a transcription of one belonging to Maulavî Sa'îd of Patna, described in Lib. Cat., vol. v, part i, No. 277.

Beginning:—

الحمد حمدا يليق به الخ *

Written in Nasta'lîq. Dated, A.H. 1263.

Scribe: عبد القادر, the son of 'Atîqallâh, a pupil of the above-mentioned Maulavî Sa'îd.

II. Foll. 21–45. شرح الاربعين Sharḥ Al Arba'în, a commentary on Nawawî's Arba'în, by Nawawî himself. For another copy and other particulars, see Lib. Cat., vol. v, part i, No. 278.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 462.

foll. 171; lines 17; size 7 × 5½; 5 × 4.

المجموعه فی الحديث

AL MAJMÛ'AH FÎ AL ḤADÎṢ.

An old and exceedingly valuable copy of a Majmû'aḥ, containing 12 rare treatises on Ḥadîṣ, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars, numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of Majmû'aḥ in Damascus. We notice that, in A.H. 763, one Aḥmad bin Ya'qûb bin Isḥâq bin Khwâja, a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, on treatise No. XII. In A.H. 1179 it fell into the hands of one Muṣṭafâ bin 'Alî, a scholar of Ḥamât, as appears from the following note on fol. 14ᵃ:—

الحمد علی نعمة تشرف بتملك هذا المجموع متحلی الخطوط
السادة الحفاظ والمحدثين الكرام فقير عفو ربه مصطفى بن علي حموي
زادة جعل الله التقوى زادة الخ *

The 12 treatises referred to above are as follows.

Foll. 1-13. I. الابدال العوالي Al Abdâl al 'Awâlî. A rare treatise, containing 31 'Awâlî Ḥadîṣ, the narrators of which are known for their great longevity. Thirty Ḥadîṣ are taken in the present work from الغيلانيات, a work on 'Awâlî Ḥadîṣ by Abû Bakr Muḥammad bin 'Abdallâh bin Ibrâhîm (*d.* A.H. 359 = A.D. 969), and one Ḥadîṣ of the same category is taken from Al Fawâ'id of Mazkî (*d.* A.H. 362 = A.D. 972).

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdallâh bin Muḥammad ابو العباس احمد بن عبدالحليم بن عبد الله بن محمد, commonly known as Ibn Taimîyah ابن تيمية, a scholar and an author of great repute, belonging to the Ḥanbalî school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A.H. 661, and studied under his father and a large number of scholars and traditionists. (For the 40 Shaikhs of the author, see the present Majmû'ah, treatise No. XII.)

The author was a scholar of great independence of mind, and was recognised as a great critic. He engaged in controversy with many contemporary scholars and Ṣûfîs. He did not hesitate even to differ on certain points from the four Imâms (Abû Ḥanifa, Mâlik, Shâfi'î and Aḥmad bin Ḥanbal); and boldly criticised many early authorities, Ṣûfîs, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Ṣûfîs and scholars of early times, aroused bitter resentment against him, and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison. Ibn Ḥajar, in Ad Durar, tells us that, in A.H. 709, Ibn Taimîyah withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A.H. 726 for condemning the practice of visiting tombs (مسألة زيارة القبور), and died in jail in A.H. 728 = A.D. 1328. Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted For his life and works, see Ḥuffâẓ, vol. iv, p. 228; Ad Durar al Kâminah, vol. i, fol. 94; Ar Radd al Wâfir; Brock., vol. ii, p. 100.

Beginning :—

اخبرنا ابو حفص عمر بن محمد بن طبرزد البغدادي المؤدب قال انبأنا ابو القاسم هبة الله بن محمد عبد الواحد بن احمد بن حصين الشيباني قال انبأنا ابو طالب محمد بن محمد بن ابراهيم بن غيلان البزاز قال انبأنا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي البزاز قال الحديث الاول :—

حدثنا بشر بن موسى الاسدي ثنا زكريا بن عدي انبأنا عبد الله بن عمرو عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه و سلم الى امرأة من الانصار في نخل يقال لها الاشواف ففرشت لرسول الله صلى الله عليه و سلم تحت صور يقال لها المرشرش فقال رسول الله صلى الله عليه و سلم الآن يأتيكم رجل من اهل الجنة فجاء ابوبكر ثم قال الآن يأتيكم رجل من اهل الجنة فجاء عمر ثم قال الآن يأتيكم رجل من اهل الجنة قال لقد رأيته مطاطباً رأسه من تحت الصور ثم يقول اللهم ان شئت جعلته علياً فجاء علي ثم ان الانصارية ذبحت شاة و صنعتها فاكل و اكلنا فلما حضرت الظهر قام فصلى وصلينا ماتوضأ و لا توضأنا فلما حضرت العصر صلى و صلينا ما توضأ و ما توضأنا (ت) عن عبد بن حميد عن زكريا ابن عدي الخ *

Each Ḥadîṣ is followed by one of the following abbreviations, indicating the work in which the Ḥadîṣ is found.

ت for Turmûḏî, خ for Bukhârî, م for Muslim, ق for Darquṭnî's Sunan, د for Dâramî, ن for Nasâ'î.

The present treatise was composed before A.H. 682, as appears from Sanad No. I attached to the present treatise, described below

The colophon and Sanad No. IV, described below, give us to understand that the present MS. is a transcription of the autograph copy; and that Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349) was both scribe and owner of the copy at the time.

Written in fair Naskh. The MS. is not dated; but we may conclude that it was written in or before A.H. 732, which is the date of the Sanad last referred to.

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy.

Sanads :—

I. Dated, Damascus, A.H. 682. The writer of the Sanad, who does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (*d.* A.H. 688 = A.D. 1291; see Mir'ât al Janân, fol. 432), a famous female traditionist, commonly called ام احمد ; and that an Ijâza was granted by her to all who attended the sitting.

سمع هذه الاحاديث على الشيخة ام احمد زينب بنت مكي بن علي بن كامل الحراني بسماعها من ابن طبرزد بقرأة منتقيها الامام تقى الدين احمد بن عبد الحليم بن عبد السلام بن تيمية الحراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sic بن شيخ عثمان الرومي و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور ...... بدمشق و اجازت *

II. Dated, Damascus, A.H. 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684, Ṣafîaddîn al Armawî (*d.* A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîṣ Ashrafîyah (a famous institution of Ḥadîṣ in Damascus) under Badraddîn Aḥmad bin Shaibân (*d.* A.H. 685 = A.D. 1288); and that an Ijâza was granted by Badraddîn to all who attended the sitting.

سمعها على الشيخ بدر الدين احمد بن شيبان بن تغلب الشيباني بسماعه من ابن طبرزد بقرأة صفى الدين محمود ابي بكر الارموي جمال الدين يوسف بن الزكي بن عبد الرحمن بن يوسف المزي .... و صح يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرفية بدمشق و اجاز لهم *

III. Dated, Madrasah Ḍiyâ'îyah of Damascus, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Ṣafîaddîn Al Armawî (noticed in the above Sanad), Ismâ'îl bin Yûsuf,

Fâtimah bint Aḥmad (noticed in Ad Durar, vol. ii, fol. 159) and many others studied the work at the Madrasah Ḍiyâ'îyah of Damascus under 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 690 = A.D. 1291), the author of Al Mas͟hîk͟hat (No. 322 above); and that an Ijâza was granted by the same 'Alî Maqdisî to all who attended the sitting.

سمعها على الشيخ فخر الدين على بن احمد بن عبد الواحد بسماعه
من ابن طبرزد بقرأة صفى الدين المذكور عز الدين عبد الرحمن بن شيخ
ابراهيم بن عبد الله بن شيخ ابي عمر و اخوه ابو عبد الله محمد و فاطمة
بنت احمد و علي بن عبد الله بن عبد الرحمن ابن السراج ... ... و اسمعيل
بن يوسف بن احمد ... ...
يوم السبت رابع عشرين رمضان سنة اربع و ثمانين و ستمائة بالضيائيه سفح
قاسيون و اجازلهم مايجوز له روايته •

IV. Dated, Madrasah Ḍiyâ'îyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin Yaḥyâ al Maqdisî (*d.* A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallâh (*d.* A.H. 793 = A.D. 1393) and his brother, Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Ḍiyâ'îyah of Damascus under their father, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below; and that a group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيخ الامام الحافظ الزاهد بقية السلف
محب الدين ابي محمد عبد الله بن شيخ الامام شهاب الدين احمد بن
الامام محب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ...
بقرأة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد
اخوه صاحب الجزء و كاتبه المحدث الفاضل الذكي المحصل شهاب الدين
ابو الفتح احمد وفق الله توفيق اهل طاعة ...... و محمد بن يحيي ......
المقدسي و هذا خطه و صح ذلك ...... سنة اثنين و ثلثين و سبعمائة
بالضيائية بسفح جبل قاسيون •

V. Dated, the Monastery of 'Izzaddîn of Damascus, A.H. 732. The writer of this note, Aḥmad bin 'Abdallâh, noticed in the above

Sanad as the scribe and owner of our copy, says that, in A.H. 732, Jamâladdîn Muḥammad bin Yûsuf (*d.* A.H. 741 = A.D. 1341) and he himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarraḥmân al Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat., vol. v, part i, No. 229) and the brother of Muḥammad bin Yûsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة عمدة الحفاظ جمال الدين ابى الحجاج يوسف بن الزكي عبد الرحمن بن يوسف المزي بسماعه الاحاديث المنتقاة .... فسمعه اخوه الصالح ابو عبد الله محمد و صح ذلك بكرة يوم الثلثاء السادس عشر ذى الحجة سنة اثنين و ثلثين و سبعمائة بخانقاه عزالدين ابن القلانسي بسفح قاسيون و كتب احمد بن عبد الله بن المحب عبد الله بن احمد بن ابي بكر محمد بن ابراهيم المقدسى عفى الله عنهم الخ *

The above note was attested by Jamâladdîn al Mizzî, under whom the work was studied, thus:—

صحيح ذلك و كتب يوسف بن الزكي عبد الرحمن بن يوسف المزي *

VI. Dated, the Madrasah Ṣâliḥîyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin 'Alî bin Ḥasan bin Ḥamza al Ḥusainî (*d.* A.H. 732 = A.D. 1332), says that, in A.H. 732, he studied the work from the present copy at Madrasah Ṣâliḥîyah under Ismâ'îl bin Yûsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad; and that an Ijâza was granted by him to all who attended the sitting.

قرأت هذا الجزء ...... على الشيخ المسند مجد الدين اسمعيل بن يوسف بن احمد بن محمد المقدسي .... و صح ذلك و ثبت يوم الجمعة سابع عشرين شوال سنة اثنين و ثلثين و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن علي بن حسن بن حمزة الحسيني عفى الله عنه *

VII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 732. The writer of the present Sanad, Muḥammad bin 'Alî al Ḥusainî (the writer of Sanad No. VI above), says that, on the 27th Shawwâl, A.H.

732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jâmi' Muẓaffarî under Abû'l 'Abbâs Aḥmad bin 'Abdallâh bin Aḥmad al Ḥamawî (*d.* A.H. 735 = A.D. 1335), a traditionist and supervisor of endowments of Damascus. See Ad Durar, vol. i, fol. 85. The said Abû'l 'Abbâs granted an Ijaza to both of them.

ثم قرأئة فی التأريخ المذکور علی الشيخ الجليل الکبير شهاب الدين ابو العباس احمد بن عبد الله بن احمد الجازري الحموي بسماعه من ابن البخاري بسماعه من ابن طبرزد و سنده ... فسمع المحدث شمس الدين ابو عبد الله محمد بن احمد و صح هذا بالمظفري و اجاز لنا جميع مروياته كتب محمد بن علی الحسينی •

VIII. Dated, the Ashrafîyah Madrasah of Damascus, A.H. 741. The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muḥammad bin Ḥasan bin Naqîb (a traditionist of the 8th century A.H.; see Ad Dûrar, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah Ashrafîyah under the following four Shaikhs, who granted an Ijâzâ to all the students attending the sitting.

i. Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfâ. See Lib. Cat., vol. v, part i, No. 229.
ii. Taqîaddîn Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.
iii. Muḥammad bin Ismâ'îl bin Ibrâhîm al Khabbâzî (*d.* A.H. 756 = A.D. 1356).
iv. Aḥmad bin Ibrâhîm bin Ismâ'îl al Tanûkhî (*d.* A.H. 743 = A.D. 1343).

سمع الغيلانيات علی المشائخ الاربعة السادة الاخيار الحافظ جمال الدين بن الحجاج بن الزكي عبد الرحمن بن يوسف المزي و تقی الدين احمد بن صلاح الدين محمد بن احمد بن بدر البعلي و شمس الدين محمدبن اسمعيل بن ابراهيم بن الخباز و شهاب الدين احمد بن ابراهيم بن اسمعيل التنوخی .... بقرأة شمس الدين ابي عبد الله محمد بن حسن بن النقيب الجماعة .... يوم الجمعة حادی

عشرين ربيع الاول سنة احدى و اربعين و سبعمائة بدار الحديث الاشرفية بدمشق و الحمد لله رب العالمين *

IX. Dated, the Madrasah Ashrafîyah of Damascus, A.H. 736. The writer of the Sanad, 'Umar bin 'Abdallâh bin Aḥmad (*d.* A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafîyah under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm (*d.* A.H. 780 = A.D. 1380); and that the Shaikh granted an Ijâza to all the students.

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من الغيلانيات و حديث واحد من الفوائد الزكي على الشيخ الصالح المعمر صلاح الدين ابي عبد الله محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين عبد الله بن شيخ ابي عمر محمد بن احمد بن محمد بن قدامة المقدسي .... فسمعه الجماعة ابراهيم بن الشيخ شمس الدين عبد الرحمن بن علي بن عبد الرحمن بن ابي عمر... .... و صح ذلك في يوم الخميس تاسع عشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرفية بسفح قاسيون و اجاز لهم مايرويه و كتب عمر بن عبد الله بن احمد بن محمد بن ابراهيم المقدسى عفى الله تعالى عنهم الخ *

Foll. 15–19. II. الرباعيات من صحيح مسلم Ar Ruba'îyât Min Ṣaḥîḥ Muslim. A treatise on a collection of those 25 Ḥadîṣ from Ṣaḥîḥ Muslim (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (*d.* A.H. 261 = A.D. 875) from the Prophet through four intermediate sources.

By Amînaddîn Muḥammad bin Ibrâhîm bin Muḥammad al Wânî امين الدين محمد بن ابراهيم بن محمد الواني, a famous traditionist and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see Ad Durar, vol. ii, fol. 188. The following note on the title-page tells us that Amîn al Wânî compiled the present treatise for his father, who studied it under one Raḍîaddîn.

جزء فيه احاديث رباعيات من صحيح مسلم بن حجاج رحمه الله من اواخر الربع الاول من الكتاب من ميعادين سمعها الشيخ برهان الدين ابراهيم

بن محمد الواني مؤذن جامع دمشق على الرضى ابن البرهانى انتقاه
لاجله ولده الامام امين الدين محمد *

Another note on the title-page gives us to understand that the author collected the 25 Ḥadîṣ in the present work from a copy of Ṣaḥîḥ Muslim, written by Ibn Qudâmah (*d.* A.H. 620 = A.D. 1223), a very reliable traditionist of the 7th century A.H.

Beginning with the Isnâd of Ibn Qudâmah's copy, thus :—

اخبرنا ابو اسحق ابراهيم بن عمر بن مصر بن فارس الواسطي التاجر
قرأة عليه و نحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن
محمد الفراوي سنة اثنين و ستمائة بنيسا بور قال نا الامام ابو عبد الله
محمد بن الفضل بن احمد الفراوي الصاعدي نا ابو الحسن عبد الغافر
الفارسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن
الحجاج القشيري قال الحديث الاول :—
حدثنا قتيبة بن سعد ناليث ح و حدثنا محمد بن رمح نا الليث
عن ابن شهاب عن انس بن مالك رضى الله عنه انه اخبره رسول الله
صلى الله عليه و سلم كان يصلى العصر و الشمس مرتفعة *

At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 665, 666, 666, 667, 688, transcribed from Ibn Qudâmah's copy of Ṣaḥîḥ Muslim.

Foll. 21–25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads :—

I. Dated, Damascus, A.H. 724. The writer of the Sanad, Muḥammad bin Yaḥyâ (see Sanad IV, treatise No. 1), says that, in A.H. 724, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337) and his two sons, Abû Bakr Muḥammad (*d.* A.H. 793 = A.D. 1393) and Abû'l Fatḥ Aḥmad (*d.* A.H. 749 = A.D 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following 3 Shaikhs near the Jâmi' Aqram of Damascus; and that an Ijâza was granted by them to those who attended the sitting.

i. Yûsuf bin Muhammad bin Sulaimân (*d.* A.H. 728 = A.D. 1328).

ii. Aḥmad bin 'Abdallâh bin Aḥmad (*d.* A.H. 730 = A.D. 1330).

iii. 'Abdarraḥmân bin Muḥammad bin 'Abdalḥamîd, a traditionist of the 8th century A.H., noticed in Ad Durar, without the date of his death being given.

سمع جميع هذا الجزء على المشائخ الثلثة الامام العالم ... يوسف ... بن محمد ... بن سليمان بن ابي العز بن وهب بن عطاء ... الحنفي ... و شهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم و زين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادي المقدسيين الحنبليين .... بقراءة صاحب الجزء الشيخ ... عبد الله بن المسمع الثاني و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجه .... و محمد بن يحيى بن محمد .... و هذا خطه و صح ذلك في يوم السبت الرابع و العشرين من شهر جمادى الاولى سنة خمس و عشرين و سبعمائة .... بالقرب من جامع الاقرم بسفح قاسيون ...... و اجازوالنا جميع مايجوز له روايته الخ *

II. Dated, the Jâmi' Masjid of Damascus, A.H. 724. The writer of the Sanad, 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jâmi' Masjid of Damascus under the following 3 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. 'Alî bin Muḥammad bin 'Umar bin 'Abdarrḥmân (*d.* A.H. 729 = A.D. 1329).

ii. Shâkir bin Isma'îl bin Ibrâhim (*d.* A.H. 726 = A.D. 1326).

iii. 'Alâaddîn Abî Ḍaigam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على المشائخ الثلثة نجم الدين ... على بن محمد بن عمر بن عبد الله الازدي و جلال الدين ... شاكر بن اسمعيل بن ابراهيم التنوخي و علاء الدين ابي ضيغم ...... بن عبد الله العلمي ... بقراءة كاتب السماع عبد الله بن احمد بن المحب المقدسي .... يوم

الجمعة ثامن و عشرين جمادى الاخره سنة اربع و عشرين و سبعمائة بجامع دمشق المحروسة و اجازوا لهم جمع ما يجوز لهم روايته الخ *

III. Dated, the Madrasah Ḍiyâ'îyah of Damascus, A.H. 725. The writer of the present Sanad, 'Abdallâh bin Aḥmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Ḍiya'îyah of Damascus, under the following 6 Shaikhs; and that a joint Ijâza was granted by them to all who attended the sitting.

i. Ibrâhim bin Muḥammad al Wâni, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.
ii. Muḥammad bin Aḥmad bin Abî'l Haijâ' (*d.* A.H. 726 = A.D. 1326).
iii. Muḥammad bin 'Alî bin Aḥmad al Maqdisî (*d.* A.H. 726 = A.D 1326), the son of the author of Al Mashîkhat (No. 322 above).
iv. Muḥammad bin Abî Bakr bin Ṭarkhân (*d.* A.H. 735 = A.D. 1335).
v. Zainab bint 'Abdarraḥmân (*d.* A.H. 737 = A.D. 1337).
vi. Muḥammad bin Abî Bakr Ad Dâ'im (*d.* A.H. 743 = A.D. 1343).

سمع جميع هذا الجزء على المشائخ الستة .... برهان الدين ابي اسحق ابراهيم بن محمد الواني و شمس الدين ... محمد بن احمد بن ابي الهيجاء ... و شمس الدين ... محمد بن احمد بن عبد الواحد ابن البخاري و محمد بن ابي بكر بن محمد بن طرخان و شمس الدين ... محمد بن ابي بكر بن احمد بن عبد الدائم بن نعمة و ام عبد الله زينب بنت ... عبد الرحمن بن ابى عمر بن قدامه .... بقرأة كاتب السماع عبد الله بن احمد ابن المحب المقدسى .... يوم الخميس الرابع من جمادى الاولى سنة خمس و عشرين و سبعمائة بالمدرسة الضيائية بسفح قاسيون و اجازوا لهم من مروياتهم *

IV. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 725. The writer of the present Sanad, Muḥammad bin Yaḥyâ, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muẓaffarî of Damascus under the following 2 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348).

ii. 'Abdallâh bin Ibrâhim bin 'Abdallâh (*d.* A.H. 731 = A.D. 1331).

سمع جميع هذا الجز على الشيخين الاخوين ... الامام ابي عبد الله محمد و ابي محمد عبد الله ابني الامام عز الدين ابراهيم بن عبد الله بن ابى عمر بن محمدبن احمد بن محمد بن قدامه المقدسي .... و محمد بن يحيى بن محمد بن سعد بن عبد الله المقدسي و هذا خطه وصح ذلک في يوم الاثنين العشرين من جمادى الاخرة سنة خمس و عشرين و سبعمائة بالجامع المظفري بسفح جبل قاسيون و اجازوالنا جميع مروياتهم *

V. Dated, the Madrasah Najîbiyah of Damascus, A.H. 725. Muḥammad bin Yaḥyâ, noticed as the writer of the above Sanad, is also the writer of the present Sanad. He tells us that, in A.H. 725, 'Abdallâh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najîbîyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (*d.* A.H. 726 = A.D. 1326).

سمع جميع هذا الجزء على القاضي الامام .... احمد بن عبد المحسن بن حسن الدمشقى ...... بقرأة الشيخ ...... عبد الله بن احمد بن المحب بن عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... ابناه ابوبكر محمد و ابو الفتح احمد ...... و محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه و ذلک في يوم الاربعاء التاسع و العشرين من جمادى الاخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجيبية بدمشق *

VI. Dated, the Jâmi' Masjid of Damascus, A.H. 725. The same Muḥammad bin Yaḥyâ noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, with a group of scholars not less than 50, he studied the present work in Jâmi' Masjid of Damascus

under the two following Shaikhs; and that an Ijâza was granted by them to all who joined the sitting.

i. Muḥammad bin Musallam (*d.* A.H. 726 = A.D. 1326).

ii. Muḥammad bin Muḥammad bin Ni'mah, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن ملك بن مزروع ... و محمد بن محمد بن نعمة بن احمد بن جعفر ... محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه ... و صح ذلك في يوم الاربعاء الثاني و العشرين من شهر جمادى الاخرة سنة خمس و عشرين و سبعمائة بجامع دمشق المحروسة و اجازا لنا جميع ما يجوز لهما روايته *

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the same Muḥammad bin Yaḥyâ. He tells us that he again, with a group of scholars, studied the present copy under a female traditionist, Ummu Ibrâhim; and that an Ijâza was granted by her to all who attended the sitting.

و سمعه بالقراءة في التاريخ المذكور على الشيخة الصالحة ام ابراهيم .... و اجازت لنا جميع ما يجوز له روايته *

VIII. Dated, the old Mosque (مسجد عتيق) of Damascus, A.H. 728. 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atîq of Damascus under Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348): and that an Ijâza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ .... محمد بن ابراهيم بن عبد الله ... بن محمد المقدسي .... بقراءة كاتب السماع عبد الله بن احمد .... سنة ثمان و عشرين و سبعمائة بالمسجد العتيق و اجاز لهم جميع مروياته *

IX. Dated, the Qâsiyûn of Damascus A.H. 731; and written by Muḥammad bin Yaḥyâ, the writer of Sanad No. I and of many other Sanads noticed above. He tells us that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

i. Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = 1339).

ii. Muḥammad bin Mahmûd as Salamî (*d.* A.H. 738 = A.D. 1338)

سمع جميع هذا الجزء على الشيخين الامام العلامة الاوحد البارع الحجة الحافظ الناقد مؤرخ الشام ... القاسم بن محمد بن يوسف البرزالي ...... ومحمد بن زين الدين محمود بن ابي طاهر السلمي .... بقراءة مالكه .... محب الدين ابي محمد عبد الله بن احمد المقدسي .... وصح ذلك يوم الثلثاء الحادي والعشرين من شهر رجب سنه احدى وثلاثين وسبعمائة بسفح قاسيون واجاز الجماعة ما يجوز لهما روايته *

X. Dated, the Jâmi‘ Muẓaffarî of Damascus, A.H. 732, and written by Ḥasan bin Muḥammad an Nâbulusî (*d.* A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at Jâmi‘ Muẓaffarî for the study of the treatise under the following two Shaikhs, who granted an Ijâza to all the students (20 in number).

i. Muḥammad bin Ibrâhîm (*d.* A.H. 748 = A.D. 1348).

ii. Muḥammad bin Abî Bakr ad Dâ'imî (*d.* A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد بن ابراهيم بن عبد الله بن ابى عمر بن قدامه .... وشمس الدين ابي عبد الله محمد بن ابي بكر بن عبد الدائم ...... فسمعه الجماعة ...... واجازا وصح ذلك في يوم السبت الخامس من شعبان سنة اثنين وثلاثين وسبعمائة .... بالجامع المظفري ... وكتبه حسن بن محمد النابلسي *

XI. Dated, the Masjid ‘Atîq, close to the Madrasah of Abu ‘Umar, A.H. 732. It was written by Qinjuq, the Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tells us that, in A.H. 732, he and Ibrâhîm bin Abî Bakr bin Ya‘qub bin Al Malik al ‘Âdil (*d.* A.H. 746 = A.D. 1346), one of the descendants of King ‘Âdil (A.H. 635–637 = A.D. 1238–1240;

see Ad Durar, vol. i, fol. 11), with a group of scholars not less than 50 in number, studied the work from the present copy under Shaikh Muḥammad bin Aḥmad bin Ḥâzim, a traditionist of the 8th century A.H., who granted an Ijâza to all who attended the sitting.

سمع رباعيات من صحيح مسلم على الشيخ الصالح .... احمد بن

محمد بن حازم بن حامد بن حسن المقدسي ...... عماد الدين ابراهيم بن

ابي بكر بن يعقوب بن الملك العادل ابي بكر محمد بن ايوب ....

و كاتب السماع قنجق بن بيدغان العلائي ....

يوم السبت ثاني عشر شعبان سنة اثني و ثلثين و سبعمائة بالمسجد العتيق

مجاور دار القران لمدرسة ابى عمر بسفح قاسيون ظاهر مدينة دمشق ......

و اجاز الشيخ للسامعين ما يجوز له روايته *

XII. Dated, the house of Al Wânî in Damascus, A.H. 732. It was written by Muḥammad al Khaṭîb (*d.* A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nâbulusî, the writer of the above-mentioned Sanad No. X, with a group of scholars not less than 20 in number, studied the work from the present copy under Shaikh Ibrâhim bin Muḥammad al Wânî, the father of the author of the present work; and that an Ijâza was granted by him to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ الاجل .... ابراهيم بن محمد

بن احمد الواني ريس المؤذنين بجامع دمشق...بقرأة الامام ...بدر الدين

حسن بن محمد بن صالح بن محمد النابلسي .... و محمد بن

محمد بن محمود الخطيب و هذا خطه و صح ذلك في يوم الاثنين حادي

و عشرين شهر شعبان سنة اثنين و ثلاثين و سبعمائة بمنزل المسمع ....

بدمشق المحروسة و اجازلنا جميع ما يجوز له روايته *

XIII. Dated, the Monastery Samsâṭîyah of Damascus, A.H. 732. It was written by 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsâṭîyah Monastery, with a group of traditionists, under the following two Shaikhs; and an Ijâza was granted by the latter to all who attended the sitting.

i. 'Alî bin Muḥammad bin Mamdûd (*d.* A.H. 736 = A.D. 1336).

ii. 'Umar bin 'Abdallâh bin 'Abdalaḥad (*d.* A.H. 744 = A.D. 1344).

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين .... علي بن محمد بن ممدود بن جامع بن عيسى البغدادى .... و الفقيه العالم عمر بن عبد الله بن عبد الاحد .... بقراءة كاتب السماع عبد الله بن احمد ... المقدسي .... و صح ذلك في يوم الاحد الخامس عشر من ذى القعدة سنة اثنين و ثلثين و سبعمائة بالخانقاه السمساطية جوار جامع دمشق و اجازا لهم *

XIV. Dated, Damascus, A.H. 739. The writer of the present Sanad, Ibrâhim bin Muḥammad bin Abî Bakr al Ḥasanî, a traditionist of the 8th century A.H., says that, with a group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Ṣafîyah bint Aḥmad, a female traditionist, who died in A.H. 741 = A.D. 1341. An Ijâza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخة الصالحة صفية بنت احمد ... المقدسي زوجة الشيخ بهاء الدين علي بن عمر .... و كاتب السماع ابراهيم بن محمد ابي بكر الحسني .... سنة تسع و ثلثين و سبعمائة و اجازت *

XV. Dated, Damascus, A.H. 734. It was written by Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the owner and scribe of treatise No. I. He studied the work from the present copy in A.H. 734 under Bahâ'addin 'Alî bin 'Umar (*d.* A.H. 749 = A.D. 1349) and his wife, Ṣafîyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an Ijâza was granted by them jointly to all who attended the sitting.

قرأته عليها و على والد اولادها بهاء الدين علي بن عمر بن احمد بن عمر بن ابي بكر .... فسمعه برهان الدين بن الحافظ قطب الدين عبد الكريم و ابن المسمع .... و صح يوم الاربعاء ثالث عشرين ربيع الاول سنة اربع و ثلثين و سبعمائة و اجازا كتبه احمد بن عبد الله ابن المحب *

XVI. Dated, the Manzil of Saifaddîn Qinjuq in Damascus, A.H. 737. It was written by 'Abdallâh bin Aḥmad, the writer of many Sanads referred to above. He says that he and Saifaddîn Qinjuq, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 Shaikhs, who jointly granted an Ijâza to all the students who attended the sitting :—

i. Jamâladdîn Yûsuf al Mizzî (*d.* A.H. 742 = A.D. 1341).
ii. Muḥammad bin Muḥammad bin Ḥasan an Nâ'ib (*d.* A.H. 750 = A.D. 1350)
iii. 'Alî bin Muḥammad bin Mamdûd (*d.* A.H. 736 = A.D. 1336).
iv. 'Abdallâh bin Ḥusain (*d.* A.H. 735 = A.D. 1335).
v. Aḥmad bin Muḥammad bin Aḥmad (*d.* A.H. 742 = A.D. 1342).
vi. 'Alâaddîn Abî Ḍaigam Qarâsunqur, a scholar of the 8th century A.H.

سمع جميع هذا الجزء على الشيخ .... ابي الحجاج يوسف بن الزكي بن يوسف المزي ...... و محمد بن الحسن بن ابى الحسن ابن نباتة المصري و علي بن محمد بن ممدود ... البغدادي ...... و عبد الله بن الحسن بن النائب و احمد بن محمد بن احمد ... المقدسي ...... و علاء الدين ابى ضيغم قراسنقر بن عبد الله العليمي .... بقراءة كاتب السماع عبد الله بن احمد المقدسي ابناه احمد و عمر .... و سيف الدين قنجق بن بيدغان العلائي .... و صح يوم الاحد سادس عشر شعبان سنة سبع و ثلاثين و سبعمائة بمنزل سيف الدين قنجق *

XVII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 745. It was written by Aḥmad bin 'Alî al Kurkî, a scholar of the 8th century. He, along with other scholars, studied the present treatise under Muḥammad bin Ibrâhîm bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348) by whom an Ijâza was granted to the students who joined the sitting.

قرأت هذا الجزء على الشيخ ...... محمد بن ابراهيم بن عبد الله بن ابى عمر ... المقدسي .... و صح ذلك و ثبت يوم السبت رابع عشر

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفري بسفح جبل قاسيون
و اجاز لي ان اروي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلك
احمد بن على الكركي *

XVIII. This note, dated A.H. 747, tells us that Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), with a group of ten traditionists, studied the present treatise at Dâr al Ḥadîṣ al Ashrafîyah of Damascus under Muḥammad bin Ibrâhîm, referred to in the preceding Sanad.

Foll. 26-46. III. جزء فيه من عوالي الحديث Juz'un fî hi Min 'Awâlî al Ḥadîṣ. A treatise consisting of 70 'Awâlî Ḥadîṣ and 3 'Âṣâr, transmitted from 19 Shaikhs of the author, arranged in alphabetical order.

By Qâsim bin Muḥammad bin Yûsuf al Barzâli قاسم بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus. He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes. He is commonly known as مؤرخ الشام (the historian of Syria). He composed a continuation of الروضتين في اخبار الدولتين, a well-known history of Egypt by Abû Shâmâ (*d.* A.H. 665 = A.D. 1268); see Hand-list, No. 2323. He is known as a good scribe, like his father, Muḥammad bin Yûsuf (see p. 223 below); and he transcribed a number of works. For his autograph, see Sanad on fol. 237[b], Al Mashîkhat, No. 322 above, and Sanad No. I, Treatise No. VI, below). He died in A.H. 739 = A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), gives us to understand in the colophon that Barzâlî composed the present treatise in the month of Jumâda I, and died a few months later, in the month of Dû'l Ḥijja. The scribe also mentions the 19 Shaikhs from whom he quotes the Ḥadîṣ in the present treatise, transmitted from three Shaikhs: (i) Abû 'Alî Ḥanbal (*d.* A.H. 604 = A.D. 1204); (ii) Ibn Ṭabarzad (*d.* A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindî (*d.* A.H. 613 = A.D. 1213).

Beginning:—

اخبرنا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن
يوسف البرزالي قرأة عليه و نحن نسمع في جمادى الاولى سنة تسع و ثلاثين
و سبعمائة و فيها مات رحمه الله ... الشيخ الاول اخبرنا الشيخ جمال الدين
ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي
المعروف بابن الحموي قرأة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

بن طبرزد البغدادي قرأة عليه و انا حاضر في مستهل جمادى الاولى سنة ثلاث و ستمائة بالجامع المظفرى بسفح قاسيون قال انا ابو القاسم هبة الله ابن محمد بن عبد الواحد بن الحصين الشيباني قرأة عليه و انا اسمع في سنة خمس و عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بن غيلان البزاز قال انا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي ثنا ابوبكر احمد بن عبيد الله ثنا روح بن عبادة ثنا عثمان بن غياث انا ابو نصر عن ابي سعيد الخدري رضي الله عنه انه قال يمر الناس على حشر جهنم *

The scribe, in the above passage, tells us that he studied the work under Barzâlî in the month of Jumâda I, A.H. 739, the year in which the treatise was composed.

Muḥammad bin Yaḥyâ (*d.* A.H. 759 = A.D. 1359), the writer of many Sanads belonging to Treatise No. II, tells us in the following autograph Sanad that, in the month of Jumâda I, A.H. 739, 'Umar bin 'Abdallâh, the scribe, studied the present treatise at Jâmi' Muẓaffarî of Damascus under Barzâlî; and that a group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijâza being granted by Barzâlî to all the students.

قرأت جميع هذا الجزء علي مخرجه الشيخ الامام العلامه الاوحد البارع الحجة مؤرخ الشام عمدة الحفاظ و المحدثين علم الدين ابي محمد القاسم بن محمد بن يوسف البرزالي الاشبلى الشافعي .... فسمعة صاحب الجزء و كاتبه ...... زين الدين ابو حفص عمر بن شيخنا .... محب الدين ابي محمد عبد الله .... و صح ذلک و ثبت في يوم الثلثاء عاشر جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون و اجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته و عدتهم اربعون نفسا و كتب محمد بن يحيى بن محمد بن يحيى ... المقدسي *

Foll. 49-60. IV. جزء فيه من عوالي الحديث. Juz'un fî hi Min 'Awâlî al Ḥadîṣ. A treatise by Barzâlî (*d.* A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awâlî Ḥadîṣ, transmitted from 6 female Shaikhs of Barzâlî, arranged in alpha-

betical order. It was composed, like the last treatise, in A.H. 739, the year in which the author died.

'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the scribe, tells us in the following note at the end that, in A.H. 739, he transcribed both these treatises of Barzâlî (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ الحافظ علم الدين القاسم المذكور رحمه الله عمر بن عبد الله بن احمد بن المحب فى شعبان سنة تسع و ثلاثين و سبعمائة *

The present treatise is followed by a Sanad, dated the Jâmi, Muzaffarî of Damascus, A.H. 739, written by Muḥammad bin Ḥasan bin Alî bin 'Umar al Maqdisî, a traditionist of the 8th century A.H. He says that, on the 13th of Jumâda I, A.H. 739, he studied the present copy, with a group of 40 scholars, at Jâmi' Muzaffarî under the author of the treatise. An Ijâza was granted by Barzâlî to the students who attended the sitting.

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف البرزالي .... و كاتب الاسماء محمد بن حسن بن علي بن عمر بن احمد المقدسي و هذا خطه و صح ذلك في يوم الثلثاء العاشر من جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفري بسفح قاسيون ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و عدتهم اربعون نفساً *

Two foll. at the end of the present treatise are blank.

Foll. 64-81. V. جزء فيه من عوالي الحديث Juz'un fî hi Min 'Awâlî al Ḥadîṣ. An autograph copy of a collection of 'Awâlî Ḥadîṣ transmitted by 'Abdallâh bin Ḥasan (*d.* A.H. 732 = A.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muḥammad bin Yaḥyâ bin Muḥammad al Maqdisî محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dûrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for 'Abdallâh bin Aḥmad, the narrator of the Ḥadîṣ collected in the work.

جزء فيه من عوالي سيدنا الشيخ الامام العالم البارع الاوحد الزاهد بقية السلف جمال العلماء مفتي المسلمين قاضي القضاة شرف الدين ابي

محمد عبد الله بن الشيخ .... الحسن بن الشيخ .... عبد الله بن الشيخ .... عبد الغني بن عبد الواحد بن علي بن مسرور المقدسي الحاكم بالشام المحروسة .... حرفه له .... كاتبه ...... محمد بن يحيى .... المقدسي *

The following colophon tells us that the present treatise was composed in A.H. 731: آخر الجزء المخرج من عوالي شيوخ قاضي القضاة شرف الدين الحنبلي فيه خمسة عشر شيخاً بالسماع و عن ستة بالاجازة كتبه منتقيه محمد بن يحيى ....المقدسي في الخامس و العشرين عن رجب سنة احدى و ثلاثين و سبعمائة بسفح جبل قاسيون *

Beginning :—

اخبرنا الشيخ العدل سديد الدين ابو محمد الملكي قرأة عليه و انا اسمع في جمادى الاخرة سنة احدى و خمسين و سبعمائة الخ *

The present copy ends with the following Sanad, dated, Damascus, A.H. 731, written by 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), the writer of Sanad No. II, Treatise No. II. He tells us that, with a group of 30 scholars, he studied the work from the present copy under the above-mentioned 'Abdallâh bin Ḥasan, the narrator of these 'Awâlî Ḥadîṣ, who granted an Ijâza to all the students who attended the sitting, which took place at his house in Damascus.

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ .... ابي محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن الشيخ الامام الحافظ ابي محمد عبد الغني بن عبد الواحد .... بقرأة كاتب السماع عبد الله بن احمد المحب المقدسي ابنه ابو الفتوح احمد و الجماعة السادة .... سنة احدى و ثلثين و سبعمائة بمنزلة المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع ايده الله رواية جميع ما يجوز له روايته *

The writer of the Sanad adds a note, in which he mentions the date of death of 'Abdallâh bin Ḥasan, thus :—

توفي قاضي القضاة شرف الدين المخرج له هذا الجزء ...... في ليلة الخميس مستهل جمادى الاولى سنة اثنين و ثلثين و سبعمائة ......

و دفن بعد ان يصلى عليه بالجامع المظفري بسفح قاسيون و دفن بتربة الشيخ ابي عمر *

Foll. 85-90. VI. ثلاثيات من مسند احمد بن حنبل Ṣulâṣîyât Min Musnadî Aḥmad bin Ḥanbal. A collection of 39 'Awâlî Ḥadîṣ of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855) from the Prophet through 3 intermediate narrators.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي (*d.* A.H. 739 = A.D. 1339); see Treatise No. III above.

Beginning with Isnâd, thus :—

اخبرنا ابو علي حنبل بن عبد الله بن الفرج بن سعادة الرصافي المكبر قرأة عليه و نحن نسمع قال انبأنا ابو القاسم هبة الله بن محمد بن عبد الواحد الشيباني قال انبأنا ابو علي الحسين بن علي بن المذهب التميمي الواعظ في سنة سبع و ثلاثين و اربعمائة قال انبأنا ابوبكر احمد بن جعفر بن حمدان بن ملك بن شبيب القطيعي في المحرم سنة ست و ثلاثين و ثلاثمائة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حنبل قال حدثني ابي ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة بن شريك رضي الله عنه فان الله عز و جل لم يزل داء الا انزل معه شفاء الا الموت و الهرم *

Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A.H. 736. Fol. 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A.H., written on the copy of Musnad from which the 39 Ḥadîṣ in the present treatise are taken. The Sanads are dated A.H. 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689.

The following 7 Sanads belong to the present copy of the treatise.

I. An autograph Sanad, dated the Dâr al Ḥadîṣ Nûrîyah of Damascus, A.H. 735, written by Barzâlî, the author of the treatise. He says that Aḥmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzâlî granted an Ijâza to the scribe, whose father, 'Abdallâh, was one of his Shaikhs.

سمعه على صاحبه الفقيه المحدث المقرى الصالح شهاب الدين
ابو الفتح احمد بن شيخنا الامام ...... محب الدين ابي محمد عبد الله
بن أحمد المقدسي ... و قابلت نسخته هذه .... سنة خمس و ثلثين
و سعمائه بدار الحديث النورية و اجزت له جميع ما يجوزلي روايته
و كتب القاسم بن محمد بن يوسف البرزالي عفى الله عنه .

II. The same Aḥmad bin 'Abdallâh, in the following Sanad, dated A.H. 736, mentions that, with a group of 20 scholars, he studied under his father, 'Abdallâh, from the present copy.

قرأت جميع هذا الجزء على سيدي و مولائي و شيخي و والدي ابي
محمد عبد الله بن المحب المقدسي ... فسمعه جماعة .... و صح
ذلک يوم الاحد ثمن عشرى المحرم سنة ست و ثلثين و سبعمائة ......
كتب احمد بن عبد الله بن احمد ... المقدسى عفى الله عنهم .

This Sanad is attested by 'Abdallâh (*d.* A.H. 737 = A.D. 1337), the father of Aḥmad thus : هذا صحيح كتبه عبد الله بن احمد بن المحب المقدسي.

III. The above mentioned 'Abdallâh, in the following autograph Sanad, dated the Madrasah Ḍiyâiyah of Damascus, A.H. 736, says that his two sons, Aḥmad, the scribe of the copy, and Muḥammad, with a group of 40 traditionists, male and female, studied under him ; and that he granted an Ijâza to all the students.

سمع جميع هذا الجزء من لفظي ...... ولداي ابوبكر محمد و احمد
رفقهما الله تعالى و اباي بطاعة و المحدثون ....
و صح ذلک في يوم الخميس التاسع عشر ربيع الاول سنة ست و ثلثين
و سبعمائة بالمدرسة الضيائية بسفح قاسيون و اجزت لهم كتبه عبد الله بن احمد
بن المحب المقدسي عفى الله عنهم .

IV. The same 'Abdallâh, in another autograph Sanad, dated the Dâlih of Damascus, A.H. 736, says that Muḥammad bin Yaḥyâ (*d.* A.H. 759 = A.D. 1359), author of treatise No V above, studied from the present copy, with a group of 30 scholars, under him ; and that he granted an Ijâza to all the students.

سمعه عليَّ ايضا بقرأة المحدث الفاضل شمش الدين محمد بن يحيى

بن سعد ....

...... و صح ذلک في يوم الثلثاء سادس عشرين جمادى الاولى سنة ست

و ثلاثين و سبعمائة ...... بجبل قاسيون باعاليه مكان يعرف بالداله و اجزت

لهم كتبه عبد الله بن احمد ...... المقدسي *

V. Muḥammad (*d.* A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallâh, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jâmi' Amavî of Damascus under Qâḍî Aḥmad bin Muḥammad (*d.* A.H. 764 = A.D. 1364), from whom all the students received an Ijâza.

سمع جميع هذا الجزء و هو منتقى من ثلاثيات مسند امام احمد بن

محمد بن حنبل رضى الله عنه ... على الشيخ الامام العالم المسند المعمر

الرئيس القاضي بدر الدين احمد بن محمد بن محمد بن احمد الرقاق ...

.... بقرأة كاتبه محمد بن عبد الله بن احمد ....

و صح ذلک و ثبت في يوم الاحد تاسع عشرين شوال سنة ثلاث و ستين

و سبعمائة ...... بالجامع الاموي بدمشق و اجازلنا مايجوز جميع له روايته *

VI. The above-mentioned Muḥammad, in the following autograph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalâḥîyah of Damascus under Muḥammad bin Aḥmad bin Ibrâhîm (*d.* A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qûb bin Isḥâq bin Khwâja al Kirazî al Bihâri al Hindî al Ḥanafî, and some others, joined the sitting; and that an Ijâza was granted by the Shaikh to all the students.

ثم قرأته على الشيخ الامام ... صلاح الدين ابي عبد الله محمد بن

الشيخ تقي الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي ....

فسمعه ابني محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر

بن سعد الاسفرائيني و الشيخ الصالح شرف الدين احمد بن يعقوب بن

اسحق بن خواجه الكرازي البهاري الهندي الحنفي و صح ذلک و ثبت

في يوم السبت خامس شهر ذي تعدة المحرم سنة ثلاث و ستين و سبعمائة

بالجبل الرباط القلانسي بالصالحية و اجاز لنا ما يجوزله روايته *

VII. 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the scribe of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah As͟hrafîyah of Damascus under S͟haik͟h Muḥammad bin Aḥmad bin Ibrâhîm, noticed in the preceding Sanad, and that all the students received an Ijâza.

قرأت هذا الجزء و هو منتقى من ثلاثيات مسند الامام احمد بن

حنبل .... على شيخنا الشيخ الصالح ..... ابي عبد الله

محمد بن الشيخ تقى الدين احمد بن الشيخ عز الدين ابراهيم بن عبد الله

بن شيخ الاسلام ابى عمر محمد بن احمد بن قدامه .... المقدسي...

.... و صح ذلک في يوم الاثنين

ثالث عشرين صفر سنة ثلاث و ستين بدار الحديث الاشرفية بسفح قاسيون

و اجازلهم ما يرويه كتب عمر بن عبد الله بن احمد المحب المقدسي *

Fol. 94 is blank.

Foll. 95–107. VII. الاربعون البلدانية Al Arba'ûn Al Buldânîyah. A collection of 40 Ḥadîs̱ of 40 S͟haik͟hs belonging to 40 different places taken from Al Mu'jam (No. 319 above).

By Abû 'Abdallâh Muḥammad bin Aḥmad Aḏ Ḏahabî ابو عبد الله محمد بن احمد الذهبي, a famous author and scholar, and an authority often quoted in history, biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous S͟haik͟hs whom he enumerates in his work, Al Mu'jam al Kabîr. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries. For his life, see Ad Dûrar, vol. ii, fol. 219.

Ḏahabî tells us, in the preface, that the desire to compose an Al Arba'ûn Al Buldânîyah was prompted by the similar compositions of Salafî, Ibn 'Asâkir and others. The result was the present composition and two other Arba'ûns, viz., Arba'ûn from Mu'jam Abî Bakr and Arba'ûn from Mu'jam Ibn Jumai' (see No. 321 above).

Beginning :—

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده و رسوله .... ثم اني قد كنت سمعت الاربعين البلدانية للحافظ السلفي و الاربعين البلدانية للحافظ ابن العساكر الخ *

Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A.H. 735.

آخر الاربعين البلدانية للطبراني تخريج شيخنا شمس الدين محمد بن محمد الذهبي علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسي في شعبان سنه ٧٣٤ *

The present copy contains one Sanad, dated, Damascus, A.H. 735, written by 'Abdallâh, the father of the scribe. The scribe and many others studied from the present copy under two Shaikhs, one Zainab bint Yaḥyâ (*d.* A.H. 742 = A.D. 1342), and the other Mizzî (*d.* A.H. 742 = A.D. 1342), who jointly granted an Ijâza to all the students.

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القسم للطبراني على الشيخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب بدر الدين يحيى بن الشيخ العلامة عز الدين عبد العزيز بن عبد السلام ...... و على شيخنا ...... جمال الدين ابي الحجاج يوسف الذكي عبد الرحمن بن يوسف المزي .... بقرأة كاتب السماع عبد الله بن احمد و اولاده احمد ...... سنة خمس و ثلثين و سبعمائة و اجازا لهم جميع ما يجوز لهما روايته *

Foll. 109–117. VIII. الار بعون Al Arba'ûn. A collection of 40 Ḥadîṣ from Al 'Âdâb by Baihiqî (*d.* A.H. 458 = A.D. 1066).

By Aḥmad bin 'Abdallâh احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaikhs He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349 ; see Ad Dûrar,

Aḥmad bin ‘Abdallâh, in the following passage, says that he transmitted the Ḥadîs̤ of Al Âdâb from Ayyûb bin Ni‘mah (*d.* A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning :—

اخبرنا الشيخ زين الدين ابو الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي الكحال قال ابنأنا الشيخ الامام شرف الدين ابو عبد الله محمد بن عبد الله بن ابى الفضل المرسي قرأة عليه و انا اسمع في سنة ست و اربعين و ستمائة قال ابنأنا ابو القاسم منصور بن عبد المنعم بن الفضل بن احمد الصاعدي الفراوي قال ابنأنا ابو محمد عبد الجبار بن محمد بن الخولاني قال ابنأنا الامام الحافظ *

الحديث الاول

اخبرنا ابو عبد الله الحافظ .... من احق بحسن الصحبة قال امك قال ثم من قال امك قال ثم من قال ابوك الخ *

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitâb al ’Âdâb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanads granted to the traditionists who studied from it.

I. Dated, Damascus. A.H. 724, written by ‘Abdallâh (*d.* A.H. 737 = A.D. 1337), the author's father. He says that he and his two sons, Aḥmad and Muḥammad, with a group of traditionists, studied from the present copy under Ayyûb bin Ni‘mah (*d.* A.H. 730 = A.D. 1330), who granted an Ijâza to all the students.

سمع جميع هذه الاربعين على الشيخ ...... ابى الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي .... بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسي ابناه احمد , محمد ....

و صح ذلك في يوم الجمعة ثامن عشر شهر ربيع الآخر سنة اربع و عشرين و سبعمائة بدكان المسمع بدمشق و اجاز لهم *

II. Dated, Damascus, A.H. 730, written by ‘Abdallâh the writer of the preceding Sanad. He says that a group of traditionists,

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shaikhs :—

i. Ayyûb bin Ni'mah (*d.* A.H. 738 = A.D. 1338).

ii. Abû Bakr bin Muḥammad bin 'Abdarraḥmân (*d.* A.H. 738 = A.D. 1338).

سمع جميع هذا الاربعين على الشيخين المسندين الصالحين ......
ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي ...... و عماد الدين
ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي
بقرأة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر..............
و صح ذلک في يوم الثلثاء السادس عشرين من شهر ربيع الاول سنة ثلثين
و سبعمائة ...... جوار دمشق و اجاز لهم جميع ما يجوز له روايته الخ *

III. 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the son of the Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadîṣ Ashrafîyah of Damascus in A.H. 778; and they were granted an Ijâza by him.

سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قرأة عليه و انا حاضر
على الشيخين المذكورين اعلاه بسماع الاول و اجازه الثاني من المرسي ...
سمعه ابناى ابوبكر و يوسف ...... و صح ذلک في يوم الاثنين سابع عشرين
جمادى الاولى سنة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم
كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم
و لله الحمد و المنة *

IV. Sanad, dated Damascus, A.H. 873, written by Muḥammad bin Muḥammad al Khaiḍarî (*d.* A.H. 894 = A.D. 1489). He says that, with a group of traditionists, he studied under 'Abdarraḥmân bin Yûsuf at Ṭaḥḥân (*d.* A.H. 845 = A.D. 1441); and that an Ijâza was granted by him to all the students.

الحمد لله سمع هذه الاربعين على الشيخ الامام العالم المسند زين الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الحنبلي باجازته من الحافظ
ابي بكر محمد بن عبد الله بن احمد بن المحب .... بقرأة محمد بن

محمد بن عبد الله الخيضري و هذا خطه عفى الله عنه الفاضل علاء الدين علي بن سليمان بن احمد المرداوی و صح ذلک يوم الخميس حادي و عشرين رجب سنة سبع و ثلاثين و ثمانمائة ... بسفح قاسيون و اجازلنا المسمع *

A note on the title-page says that the MS. was in possession of Muḥammad bin Fahd al Makkî, the author of Al Mu'jam (see Hand-list, No. 2429).

Fol. 121. IX. الاربعون Al Arba'ûn. An incomplete autograph copy of Arba'ûn. Only one fol. containing one Ḥadîṣ remains, the other foll. containing 39 Ḥadîṣ being wanting.

By Muḥammad bin Yaḥyâ محمد بن يحيى, the author of Treatise No. V, noticed above.

Foll. 125-132. X. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from Ṣaḥîḥ Muslim; see Lib. Cat., vol. v, part i, No. 188.

By an anonymous author. The following words in the Sanad, dated A.H. 668, quoted at the end of the present copy: و هذه الاربعون جميعها فی المجلدة الثانية من نسخة الضيائية (the 40 Ḥadîṣ of the present work are taken from the second volume of Ṣaḥîḥ Muslim, belonging to the Madrasah Ḍiyâ'îyah), suggest that it was composed before A.H. 668. The present copy is defective for the want of a larger portion of the preface. It begins abruptly with the Isnâd, thus:—

قالوا انبأنا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطی التاجر قرأة عليه و نحن نسمع بجامع دمشق بالغزالية منه قال انا ابو القاسم منصور بن عبد المنعم بن عبد الله بن محمد الفراوي ....

الحديث الاول قال حدثنا يحيى بن يحيى قال قرأت على مالک عن نعيم بن عبد الله عن ابي هريرة رضى الله قال قال رسول الله صلى الله عليه و سلم على انقاب المدينة ملائكة لا يدخلها الطاعون والدجال الخ *

It appears, from Sanad No. X below, that Muḥammad bin Ṭugrul was the scribe and owner of the present copy.

Foll. 133-135ª contain copies of Sanads, dated A.H. 662, 665, 666, 668, written on the copy of Ṣaḥîḥ Muslim belonging to the Madrasah Diyâ'îyah of Damascus, from which the present 40 Ḥadîṣ are collected.

Foll. 135ᵇ-137ᵇ contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A.H. 717, and the last two A.H. 736.

I. A note, dated Damascus, A.H. 717, written by Muḥammad bin Ṭugrul aṣ Ṣairafî (*d.* A.H. 737 = A.D. 1337). He says that, with others, he studied the present treatise under Barzâlî (*d.* A.H. 739 = A.D. 1339).

قرأت جميع هذه الاربعين على الشيخ الامام الحافظ الاوحد البارع جمال الحفاظ مؤرخ الشام عمدة المحدثين علم الدين مفيد الطالبين ابي محمد القاسم بن محمد بن يوسف البرزالي ...... و صح ذلک في يوم الاثنين ثامن عشر سنة سبع و عشرة و سبعمائة عند قبر زکريا جوار دمشق المحروسة و کتب محمد بن طغرل الصيرفي *

II. Dated, the Monastery Khâtûnîyah of Damascus, A.H. 717, written by Mizzî (*d.* A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭugrul, the scribe, jointly studied from the present copy under Ḥasan bin Aḥmad bin Muẓaffar (*d.* A.H. 724 = A.D. 1324); and that an Ijâza was granted by Ḥasan to both of them.

سمع جميع هذا الاربعين ... على الشيخ الامام العالم ... الحسن بن احمد بن مظفر الخطيري ...... بقرأة محمد بن طغرل ... و کاتب السماع محمد بن يوسف بن الذکي عبد الرحمن بن يوسف المزي .... صح ذلک ... يوم الاثنين الثامن عشر رجب سنة سبع عشرة و سبعمائة ... واجازلنا المسمع جميع ما يجوز له روايته *

III. Dated, the Monastery Khâtûnîyah of Damascus, A.H. 717, written by Muḥammad bin Ṭugrul, noticed in the above Sanad. He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A.H.; and that a joint Ijâza was granted by the same Ismâ'il to all the students.

قرأت جميع هذه الاربعين ... على الشيخ ...... اسمعيل بن عيسى بن مسعود بن هرون بن يوسف المقدسي ...... فسمعه ...... و صح ذلک سنة سبع عشرة و سبعمائة بالخانقاه الخاتونية ...... کتبه محمد بن طغرل *

IV. Dated, the Jâmi' Ashrafî of Damascus, A.H. 717, written by the same Muḥammad bin Ṭugrul. He says that he, and Barzâlî

(*d.* A.H. 739 = A.D. 1339), and many others studied for the second time from the 29th Ḥadîṣ till the end under Muḥammad bin 'Imâd, a traditionist of the 8th century A.H.; and they received an Ijâza from him.

سمع من اول الحديث التاسع و العشرين الى آخر الجزء على الشيخ الجليل الاصيل العدل الوصي شمس الدين ابي عبد الله محمد بن العماد سعد الله بن حامد بن عتبة القرشي .... بقرأة الامام ... القاسم بن محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن مسلم الحنفي و محمد بن طغرل المعروف بابن الصيرفي و هذا خطه سنة سبع عشرة و سبعمائة بالجامع الاشرفي و اجازلنا *

V. Dated, Damascus A.H 717; written by Mizzî (*d.* A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuġrul, with a group of 6 scholars, studied under Sâlim bin 'Abdarraḥmân (*d.* A.H. 726 = A.D. 1326); and that an Ijâza was granted to all the students.

سمع جميع هذه الاربعين ...... على الشيخ الجليل ... سالم بن عبد الرحمن بن عبد الله القلانسي الشافعي ...... بقرأة الفقيه محمد بن طغرل الصيرفي ... الجماعة السادة ... و كاتب السماع محمد بن يوسف بن الذكي بن عبد الرحمن .... و اجازلنا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 717; written by Muḥammad bin Ṭuġrul, the writer of Sanad No. I. He says that, with a group of traditionists, he studied the treatise under Yûsuf * bin Muḥammad bin 'Uṣmân; and that an Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين ...... على الشيخ يوسف بن محمد بن عثمان بن السرخسي ...... فسمعه .... سنة سبع عشرة و سبعمائة و اجازلنا جميع مايجوز له روايته كتبه محمد بن طغريل الصرفي *

VII. Dated, the Manzil of Muḥammad bin 'Abdalmalik, close to the Madrasah 'Âdilîyâh, A.H. 717; written by Muḥammad bin Ṭuġrul,

* Ibn Ḥajar, in Ad Durar, vol. ii, fol. 325, places Yûsuf's death in A.H. 711: but the present Sanad gives us every reason to hold that he was alive in A.H. 717.

the writer of Sanad No. I. He says that the present treatise was studied under Muḥammad bin ʻAbdalmalik bin Ismâʻîl bin ʻÂdil (*d.* A.H. 727 = A.D. 1327), one of the descendants of King ʻÂdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muḥammad bin ʻAbdalmalik, viz., ʻAlî and ʻAbdalmalik; Aḥmad bin ʻUmar, a noble of Damascus and one of the descendants of King ʻÂdil; and many others. An Ijâza was granted by the same Muḥammad bin ʻAbdalmalik to all the students.

سمع جميع هذه الاربعين ... على المولى السيد الاجل الغازي المجاهد العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابى المعالى محمد بن المولى الملك السعيد فتح الدين ابي محمد عبد الملك بن السلطان الملك الصالح عماد الدين ابى الفداء اسمعيل بن السلطان الملك العادل سيف الدين ابي بكر محمد بن ايوب بن شادى اعز الله نصره و رفع قدره ... بسماعه لجميع الصحيح من ابن عبد الدائم بسنده بقرأة الامام ... القاسم بن محمد بن يوسف البرزالي ولدا المسمع على فى الخامسة و عبد الملك فى الثالثة و مظفر الدين ابو العباس احمد بن الملك المغيث فتح الدين عمر بن الملك الفائز ابراهيم بن السلطان الملك العادل ابي بكر بن ايوب .... و ذلك في يوم الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمنزل المسمع جوار المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته *

VIII. Dated, the Manzil of ʻAlî bin Muḥammad, north of the Jâmiʻ Masjid of Damascus, A.H. 717; written by Muḥammad bin Ṭuġrul. He says that he and Aḥmad bin ʻUmar, a noble of Damascus and one of the descendants of King ʻÂdil, with a group of scholars, studied under Shaikh ʻAlî bin Muḥammad bin ʻUmar (*d.* A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ الامام .... علي بن العدل عماد الدين ابي عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن محمد بن مسلم بن الحسن بن عبد الله بن محمد الازدي الدمشقي

الشافعي فسمع حفيده حسن بن شهاب الدين ابى القسم عبد الله و مظفر الدين ابو العباس احمد بن فتح الدين عمر بن الملك . الفائز بن الملك العادل و صارم الدين ابراهيم .... و صح ذلك و ثبت في يوم الخميس الثامن و العشرين من شهر رجب سبع و عشرة و سبعمائة بمنزل المسمع شمالي جامع دمشق المحروسة و اجازلنا ما يجوز له روايته كتبه محمد بن طغرل بن عبد الله الصيرفي *

IX. Dated, the Mosque of Al Malik al Qâhir of Damascus, A.H. 717, written by Muḥammad bin Ṭugrul. He says that he and Muḥammad bin Jamâladdin (the Imâm of the Khâtûnîyah Monastery of Damascus, and a scholar of the 8th century A.H.), with some others, studied the present treatise under Shaikh Aḥmad bin Abî Bakr bin Muḥammad bin Ṭarkhân (*d.* A.H. 736 = A.D. 1336), who granted an Ijâza to all the students.

سمع جميع هذا الجزء على الشيخ الاجل الاصيل العدل تقى الدين ابى العباس احمد بن ابي بكر بن محمد بن طرخان بن ابى الحسن الدمشقي الصالحي بسماعه من ابن عبد الدائم ...... و محمد بن جمال الدين عبد الرحمن بن علاء الدين على الحنفي امام الخاتونية .... و محمد بن طغرل بقرأته و هذا خطه و صح ذلك في يوم الاثنين التاسع و عشرين ذي القعدة سنة سبع عشره و سبعمائة ...... بمسجد الملك القاهر و اجازلنا جميع مروياته *

X. Dated, the Monastery of Damascus, A.H. 736. Written by Ḥusain bin 'Umar (*d.* A.H. 779 = A.D. 1379), a traditionist of Damascus and the owner of the copy of Al Mashikhat, No. 322 above. He says that he and Muḥammad bin Ṭugrul aṣ Ṣairafî, the scribe and owner of the present copy, with a group of scholars, jointly studied under 'Alâaddîn Abû'l Ḥasan 'Alî bin Abî al Ma'âlî (*d.* A.H. 737 = A.D. 1337) The same 'Alâaddîn granted an Ijâza to all the students.

سمع جميع هذه الاربعين ... على الشيخ المقرى علاء الدين ابى الحسن علي بن ابى المعالى بن خضر التنوخي ... بقرأة صاحبها و كاتبها الشيخ المحدث ...... ناصر الدين ابي المعالي محمد بن

طغرل الصيرفي ... الجماعة ... و كاتب السماع الحسين بن عمر بن حبيب الدمشقي و صح ذلک وثبت في يوم الثلثاء ثاني عشر ذي الحجة سنة ست و ثلثين و سبعمائة بخانقاه خاتونية و اجاز لهم *

XI. Dated, the Madrasah of Sharafaddîn of Ḥalab, A.H. 736, written by Muḥammad bin Ṭuġrul. He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijâza to all the students :—

(i) Muḥammad bin Ṣâliḥ, a traditionist of the 8th century A.H.

(ii) 'Alî bin 'Alî bin Ibrâhîm (*d.* A.H. 740 = A.D. 1340).

سمع جميع هذه الاربعين ... على الشيخين الفاضلين ... ابي عبد الله محمد بن عفيف الدين بن صالح بن ابى العلاء بن ابي محمد بن صالح بن محمود .... الاسدي الجيلي والقاضى علاء الدين ابى الحسن على بن على بن ابراهيم ... الا نصاري .... بقرأة كاتب السماع محمد بن طغرل الصيرفي .. سنة ست و ثلثين و سعبمائة بمدرسة شرف الدين ابن العجمي بمدينة حلب و اجازلنا جميع مروياته *

Foll. 138–139. XI[a]. الجزء فيه من حديث يحي بن محمد بن صاعد Al Juz' fîhi min Ḥadîṣ Yaḥyâ bin Muḥammad bin Ṣâ'id. Contains the four Ḥadîṣ narrated by Yaḥyâ bin Muḥammad bin Ṣâ'id, a prominent traditionist, who died in A.H. 318 = A.D. 930; see Ḥuffâẓ, vol. ii, p. 337.

Beginning :—

اخبرنا الشيخ الجليل المسند عزالدين عبد العزيز بن عبد المنعم ابن الفضل الحراني قرأة عليه وانا اسمع في سنة احدى و ثمانين و ستمائة .... فقال (رسول الله) يا ايها الناس ان هذا من غنائمكم فادوا الخيط والمخيط و ما دون ذلک و ما فوق ذلک فان الغلول عار على اهله يوم القيمة الخ *

Foll. 140–145. XI[b]. الجزء فيه من حديث بي الربيع Al Juz' fîhi min Ḥadîṣ Abî ar Rabî'. A collection of 45 Ḥadîṣ from a work on Ḥadîṣ by Abûr Rabî' Sulaimân bin Dâ'ûd (*d.* A.H. 234 = A.D. 848). For Sulaiman's life, see Ḥuffâẓ vol. ii, p. 53.

Beginning :—

ثنا ابو الربيع سليمان بن داؤد الزهري العتكي ثنا ابن المبارك عن محمد بن يسار عن قتادة قل للمؤمنين يغضو من ابصارهم قال عما لايحل لهم و يحفظوا فروجهم عما لايحل لهم *

At the end of the present copy are reproduced 18 notes, dated A.H. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies of the works on Ḥadîṣ of Yaḥyâ and Sulaimân, referred to above.

The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallâh (*d.* A.H. 737 = A.D. 1337), Mizzî (*d.* A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat., vol. v, part i, No. 229), and Barzâlî (*d.* A.H. 739 = A.D. 1339), the author of Treatise No. III above, respectively.

Foll. 151–171. XII. الاربعون Al Arba'ûn. A collection of 40 Ḥadîṣ from the 40 most well-known Shaikhs of Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328), see treatise No. I above.

By Amînaddîn Muḥammad bin Ibrâhim al Wânî امين الدين محمد بن ابراهيم الواني (*d.* A.H. 735 = A.D. 1335), the author of treatise No. II above.

A note on the title-page, which runs thus : اربعون حديثاً مخرجة عن كبار مشيخة احمد بن عبد العليم بن تيميه الحراني تخريج المحدث الحافظ امين الدين محمد بن ابراهيم الواني tells us that Amînaddîn composed the present work for Ibn Taimîyah, referred to above, under whom the present copy was studied by several traditionists; see Sanads Nos. I and II, described below.

Beginning :—

الحمد لله و نستعينه و نشهدبه و نستغفر من شرور انفسنا و من سيات اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادي له و اشهد ان لا اله الا الله وحده لاشريک له و اشهدان محمداعبده و رسوله ... الحديث الاول اخبرنا الا مام احمد بن عبد الدائم ... المقدسی قرأة عليه و انا اسمع سنة سبع وستين و ستمائة .... قال خرج رسول الله صلی الله عليه و سلم و اصحابه فاحرمنا بالحج ... رواه النسائي و ابن ماجه ... مولدن في

صفر سنة خمس و سبعين و خمسمائة و توفي يوم الاثنين رجب سنة ثمان و ستين *

The date of the birth and death of each of the 40 Shaikhs, and a reference to the work in which the Ḥadîṣ is found, are noted below each Ḥadîṣ.

The present copy contains the following 6 Sanads, dated A.H. 721, 724, 793, 837, 838, 838.

I. Dated, the Dâr al Ḥadîṣ Sakrîyah of Damascus, A.H. 721, written by Muḥammad bin Ibrâhîm al Wanî, the author of the treatise. He says that he and Ḏahabî (*d.* A.H. 748 = A.D. 1348), the author of treatise No. VI above, with some others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع هذا الجزء على المخرج له سيدنا و شيخنا .... ابى العباس احمد بن الشيخ ... بن عبد الحليم ... بن عبد الله بن محمد بن تيمية الحراني فسح الله تعالى فى مدته بسماعه من شيوخه بقرأة الشيخ ... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة .... و محمد بن ابراهيم بن محمد بن احمد الواني و هذا خطه .... سنة احدى و عشرين و سبعمائة بدار الحديث السكرية بدمشق و اجازلنا ما يجوزله روايته *

II. Dated, the Dâr al Ḥadîṣ Sakrîyah of Damascus, A.H. 724, written by Muḥammad bin Râfi‘ (*d.* A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such as ‘Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), Ṣawâb bin ‘Abdallâh (*d.* A.H. 726 = A.D. 1326), a friend of Ibn Taimîyah, and many others, studied the present MS. under Ibn Taimîyah, who granted an Ijâza to all the students.

سمع جميع هذا الجزء على من خرج له شيخنا الا مام .... ابو العباس احمد بن عبد الحليم .... بن عبد السلام بن عبد الله بن تيمية الحراني مد الله فى عمره ... بقرأة الا مام عبد الله بن احمد بن عبد الله المقدسي .... و صاحبه الطواشي ... و كاتب السماع محمد بن رافع بن ابي محمد بن محمد السلامي .... عام اربعة

و عشرين و سبعمائة بدار الحديث السكريه بدمشق و اجاز لهم ما يرويه و تلفظ بذلك *

III. Dated, the Qâsîyûn of Damascus, A.H. 793. The writer of the Sanad, who does not reveal his name, says that Khaṭîb Ḥanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (*d.* A.H. 798 = A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد لله سمع جميع هذا الجزء و فيه اربعون حديثا خرجها ابن الواني

الشيخ الاسلام ابي العباس احمد بن تيمية عن كبار مشائخه علي المسند

شهاب الدين احمد بن العماد ابى بكر بن العز ... المقدسي ... بقرأة الامام

الخطيب حنبل بن محمد بن محمد الا قفهسي . . . و صح ذلك يوم السبت

سابع عشرين صفر سنة سبع و تسعين و سبعمائة بمنزل المسمع بسفح قاسيون

ظاهر دمشق و اجاز لهم *

IV. Dated, Damascus, A.H. 837, written by Muḥammad bin Abî Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers (Abdalwahhâb and Aḥmad) were studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaiḍarî (*d.* A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرأت جميعه على اخي ابي محمد عبد الله بن ابي بكر بن

عبد الرحمن ... فسمعه اخوه ابو بكر عبد الوهاب و ابو الخير احمد و الفاضل

ابو الخير محمد بن محمد بن عبد الله الخيضري و صح ذلك و ثبت يوم

الثلثاء سادس عشر شوال سنة سبع و ثلثين و سبعمائة ... و اجاز و كتب

محمد بن ابى بكر بن رزين *

V. Dated, the house of 'Abdarraḥmân bin Abî Bakr of Damascus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makkî (*d.* A.H. 885 = A.D. 1480), the author of Al Mu'jam; see Hand-list, No. 2429. He says that he and Aḥmad bin 'Abdallatif (*d.* A.H. 841 = A.D. 1440), with group of scholars, studied from the present copy under 'Abdarraḥmân bin Abî Bakr (*d.* A.H. 838 = A.D., 1437), who granted an Ijâza to all the students.

الحمد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج
عبد الرحمن بن القاضي عماد الدين ابى بكر القاضى زين الدين عبد الرحمن
بن ابى بكر محمد بن احمد بن القاضي تقي الدين سليمان بن مربن حمزة
القرشي العمري المقدسي الصالحي ... بقرأة الفاضل شهاب الدين ابي
العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومي ......
و كاتب هذه الا سطر محمد المدعو عمربن فهد بن محمد بن ابى الخير
بن مخلد المكي ...... سنة سبع و ثلاثين و سبعمائة بمنزل المسمع ...
و اجاز لكل منا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 738, written by Muḥammad al Khaiḍarì (*d.* A.H. 894 = A.D. 1489). He says that he studied the work under Shaikh ʻAbdarraḥmân mentioned above, who granted an Ijâza to him.

الحمد لله قرأت جميع هذه الاربعين على الشيخ زين الدين عبد الرحمن
بن القاضى عماد الدين ابى بكر بن عبد الرحمن المقدسي ......
و صح فى يوم الثلثاء رابع المحرم سنة ثمان و ثلثين و سبعمائة و إجاز لي
غير مرة *

SUPPLEMENT*

No. 463.

foll. 272 ; lines 15 ; size 9½ × 6 ; 7 × 4.

الموطا

AL MUWAṬṬA.‘

A work on Ḥadîṣ, looked upon by the Sunnîs as the only work on Ṣaḥîḥ Hadîṣ before the composition of their six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos 129–222), and according to some (see ibid. Nos. 207, 223, 224), itself one of the six canonical collections in place of Ibn Mâja (ibid., No. 221).

Author :—Abû ‘Abdallâh Mâlik bin Anas al Aṣbaḥî ابو عبد الله مالک بن انس الاصبحي (*d.* A.H. 179 = A.D. 795). For other particulars of the work and the author, see Lib. Cat., vol. v, part *i*, No. 121.

Scribe : عبد الرحمن.

Written in fair Naskh. Dated, ‘Âlamganj (a Mahallâh in Patna City), A.H. 1264.

The present copy, with many other MSS., was purchased for the Library in A.D. 1921.

No. 464.

foll. 519 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

الجامع الصحيح

AL JÂMI‘ AṢ ṢAḤÎḤ.

A beautiful copy of Al Jâmi‘, the first of the Sunnî canonical collections of traditions, presented to the Library by Khân Bahâdur Shâh Muḥammad Kamâl of Patna in 1916, divided into two volumes

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* This supplement contains particulars of recently acquired MSS. on Ḥadîṣ and others, omitted in the first volume for want of a regular list of MSS in the Library at that time.

VOLUME I.

It begins like the copy (No. 129) noticed in vol. v, part i, and contains a frontispiece.

Author: Muḥammad bin Ismâ'îl al Bukhârî محمد بن اسمعيل البخاري (*d.* A.H. 256 = A.D. 870). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, Nos. 129-187.

No. 465.

foll. 393; lines 24; size 11½ × 6½; 8 × 4.

VOLUME II.

Continuation of the preceding volume.

Both the volumes are written in good Naskh. Not dated; apparently 9th century A.H.

No. 466.

foll. 332; lines 27; size 13 × 11½; 10 × 9.

عمدة القاري

'UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes; presented to the Library by Maulavi Sayyid 'Abdalmajîd of Tirighat, Patna, in 1914.

By Badraddîn Abû Muhammad Maḥmûd al 'Ainî بدر الدين ابو محمد محمود العيني (*d.* A.H. 855 = A.D. 1451).

For other particulars about the author and a description of the work, see Lib. Cat., vol. v, part i, Nos. 166–167.

VOLUME I.

Beginning :—

الحمد لله اوضح وجوه معالم الدين الخ

The present volume ends with a commentary on the Chapter هل يمضمض من اللبن.

No. 467.

foll. 328 ; lines 27 ; size 13 × 11½ ; 10 × 9.

VOLUME II.

Continuation of the above volume, ending with a commentary on the Chapter استيذان المرأة زوجها بالخروج الى المسجد.

No. 468.

foll. 346 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME III.

Continuation of the above, ending with a commentary on a portion of the Chapter باب فرض مواقيت الحج و العمرة.

No. 469.

foll. 345 lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME IV.

Continuation of the above, ending with a commentary on the Chapter وكالة الامين, The transcription of the above four volumes was completed in A.H. 1307

No. 470.

foll. 386 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME V.

Continuation of the above, ending with a commentary on the Chapter قول الله تعالى و اذ قال ربک اني جاعل فی الارض خليفة

No. 471.

foll. 329 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VI.

Continuation of the above, ending with a commentary on the Chapter كم غزى النبی صلی الله عليه و سلم غزوة الخ .

No. 472.

foll. 402 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VII.

Continuation of the above, ending with a commentary on the Chapter تداوی الرجل المرأة و المرأة الرجل.

No. 473.

foll. 405 ; lines 27 ; size 13 × 11 ; 10 × 9.

VOLUME VIII.

Continuation of the above, ending with a commentary on the last Chapter of Bukhârî. The transcription of the last four volumes was completed in A.H. 1307.

Written in fair Naskh.

No. 474.

foll. 351 ; lines 23 ; size 11½ × 7½ ; 8½ × 3½.

المجلد الاول من الخير الجاري

AL JILD AL AWWAL MIN AL KHAIR AL JÂRÎ.

The first volume of Al Khair Al Jârî, a rare commentary on Bukhârî (see Lib. Cat., vol. v, part i, Nos. 129–149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points.

By Muḥammad Ya'qûb al Banbânî محمد يعقوب البنباني, a recognized scholar of the 11th century A.H., well versed in philology, tradition, theology, and jurisprudence. For two other compositions of the author, see Hand-list, Nos. 1154, 2767.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام الاتمان الاكملان على سيد المرسلين الخ *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos. 129–31.

Written in fair Naskh. Not dated; apparently 11th century

No. 475.

foll. 94 ; lines 11 ; size 10 × 6½ ; 7 × 4.

القطعة من الصحيح المسلم

AL QIṬ'AT MIN AṢ ṢAḤIḤ AL MUSLIM.

A fragment of Al Jâmi by Muslim (*d.* A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, Nos. 188–191. The present fragment corresponds with foll. 1–30 of No. 188. It was written for the Royal Library of Iskandar bin Bahlûl (A.H. 894-922 = A.D. 1488-1516), the second King of the Lodî dynasty (see Lane-Poole, p. 300), as appears from the following note on the title page, written in gold within an illuminated space : برسم خزانة الكتب السلطان العادل الفاضل الكامل المجاهد في سبيل الله ابي الفتح اسكندر شاه ابن بهلول خلد الله ملكه و خلافته

The present copy begins with the Isnâd, thus .—

به نستعين و لاحول ولا قوة الا بالله العلي العظيم اخبرنا قرأة عليه الشيخ الامام الوالد ابو الخير بن منصور رحمه الله قال انا الشيخ الفقيه الامام شرف الدين ابو بكر احمد السراجي رحمه الله قرأة عليه و سماعا في الحرم الشريف سنة خمس و ثلثين و ستمائة بباب الندوة .... يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ ٭

It ends with the Chapter من اقتطع حق امرأ بيمينه وجب عليه النار .

Written in beautiful Naskh. Not dated ; apparently written within the years A.H. 894–922.

No. 476.

foll. 79 ; lines 21 ; size 11½ × 7½ ; 7 × 4½.

لوامع الانوار

LAWÂMI' AL ANWÂR.

A beautiful copy of the versified abridgment of Mashâriq Al Anwâr (see Lib. Cat., vol. v, part i, No. 270) by Qâḍî 'Iyâḍ (*d.* A.H. 544 = A.D. 1144). The present abridgment contains 3,000 verses.

By Muḥammad bin Muḥammad al Baladî al Mauṣalî محمد بن محمد البلدي الموصلي, a known scholar and traditionist of Damascus, who was born in A.H. 699 = A.D. 1299. He worked as a Khaṭîb of Jâmi' Amawi of Damascus for a considerable time. He was also known

as a scribe of excellent and beautiful hand. He transcribed a number of works, and died in A.H. 774 = A.D. 1273. See Ad Durar, vol. ii, fol. 473; Brock., vol. ii, p. 25.

Beginning:—

قال محمد فتى محمد الشافعي الموصلي المولد
الحمد لله على نعمائه حمدا يضوع المسك من ارجائه

The following verses of the author, quoted at the end, give the date of composition as A.H. 745.

كتبه ناظمه ابن الموصلي على طريق ابن هلال بن علي
خامس شهر شوال سنة خمس و اربعين مع سبعمائه

The copy contains a frontispiece. For other copies of the work, see Berlin, No. 10166; Goth., No. 588; Escur., No. 476.

Written in Naskh. Dated, A.H. 1098.

No. 477.

foll. 143; lines 21; size 10 × 8; 8 × 5.

الجلد الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on Sunan of Abû Dâ'ûd (*d.* A.H. 275 = A.D. 838). See Lib. Cat., vol. v, part i, Nos. 208–209.

By Abû Sulaimân Ḥamd bin Muḥammad bin Ibrâhîm al Khaṭṭâbi al Busti ابو سليمان حمد بن محمد بن ابراهيم الخطابي البستي (*d.* A.H. 388 = A.D. 998). See, for his life, Lib. Cat., vol. v, part i, No. 150.

Beginning:—

الحمد لله الذي هدانا لدينه و اكرمنا لسنته الخ *

The present volume ends with the commentary on the Chapter القنوت. For other copies of the work, see Brock., vol. i, p. 161; India Office, No. 1038; Alger., No. 1274; A. S., No. 582.

Written in Naskh. Dated, A.H. 1292.

No. 478.

foll. 450 ; lines 25 ; size 10 × 7 ; 7 × 4.

الجامع للترمذي

AL JÂMI' LI AT TURMÛḎÎ.

A complete copy of Al Jâmi' by Abû 'Îsa Muḥammad bin 'Îsa at Turmûḏi ابو عيسى محمد بن عيسى الترمذي (*d.* A.H. 279 = A.D. 820). For other copies, see Lib. Cat., vol. v, part i, Nos. 210–214.

Written in good Naskh. Dated, A.H. 1198. It was presented to the Library by Khan Bahâdur Shâh Muhammad Kamâl of Patna, in 1916.

No. 479.

foll. 201 ; lines 22 ; size 9 × 6½ ; 6½ × 4.

من لايحضره الفقيه

MAN LÂ YAḤḌURUḤU AL FAQÎH.

The second of the four Shî'a canonical collections.

Author : Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbwaih al Qummî ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي (*d.* A.H. 381 = A.D. 991).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 263-265.

Written in good Naskh. Not dated ; apparently 11th century, A.H.

The present MS. was presented to the Library by Khurshid Nawwâb of Patna.

No. 480.

foll. 342 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

التهذيب

AL TAHḎÎB.

The third of the Shî'a canonical collections of traditions.

Author : Abû Ja'far Muḥammad bin Ḥasan aṭ Ṭûsî ابو جعفر محمد بن حسن الطوسي (*d.* A.H. 460 = A.D. 1068).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 266–68.

Some foll at the beginning of the present copy are hopelessly damaged and worm-eaten.

Written in Naskh. Dated, A.H. 1050.

AL MASÂNÎD*

No. 481.

foll. 259 ; lines 20 ; size 8 × 6 ; 7 × 5.

مسند ابي عوانه

MUSNADU ABÎ ʻUWÂNAH.

The first volume and the first fol. of the second volume of a very valuable and old copy of a rare work, Musnad Abî ʻUwânah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadîṣ in the present work from Al Jâmiʻ by Muslim bin Ḥajjâj (*d.* A.H. 261 = A.D. 875 ; see Lib. Cat., vol. v, part i, No. 188). The work is divided into several Kitâbs, which are sub-divided into Babs ; and each Bab is again subdivided into several Biyâns and Ṣifâts. The present copy contains the three following Kitâbs : (i) كتاب الايمان (ii) كتاب الطهارات (iii) كتاب الصلوة For a full description of the contents, see No. 482 below.

Author : Yaʻqûb bin Isḥâq bin Yazîd يعقوب بن اسحاق بن يزيد, com-

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* Al Masânîd generally applies to a work containing a collection of Musnad Ḥadîṣ, arranged separately under each Ṣaḥâbî (companion of the Prophet) from whom the Ḥadîṣ is transmitted. See Bustân al Muḥaddiṣîn, fol. 236, where it is described thus:—

اگر بر صحابه ترتيب دهند مثلا روايات ابوبكر صديق را جدا نويسند و روايات عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Ḥadîṣ, in which the above-mentioned arrangement is not adhered to ; see, for example, Musnad, No. 481 above, and Musnad ad Dârimi (Lib. Cat., vol. v, part i, No. 253). Musnad Abî Daʻûd aṭ Ṭayâlasî (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be the first work on the subject.

monly called Abu Uwânah (ابو عوانة), one of the greatest authorities of his age in Ḥadîṣ and Shâfi'i jurisprudence. He studied Ḥadîṣ under Yûnus bin 'Abdal 'Alâ (*d.* A.H. 264 = A.D. 878) and some others; and attended lectures on jurisprudence under Muzanî (*d.* A.H. 264 = A.D. 878) and Rabî' (*d.* A.H. 270 = A.D. 884), the pupils of Imâm Shâfi'i (*d.* A.H. 204 = A.D. 820). He was the first scholar to introduce the Shâfi'i jurisprudence and Shâfi'i's compositions into Isfirâ'in.

Ṭabarânî (*d.* A.H. 360 = A.D. 971), the author of Al Ma'âjim (see No. 319, above), transmitted Ḥadîṣ on his authority. Brock., vol. i, p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Ḥâkim (*d.* A.H. 405 = A.D. 1014), on the authority of Abu 'Uwânah, and Ḏahabî, in Ḥuffâẓ, vol. iii, p. 2, say that the author died in A.H. 316.

Foll. 1–258; the first volume. It is defective at the beginning, and begins abruptly thus:—

رسول الله صلى الله عليه و سلم ... بيان الاعمال و الفرائض اذا اداها
بالقول و العمل دخل الجنة .. حدثنا احمد بن سنان ....
عن انس بن مالك قال نهينا في القرآن ان نسأل رسول الله صلى الله عليه
و سلم من شئ فكان يعجبنا ان يجى العاقل من اهل البادية *

The colophon quoted below tells us that the present copy was transcribed in A.H. 615.

آخر السفر الاول من مسند ابي عوانة رضى الله عنه و يتلوه انشاء الله
في الذي يليه ان النبي صلى الله صلى في الكسوف ثمان ركعات و اربع
سجدات .... كتبه ... عبد الرحيم بن عبد الخالق ..... الشافعي
و ذلك في خامس و عشرين سنة خمس و عشر و ستمائة *

The present copy has the following two notes at the end.

I. Muhammad bin Yûsuf al Barzâlî, * in an autograph note, tells

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* Ḏahabî, in Ḥuffâẓ, vol. iv, p. 215, and Ya'fi'i, in Mir'at al Janân, fol. 460, mention Barzâlî's death in A.H. 663 سنة ثلث و ستين و ستمائة; but this date must be rejected in the face of the fact mentioned even by Ḏahabî, in Ḥuffâẓ, vol. iv, p. 295, and by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 147, that his son, Qâsim, was born in A.H. 665. Ibn Ḥajar further quotes Qasim's statement that he studied under his father in A.H. 673, which gives us reason to hold that Barzâlî died after A.H. 673. Muḥammad Barzâlî, besides being a prominent traditionist of his age, was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed Târîkhu Ibn 'Asakiz, a well-known biographical work in 80 volumes, of which two

us that the present copy was compared with the original copy belonging to Ḍiyâ'addin Muḥammad bin 'Abdalwâḥid, (*d.* A.H. 643 = A.D. 1243), the founder of Madrasah Ḍiyâ'îyah of Damascus.

بلغت المعارضة باصل الضياء ابي عبد الله محمد بن عبد الواحد المقدسي و منه كان النقل و سمعه جماعة حين المعارضة و اسمائهم على الاصل و كتب محمد بن يوسف البزرالي *

II. One Ismâ'îl bin Ibrâhîm, in the following autograph note, says that, in A.H. 696, he studied the work from the present copy under Kamâladdîn Muḥammad, the son of the famous author, 'Umar bin Fâriḍ (*d.* A H. 632 = A.D. 1232).

بلغت قرأة من باب الاباحة ...... الى آخر هذ المجلد على الشيخ كمال الدين محمد بن الاديب بن علي بن فارض بحق اجازته من الشيخين ابي بكر القعيم بن عبد الله بن عمر الصفار و ابى المظفر عبد الرحيم بن سعد بن عبد الكريم السمعاني ...... و ذلك في مجالس سنة ست و تسعين و ستمائة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Maḥmûd bin 'Ali * (*d.* A.H. 799 = A.D. 1399), the Royal tutor (استاذ دار العالي) of Aẓ Ẓâhir, the King of Egypt, to a Madrasah founded by the said Maḥmûd. The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus :—

جميع هذه المجلدة من مسند ابي عوانة و ما بعدها من المجلدات ذالک *sic* الذين ينفقون به على الوجه الشرعي و جعل مقره لخزانة الصدر *sic* و ذلک بمدرسة *sic* بقاهرة المحروسة و شرط الواقف ان لايخرج ذلک *sic* من المدرسة المذكورة *

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volumes, dated A.H. 614, 615, are found in our Library. See Hand-list, Nos. 2470–71.

* This Maḥmûd, as mentioned by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Aẓ Ẓâhir, the king of Egypt. He founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumâ'ah (*d.* A.H. 733 = A.D. 1333) purchased by him.

The second Waqfnâma runs thus :—

الحمد لله رب العالمين وقف ... الاشرف العالي الجمالي محمود استاذ دار العالي الملك الظاهري اعزه الله بالصالحات جميع هذه المجلدة و ما قبلها و ما بعدها من المجلدات من مسند ابي عوانه وقفاً شرعيا على طلبة العلم الذين ينتفعون به على الوجه الشرعي و جعل مقره بمدرسة التي بناها .... و شرط الواقف ان لا يخرج من المدرسة المذكورة ...... و جعل النظر في ذلك لنفسه ايام حياته و بعده لمن *sic* النظر بمدرسة ... جعل ان يزيده في شرط *sic* دون غيره ... سنه سبع و تسعين و سبعمائة •

Fol. 259; the first fol. of the 2nd volume. Begins with the Isnâd, thus :—

اخبرنا الامام العالم مفتي خراسان ابوبكر القسم بن ابي سعد بن عمر الصفار رحمه الله بقرأتي عليه بالمدرسة الشرفية بشاذياخ في سنة ثمان و تسع و ستمائة قلت له اخبركم ابو الاسعد هبة الله بن عبد الواحد بن عبد الكريم بن هوازن القيشري رحمه الله قال انا ابو محمد عبد الحميد بن عبد الرحمن البحيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد بن عبد الكريم بن محمد السمعاني قرأة عليه و انا اسمع بمرو سنة ثمان و ستمائة قال ابو البركات عبد الله بن محمد الفضل بن احمد الفراوي قرأة عليه بنيسابور بمدرسة ابي نصر بن ابي الخير قال ابنأنا ابو عمر عثمان بن محمد بن عبد الله المحمي قرأة عليه قالا ابنأنا ابو نعيم عبد الملك بن الحسن الاسفرائيني قال انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرائيني رحمهم الله ... ان النبي صلى الله عليه و سلم صلى الكسوف ثمان ركعات و اربع سجدات في ركعتين الخ •

The only mention of a complete copy of the work is in Köpr., Nos. 401–406.

The present valuable copy was purchased for the Library in 1916 by Mr. Abû'l Ḥasan Khân, the late Librarian and brother of the Founder.

No. 482.

foll. 40 ; lines 22 ; size 8 × 5 ; 7 × 4.

فهرست مسند ابی عوانه

FIHRISTU MUSNADI ABÎ 'UWÂNAH.

An index of the contents of the copy of Musnad Abu 'Uwânah, noticed above. Bound in a separate volume. Written in fair Naskh. Dated, A.H. 1323.

No. 483.

foll. 292 ; lines 23 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

الفتوحات الالهيه

AL FUTÛḤÂT AL ILÂHÎYAH.

A very useful and extensive commentary on Arba'in of Nawawî (*d.* A.H. 678 = A.D. 1278).

By Ibrâhîm bin Mar'î bin 'Aṭṭîyan al Mâlikî ابراهم بن مرعى بن عطية المالكي ; a well known Mâlikî scholar and traditionist of the 12th century A.H. He died in A.H. 1106 = A.D. 1694 ; see Tâj at Ṭabaqât, XXII, fol. 77, and Berlin, No. 1501, where a copy of the present work is noticed.

Beginning :—

الحمد لله الذي وفق لحمل الحديث من اصطفاه من الانام الخ •

The work was printed in Cairo, A.H. 1218.

Written in Naskh. Dated, A.H. 1142.

Scribe : حسين شيب مالكي

No. 484.

foll. 9 ; lines 6 ; size $11 \times 7\frac{1}{2}$; $7\frac{1}{4} \times 5$.

الاربعين

AL ARBA'ÎN.

A collection of 40 Ḥadîṣ on the faith of Islâm and some necessary religious duties.

By an anonymous author.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
الاتمان الاكملان على محمد المصطفى و آله و اصحابه اجمعين اما بعد فهذه
اربعون حديثاً جمعت ابتغاء مرضات الله الكريم و هو الهادي الى الصراط
المستقيم الاول بني الاسلام على خمس شهادة ان لا اله الا الله و ان محمدا
عبده و رسوله و اقام الصلواة و ايتاء الزكوة و صوم رمضان و الحج الخ *

Written in beautiful Naskh. Not dated; apparently 13th century A.H.

Scribe : مصطفى خان